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MUNI RATNA-PRABHA VIJAYA.

Sramaṇa Bhagavāna Mahāvīra
VOL. III

GAṆADHARA-VĀDA

Muni Ratna-Prabha Vijaya





HIS HOLINESS ĀCARYA MĀHĀRAJA
ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

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By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

Kṣanāsramana Jinbhadrā Gani's

GAṆADHARAVĀDA

Along with

Maladhārīn Hemacandra Sūri's Commentary

Edited by

MUNI RATNA-PRABHA VIJAYA

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with

Translation, Digest of Sanskrit Commentary

and

Introduction

by

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Introduction

The Text of Gaṇadhara-vāda

(a) Sources.

It is now a wellknown fact that *Risabhadeva Swāmi*, the first *Tīrthaṅkara* of the present series, was the founder of the *Jaina* Canon. It was during his regime that the Sacred Works of the Jainas came into existence. After him, the Sacred Works increased in number and quality, when the religion was exalted to a high rank, but they were reduced considerably in times of disorder and anarchy. Generally speaking, preachings of all the *Tīrthaṅkaras* happened to be of the same kind, and their lives were almost similar to each other in principal characteristics.

Śramaṇa Bhagavāna Mahāvīra, the elder contemporary of *Gautama Buddha*, was the last, but Supreme *Tīrthaṅkara* in the whole dynasty. Like His predecessors, He too had got his preachings composed in books. His *Gaṇadharas* or principal disciples arranged those preachings in twelve *Aṅgas*, the last one being divided into fourteen *Pārvās*. The Absolute Knowledge of these *Pārvās* began to fade gradually, till at last it was totally extinct. *Ārya Jambū Swāmi* was the last *Kēvalin*. After him there were half a dozen *Paṭṭadhara*s designated as *Śrūta-Kēvalins*. Then there were ten *Daśapūrvins*, possessing the knowledge of ten *Pārvās* only. *Ārya Vajra Swāmi* was the last *Daśapūrvin*, after whom the knowledge of *Pārvās* began to fade quickly. *Dēvadahigaṇi Kṣamāśramaṇa* was the last of the type.

Thus, when the knowledge of the original preaching of *Śramaṇa Bhagavāna Mahāvīra* was fast disappearing, it was rightly felt by some of his successors to commit those preachings to writing. As a result of such efforts, forty-five Sacred Works

came into existence: 11 *Āṅgas*, 12 *Upāṅgas*, 10 *Prakṛṣṇas*, 6 *Chēda-Sūtras*, 2 *Sūtras*, and 4 *Mūla-Sūtras*.* Of these, the four *Mūla-Sūtras* are considered as the Original *Sūtras* or Commandments, because they are primarily needed to guide the Jaina Monks in their religious practices. *Āvaśyaka*, *Daśavaikālika*, *Uttarādhyayana* and *Piṇḍa Nirvṛkti* (or *Ogha Nirvṛkti*) are the four *Mūla Sūtras*, According to Weber the order or composition of these *Sūtras* is this:—(1) *Uttarādhyayana* (2) *Āvaśyaka* (3) *Daśavaikālika* and (4) *Piṇḍa Nirvṛkti*.

Though *Āvaśyaka Sūtra* is not the oldest of the four *Mūla Sūtras*, it is the most important of all as its name suggests. *Sāmāyika* (*Sāmāya*) *Caturviṃśati Stava Paḍikkamaṇa*, *Vandana ka* (*Vandanayam*), *Pratikramaṇa* (*Paḍikkamaṇa*), *Kāyotsarga* (*Kāussagga* and *Pratyākhyāna* (*Paccakkhāna*), are the six divisions of the *Āvaśyaka Sūtra*. It should be noted that though all these *Sūtras* were dedacted into books by *Gaṇadhars* they were originally preached by *Śramaṇa Bhagavān Mahāvīra*.×

Bhādrabāhu Swāmi had already written a *Nirvṛkti* on the *Āvaśyaka Sūtras* and number of *Cūrṇas* were also composed by several authors as detailed commentaries on the *Āvaśyaka Sūtra*. Still, however, *Jinabhadra-Gaṇi Kṣamaśramaṇa* felt the need of elucidating the original *Nirvṛkti*; hence he wrote a *Bhāṣya* or Commentary in *gāthās* or verse on the *Nirvṛkti*. Since this was an additional *Bhāṣya* to the *Nirvṛkti*, which itself was a Commentary on the *Āvaśyaka Sūtra*, it was known as *Viśeṣāvaśyaka Bhāṣya*. The whole work runs into 3603 *gāthās* or verses. It could further be divided into several sub-sections such as *Pūhikā*, *Paravarikā*, *Upasargas*, *Sāmācārī* of ten (varieties), *Gaṇadhara-*

× In addition to these, some enumerate 20 more *Prakṛṣṇas*, 12 *Nirvṛktis*, and several more arriving at the total number of 84. Again in order to supplement the information supplied by those 84 *āgamas*, there are several other works known as *Nigamas* or *Upanisads* which, in turn, are 36 in all and bring the total number to 120.

×. *Vide* ऐण कयेति य दवहरओ जिजिदेण गयइरेहि च ।

तस्सामिण उ निण्णयनयस्स ततो जजोण्णणं ॥ ३३८२ ॥

(श्री विशेषावरयक भाष्य)

vāda, *Gaṇadhara*s, *Nihava*s, *Nihava-vāda*, *Śeṣa Upodghāta*, *Nir-yukti* and *a-svādhyāya Niryukti*. Of these, *Gaṇadhara vāda* and *Nihavavāda* are the most important of all, because they discuss both positively and negatively, several philosophical topics that are vitally connected with the Jain Āgamas.

Commentaries.

There commentaries are said to have been written on the text of *Videśavajjuka Bhāṣya*. The author himself is said to have written a commentary on his own work, but unfortunately, his commentary is not available at present. The second commentary has been written by *Kolyācārya* (or *Śilāṅkācārya*) the manuscript of which dated 1135 V. S. is preserved in a tattered condition in the *Bhāṇḍāraka* Research Institute, Poona. This commentary has not been published as yet. The only commentary that has been published and popularly accepted at present, is that of *Maladhāri Hematandracārya*.

Maladhāri Hematandracārya is different from *Kali-Kāla Sarvajña Hematandracārya*, the wellknown author of *Koyāsāya*. Originally, he was wellknown as *Pandit Svetāmbarācārya Bhaṭṭāraka*. But his worldly name was *Pradyumna* and in the prime of his youth, it is said, he was a minister. By the advice of *Śrī Abhaya-dēva Śātri* he renounced the worldly life and having left his four wives, he entered the *ascetic* life. *Siddharāja Jayasinha*, the great monarch of Gujaraṭ, of the twelfth century V. S., was highly impressed by his great personality and wide-spread well-versedness.

(c) *Gaṇadhara*s—their names, lineage etc.

Śramaṇa Bhagavāna Mahāvira had eleven *gaṇadhara*s in all. All except *Indrabhūti Gaṇatama* and *Sudharmā Svāmi* had attained *Nirvāṇa* or Final Emancipation during the life-time of their celebrated preceptor. *Indrabhūti Gaṇatama* and *Sudharmā Svāmi* had attained *mokṣa* at *Rājagrihā*, after the *Nirvāṇa* of *Śramaṇa Bhagavāna Mahāvira*.

All *gaṇadhara*s belonged to the high-born families. Being directly under the guidance of *Śramaṇa Bhagavāna Mahāvira* they became wide-read professors and knew all the twelve *Āṅgas* along with fourteen *Pūras*.

The Table attached herewith supplies all information about the eleven *gaṇadhara*s.

Serial No.	Name of the Gaṇadhara	Parents' Name	Lineage (Gotra)	Place of Birth (Janmasthanā)
1	Indrabhūti ...	Vasubhūti and Prithivī	Gau'ama	The Village of Gobara in Magadha
2	Agnibhūti ..	"	"	"
3	Vāyubhūti ...	"	"	"
4	Vyakta ...	Dharmamitra and Vārṇi	Bhāradvāja	Kollāga-Sannivēśa
5	Sudharmā ..	Dhammīla and Bhaṇḍitā	Agnivaiśya-yana	"
6	Maṇḍika ...	Dhanadeva and Vijayādevī	Vāsistha	Mauryasannivēśa
7	Maurya-putra	Maurya and Vijayādevī	Kāśyapa	"
8	Akampita ...	Vasu and Nandā	Hārīta	Mithila
9	Acalabhātā ...	Devā and Jayanti	Gautama	Kośala
10	Mētārya ...	Datta and Varuṇadevī	Kaundiya	The Village of Tunsika in Kośāmi
11	Prabhāsa ...	Bala and Atibhadra	"	Rājagriha Nagar

* After the death of her first husband Dhandeva, Vijayadevī lived with Maurya. This shows that widow-re-marriage was in vogue in those days.

Name of Con- stellation at the time of Birth (Naksatra)	Duration of house- hold life (Grih- vāsa)	Duration of life incognito (Chad- mastha- paryāya)	Duration of life in state of Perfect Kno- wledge (Kēva- li paryāya)	Total age	Remarks
Jyēṣṭhā	50 years	30 years	12 years	92 years	
Kṛttikā	46 years	12 years	16 years	74 years	
Swāti	42 years	10 years	18 years	70 years	
Śravaṇa	50 years	12 years	18 years	80 years	
Uttarāṣāḍ- guni	50 years	42 years	8 years	100 years	He was the first Paṭadh- ara of the Jaina- Church. †
Maghā	53 years	14 years	16 years	83 years	
Rohiṇī	65 years	2 years	16 years	95 years	
Mṛgaśīrṣa	46 years	12 years	14 years	72 years	
Uttarāśāḍhā	48 years	9 years	21 years	78 years	
Āśvini	35 years	10 years	16 years	62 years	
Puṣya	16 years	8 years	16 years	40 years	

† Cf. पुराणिकनीभूतं, त्रिपथे च द्वागणनामेव ।

कथं दयपदयो, सुदृग्मनामिष गणसाधो न

(Tapāgacchapattāvali, Ed-by Kalyāṇavijayaḥ).

(b) Summary of the Text.

We give below a summary of the text of *Gaṇadhara-vāda* which is contained in *Gāthās* running from 1549 to 2054 of the *Viśeṣāraṣyaśa Bhāṣya*.

(1) *Jiva*:—*Judrabhūti Gaudamā*, the first *Gaṇadhara*, puts forward his doubt about the existence of Soul and *Śramaṇa Bhagavāna Mahāvēra* removes the doubt by means of various evidences and illustrations. Explaining the meaning of the word ' *Jiva* ' the *Bhagavāna* remarks that ' *Jiva* ' does not signify body-*dēha*-but it signifies the soul-*ātma*-which is full of cognizance Body is only inanimate.

Smṛti (remembrance), *jijñāsā* (desire for knowledge), *ākṛśā* (desire for activity), *ṛigamṛṣā* (desire for movements) and *samśaya* (doubt) etc are the properties of Soul, which being self-evident is *pratyakṣa* or directly apprehended. Since body is corporeal and physically visible, properties like cognizance etc. cannot reside into it. These properties are contained in Soul, because it is *a-mūrta* or incorporeal and *a-rākṣa* or beyond the range of physical sight. This shows that Soul is absolutely different from body.

In reply to the argument of the Védāntists that Soul, being one and the same everywhere, can never be classified, *Śramaṇa Bhagavāna Mahāvēra Svāmī* contends that if the Soul were one absolute entity pervading everywhere, it ought to have been apprehended as one all-pervading element like *ākāśa* even in case of each and every *piṇḍa* or body. But that is not so. The Soul varies with the shape and size of *piṇḍa* or body. Besides, if we deny the existence of Soul, there would be nothing like *sukha-duḥkha* and *Bandha-Mokṣa* in this world.

The Soul is accepted as *vijñānaghaṇa* or an assemblage of many *vijñānas* (cognitions), firstly because it is identical with *vijñāna* which is *upajoga* (attention) either of the type of *jñāna* (knowledge) or that of *darśana* (perception) and

secondly because the soul has its each and every *pradeśa* (the minutest portion) formed from the assemblage of infinite modifications of *viññāna*.

According to the *Natyūyika* School, the Soul is devoid of *viññāna* and hence inanimate. The *Jaina* Preceptor refutes this theory by arguing that the soul is said to have been produced and destroyed only with regard to *upayoga* or attention, but it is indestructible so far as *viññāna* is concerned, on account of its *viññāna-santati* or the perpetual continuance of cognition.

(ii) *Karma* : Solving the doubt of *Agnibhūti*, the second *Gaṇadhara*, *Śramaṇa Bhagavāna Mahāvira Swāmi* establishes the existence and significance of *Karma* as follows :—

Just as a sprout has seed as its *hetu* or cause, pleasure and pain experienced by the people of this world must also have some sort of *hetu*. This *hetu* is nothing but deeds or *Karma* of the living beings in their past life. Just as the body in youth has the body in childhood to precede it, the body in childhood has also some sort of body to precede it. The body formed of *Karmas* of the past life and hence known as *Kārmaṇa Śarīra*, precedes the body in childhood.

Just as, each and every act performed by a living being in this world yields a fruit, as is seen in case of tilling the ground and many other acts, so also, the acts of charity etc. undertaken by a living being undoubtedly yield fruit which is nothing but *Karma*.

Since a majority of living beings, is found unhappy and only a few of them are found happy, we can easily infer that there are only a few who perform good actions and there are many who perform evil actions. It should be noted that *Karma* here, is different from *Kriyā* or action, as *Karma* becomes *Kārya* and *Kriyā* the *Kāraṇa*.

Since pleasure and pain etc. are the properties of soul,

the soul would become their *samavāji-kāraṇa* or the intimate cause, and *Karma*, a *nimitta* or the external cause. *Karma* is corporeal

Since *Kāraṇa Śarīra* is closely connected with *jīva*, it is beyond the power of sense to perceive it. But there is no doubt that it is a sort of *sūkṣma* (subtle) *śarīra* of an interior nature. Consequently, like the variegated transformations found in cloud, *vyatīlā* or variations should be accepted in case of *Kāraṇa Śarīra* as well

The Soul is connected with *Karma* as intimately as a *mūlta ghaṭa* is connected with a-*mūlta* *ākāśa* or a *mūlta* finger is connected with the a-*mūlta* actions of expansion and contraction

So like seed and sprout, body and *Karma* are mutually related as *hētu* and *hetumat* rendering theory the *Karma-santāna anādi* or beginningless.

Finally, by the help of *Vēda-pādas*, the *Bhaga-vāna* establishes *Karma* as the intervening agent which helps the soul in the production of body. He further explains that *puṇya* is produced by holy deeds and *pāpa* by unholy deeds.

(iii) *Relation Between Soul and body*: According to *Vāyubhūti*, the third *Gaṇadhara*, soul and body are identical. But the Great Preceptor explains to him the relation between soul and body in details and removes his illusion: According to him, *cētanā* or consciousness is not the property of each one of the five *bhūtas* or principal elements which constitute the body, but *cētanā* is the intrinsic quality of soul residing into a group of *bhūtas*. For, if *cētanā* were the quality of all *bhūtas* taken together, it ought to exist in a dead body as well. But it does not happen so.

Just as *Dēvadatta*, who recollects an object perceived through the five windows of a palace in the past, is different

from the five windows, as well as, the palace, so also a person recollecting an object apprehended by the five senses of a body, is different from the body and its five senses.

When *Dēvadatta* recalls an object seen through a number of windows, even the windows are closed, it is *ātman* or soul that recollects the objects perceived through sense-organs even when the sense-organs have ceased working as in case of benumbed state of blindness, deafness etc. This shows evidently that *ātman* is different from *indriyas*. Or, say, for example, a soul who observes a person eating tamarind by means of eyes, and exhibits *vikāras* or perversion by distilling saliva etc. by means of tongue, is decidedly different from eyes as well as tongue. Or, *ātman* is different from *indriyas*, because having seen an object by means of eyes, *ātman* holds it by means of hands.

In reply to the *Buddhistic* theory that like all objects, *jīva* is destructible, it is argued that one who remembers the incidents that happened in former time and place; is existing like *Dēvadatta* who is able to recollect his experience of childhood. So, the soul also can never vanish on account of its being able to recollect the past life.

Bauddhas advocate the destructibility of *jñāna* (knowledge) by means of statements such as "*Yat sat tat sarvaṃ kṣaṇikam*" and "*Ekavijñānasantatayaḥ satirāḥ*" etc. But if the destructibility of knowledge were accepted, there would be absolute negation of *śaraya*. *Jñāna* of the *pramātā* (or the perceiver) should, therefore, be taken as indestructible. *Jñāna* being a quality, could never exist without a substance. This shows distinctly that soul is distinguished from body.

Further, according to *Bauddhas*, *kṣaṇikatā* or impermanence is recognized neither by means of self-perception nor by the help of perception through sense-organs, but by means of *anumāna* or inference only. They further believe that the

earlier moments of apprehension create such a desire during the later moments of apprehension that by virtue of that desire, even a *ksanika vijñāna* having only one support, is able to apprehend other *jñānas* and their *viśayas*. This theory of *Bauddhas* seems fallacious. For, *lāsanā* or desire mentioned above could be applied only when it is related to *rasaka* or *rasavijā* and could never be applied to the knowledge that vanishes immediately after its birth.

Lastly, if *atman* were taken to be *ksanika*, a number of faults such as production of many objects at a time, retention of *vijñāna* and violation of the law of cause and effect etc, would crop up. These faults could only be avoided if soul were taken as susceptible to *utpāda* or production, *vyāya* or destruction and *dhīmanvya* or retention.

In addition to all these arguments the sentence of *Vēdas* also leads to establish that *atman* is different from body.

(iv) *Existence of Elements* In course of discussion with the fourth *Ganadhara* named *Vākyata* the *Bhagavatāna* explains the validity of the view that elements do exist.

Since *jiva* etc are contained in *bhūtas* or elements, doubt about *bhūtas* gives rise to doubts about the existence of all leading to the idea of all-pervading negation. Consequently, we will be compelled to take the whole Universe as nothing but illusion or dream. And according to this notion of all pervading negation, there will be no distinction between *svamata* or one's own opinion and *papa mata* or another's opinion, *krasva* or small, and *dirgha* or long, and so on.

Some objects are self-accomplished like a cloud produced as a result of collision with the element as a case without the help of any *Kartā* or agent. Some objects are accomplished like *ghata* by means of an outside agent, while some other objects are produced by means of their virtues, as well as, the outside agents as in the case of a child produced by means

of its parents, as well as its, own *Karmas*. Lastly, there also exist some objects like sky which are permanently accomplished.

Whatever is accepted and apprehended by us as being produced by means of *sāṃgari* or a group of materials, is nothing but a collection of atoms. This naturally leads us to believe in the existence of atoms.

Out of the five main *bhūtas* or elements, the first four viz *Prithvi* (earth), *ap* (water), *tējaṣ* (fire) and *vāya* are *sa-cétana* or animate, because the symptoms of *cétanā* are found in all of them. But the fifth element viz, *ākāśa* (sky) being *a-mūrta* or incorporeal, acts only as a support and has no life.*

Though distinct from the variations of clouds etc, bodies made of the first four elements are *sa-cétana* only so long as they are unstruck by any implement. These bodies turn lifeless immediately if and when they are struck by some implement.

At this point, the *Bhagavāna* explains the important doctrine of *Ahiṃsā* or non-violence. He dictates that according to the specific laws of morality, that which results in evil consequences, is called *hiṃsā* and that which results in good fruition is called *a-hiṃsā*

One does not commit *hiṃsā* in spite of his striking a *jīva* if his motive in doing so is beneficial at the end; on the other hand, a person is said to have committed *hiṃsā* on account of his evil motive, inspite of his abstention from striking a living being.

All these facts lead to prove that *bhūtas* do exist, and that out of the five main *bhūtas* the first four are *sa-cétana*.

(v) *Identity of Existence*: Sudharman, the fifth *Gaṇadhara*, asked a question as to whatever a living being in

* Vegetables being only a variety of *Prithvi* should be included under *Prithvi*.

this world lived a similar life in the other world. *Śramaṇa Bhagavāna Mahāvīra Svāmī* removes his illusion by the following explanation:—

Attainment of re-birth or existence in the other world depends upon the *Karmas* of an individual. The *Karma-bandha*—which binds the soul to the body—is caused by *mithyātva* (wrong belief), *a-virati* (non-renunciation) *pramāda* (carelessness), and *yoga* (vibrations set up in the soul through mind, body, and speech). *Para-bhava*, being dependent upon *Karma*, happens to be *vicitra* like *Karma*. So, if the life in two existences were one and the the same there would be no scope for an increase or decrease in it. In such a case, one who is rich in this life would become rich in the next life also, and a poor man in this life, would remain poor in the next life also. Thus, there would be nothing like progress or retardation, if this and the other life were to be the same or identical. Consequently, there would be no justification for the practice of religious duties and pious deeds in this world.

This shows clearly that similarity or identity between the two *blavas* or existences would never be possible, and the belief is refuted by means of *Vēda-padas* like " *Śrugaḷo vai esa jāyate yuḥ sa-purīṣo dahyaté* " etc. also.

(vi) *Bandha and Mokṣa*: Since body and soul are connected with each other as *hetu* and *hetumat*, they must have perpetual continuance. The tendency of body is such that it becomes the cause of the future body and effect of the past *Karmas*. In case of an *anādi santāna* also, that which is the cause of future body and effect of the past one, becomes decidedly a perpetual continuance of body and *Karma*. This proves the existence of *Karma-bandha*.

The mutual relation between *Jīva* and *Karma* is endless and beginningless (*anādi ananta*) like sky, and at the same time beginningless, but limited (*anādi śanta*), like that between

gold and stone. The *anādi-ananta* relation exists with regard to *a-bhavya* or mean *jīva*s, and the *anādi-santa* relation exists with regard to *bhavya* or higher souls.

Bhavya means that which is fit for the attainment of *Siddhi*. The group of such *bhavyas*, is endless like *akāśa*, and hence it could never be destroyed.

Mokṣa means separation or shedding off of the *Karma-fuḍgalas* from soul. *Mokṣa* is neither *kṣitaka* or artificial, nor *a-nitya* or impermanent. It can be said to be *a-nitya* only to the extent that everything is *nitya* or everlasting as *dravya* (substance) and *a-nitya* or impermanent as *pariyāya* or modification. Like consciousness, movement is also an important property of soul.

Free souls possess movements. But these free souls cannot go beyond *Siddhakṣētra* in absence of *dharmāstikāya*. *Dharmāsūkāya* and *Adharmāstikāya* are the two factors which distinguish *loka* from *a-loka*.

Like *Kāla*, *Mukālmā* is also *anādi*. That is, just as nobody knows which was a first day or a first night, since the stream of *Kāla* flows on from times immemorial, in the same way, nobody knows when the first free soul came into existence. Innumerable *siddhas* or *mukta* beings could be contained in one *siddha-kṣētra* by virtue of their *a-mūrtatva* or form lessness as the *Siddha-kṣētra* has only limited dimensions.

Bandha and *Mokṣa* are, therefore, laid down as positive factors existing by virtue of *Karmas*, as shown above.

(vii-viii) *Existence of Dēvas and Nūrakas*: Existence of *dēvas* or gods and *Nūrakas* or hellish denizens could be proved in various ways.

At the time of a *Tīrthanakara*'s birth, many gods and goddesses come to this world to pay their homages.

Like luminary gods such as Moon etc, other gods are also perceptible Here if it is said that Moon etc, are not luminary gods but they are mere places of habitation, there ought to exist inhabitants of these places also And these inhabitants are none but gods

It is impossible to find people in this world who are cent per cent happy or cent per cent unhappy For, in this world, a happiest man is undoubtedly affected by some sort of disease, or old age and an extremely miserable man will experience the happy breeze of cool wind, and the brightness of light. From this point of view, human beings could never be called cent per cent happy or cent per cent unhappy It is the *Nārakas* or hellish denizens only, who are destined to the cent per cent misery and it is the *dévas* or divine beings who enjoy cent per cent happiness It is true that sometimes a human being is allegorically called a 'god' but we should not forget that unless and until the principal meaning of a world is attained, the secondary meaning could never be and *nārakas* are *atāksusa* i. e., beyond the perception of senses, they do exist

(ix) *Papa Punya* There are five different theories about the existence of *papa-punya* —

(1) There exists *punya* alone which increases or decreases causing pleasure or pain (2) There exists *papa* alone which increases or decreases causing pain or pleasure (3) *Purja* and *papa* exist in a combined state like *mecakamani* (4) *Panya* and *papa* are independent or each other (5) There is nothing like *karma*, and hence there is nothing like *punya* and *papa* also

Sramaṇa Bhagavāna Mahāvīra Svāmī refutes all the above-mentioned theories and establishes his own in this way —

Just as a potter accompanied by earth, stick, wheel etc happens to be the cause of *ghaṭa*, there do exist *punya* and

pāpa which are but respectively good and evil forms of *Karma* that works as the *hetu* or cause in the production of body. Though there exist visible *hétus* like father and mother in the production of body, there do exist invisible *hétus* like *puṇyas* and *pāpas* also, which determine the form proportionate or im-proportionate, beautiful or ugly, according as it is due to *puṇya* or *pāpa*. In other words, *śubha śarira* is the product of *puṇya karma*, and *a-śubha śarira* is the product of *pāpa karma*.

Like the *mūrta ghata* which becomes the cause of *a-mūrta jñāna*, the *mūrta karma* is also the cause of *a mūrta sukha-duḥkha* or pleasure and pain etc. The experience of exquisite happiness is caused by the abundance of *puṇya* and the experience of utmost miseries is due to the abundance of sins.

Puṇya and *pāpa* which thus act as the causes of happiness and misery are independent of each other. Since, there is no reason for the *Karma-bandha* of *puṇya* and *pāpa* taken together, they can never exist in a combined state like *meṣakamani*. As seen before, *mitkyūta*, *a-virati*, *kaṣāya*, *pramada* and *yoga* are the main causes of *Karma-bandha*. None of these causes happens to operate in case of the production of a combined state of *meṣakamani*.

Fruition of *jīva śubha* or *aśubha* turns the *Karma śubha* or *aśubha*-at the time of apprehension.

Food of the same kind produces blood, flesh and saliva etc. in the body on one hand. results in useless refuge of faeces and urine also on the other hand. In the same way, *Karma* though apprehended in similar ways, results as *śubha* or *a-śubha* by virtue of *pariṇāma* and *āśraya*. Thus, according to Jainism, there do exist *puṇya* and *pāpa* as separate entities.

(x) *Para-bhava* or the Other World: Since *Ātman* is susceptible to production, destruction, and retention as seen before, It must have an access to the next world. When *jīva* first apprehended *ghata* and then apprehendeds *paṭa* the

apprehension of *ghaṭa*—known as *ghāṭa-cētanā*—is destroyed, that about *paṭa*—or *paṭa-cētanā*—is produced and the *cētanā* is retained in a continuous range of consciousness existing from times immemorial.

The same is the case with *jīvas* which are staying in this world, or which have already passed to the other world. For, since they are susceptible to *utpada*, *vyapa*, and *dhrāvya*, they have a natural access to the next world.

Moreover, if there were absolute negation of *para-loka* the commandments of performing *agnihotra* etc for one desirous of Salvation, and the prescription of the rewards of righteous deeds such as charity etc. would be of no avail.

(12) *Nirvāṇa or Final Emancipation* : Buddhistic theory of *Nirvāṇa* is this:—A lamp, when extinguished, does never fade into any sort of earth, ether or space, but it only pacifies itself; so also, the Soul, when finally liberated (from body) does never fade into earth or sky, nor does it pass to any of the directions, but it only attains pacification at the removal of worldly bondages of *sukha-duḥkha*.

There is another theory also, which asserts that *mokṣa* or *nirvāṇa* is a peculiar positive condition of the soul, at the attainment of Absolute Knowledge and Perception, when all sorts of miseries such as affection, enmity, pride, avarice, infatuation birth, death, old age, and diseases etc. have been removed.

Refuting both the above-stated theories, *Sramaṇa Bhagavāna Mahāvira* asserts that *mokṣa* means the entire separation of *Karma* from the region of soul. Since the mundane world has its production due to *Karma*, it vanishes with *Karma*. But *jīvatva* happens to exist from times immemorial, and is not produced by *Karma*. So, *jīvatva*, naturally, can never vanish with *Karma*. It is not proper, therefore, to believe that at the time of *Nirvāṇa*, *jīva* vanishes like a lamp.

Really speaking, the flame of a lamp does not vanish entirely but it only changes its form. Just as milk changes its form into curds, the flame of a lamp changes into darkness. The minute particles of the flame of a lamp transform themselves into still more minute particles of darkness which are not perceptible. But that does not mean that they have ceased to exist entirely. As a matter of fact, the light-particles of the flame which were perceptible to the eye, would become perceptible to nose when turned into darkness. So, the lamp does not entirely die away, but it only changes from light into darkness which is perceptible. Like lamp, *jiva* is also said to have attained *Nirvana* or Final Emancipation, when that *jiva* passes into a new form which is *a-mūṛta*, free from *Karma-bandhas* and which is unobstructible. This, therefore, shows that the pure, eternal, positive condition of *jiva* at the removal of obstructions like *sukha-duḥkha* is called the state of *Nirvāṇa* or Final Emancipation to the *jiva*.

Like a sage, engrossed in the highest bliss of Absolute Knowledge a *Muktatma* liberated from the bondages of all sorts of worldly miseries, like birth, death and old age etc. enjoys a blissful state of Perfect Knowledge.

Finally, explaining the real interpretation of the sentences of *Vēdas* such as " *Na ha vai saśarīrasya priya priyayorapaha śrasti* " as well as " *Aśarīram va vasantam priya priye na spṛśataḥ* " etc, *Śrāmaṇa Bhagavān Mahāvīra Swami* convinces the *Gaṇadhara* of the validity of the theory of *Nirvana* and removes all his doubts (For further explanation see discussion with the last *Gaṇadhara*)

Gaṇadharavāda and Nihnavāda,

Although both the *Vādas* ultimately point to the common goal of the realisation of truth, there is a great contrast between *Gaṇadhara-vāda* and *Nihnavāda*. In so far as their subjects, method of discussion, debaters, and the consequences of debate are concerned. These points of contrast could be explained briefly as follows :—

Ganadhara deals with a positive type of discussion while *Nihvara* deals with negative type of discussion. *Ganadhara* strengthens the hands of *Jaina Āgamas* by asserting certain cardinal virtues of the *Jaina Religion*. *Nihnavada* tries to repudiate the principle of Jainism in one way or the other weakening thereby its influence over the people. Discussions in G V are based on the interpretations of certain *Vedavachanas*; those in N V are based on the interpretations of the *Jaina Āgamas*. *Ganadharas* enjoy the proud privilege of entering into debate with *Śramana Bhagavata Mahavira* Himself, *Nihnavas* enter into controversy with Preceptor or of one *Gaccha* or the other. *Ganadharas* entertain honest doubts in their minds from the beginning and hence accept the principles of *Tirthankara* as soon as they are convinced, *Nihnavas*, in most cases, do not leave their rigid beliefs in spite of any number of solid arguments advanced by their opponents. Debates of *Ganadharas* therefore, seem to have generated for the realisation of truth while those of *Nihnavas*, are caused out of jealousy, anger, vanity, or infatuation in many cases. Thus, love of truth is at the root of N V. All the *Ganadharas* argue with their Celebrated Preceptor frankly with true desire for knowledge, and hence they do not hesitate in accepting the *Dikṣā* ultimately, when all their doubts are dispelled, *Nihnavas* on the other hand, deliberately try to hide the truth in order to refute the theory amongst the monks and create disruption in the *Gaccha*.

Faith in *Āgamas* is the guiding spirit of *Ganadharas*. Scepticism is the main characteristic of *Nihnavas*. In G V the debators are non-Jaina persons who are initiated into Jainism at the end. In N V the debators not only *Jamas* but the learned *Jaina* monks themselves who abandon the *Jaina* church and try to establish their own School. Logic, pure and simple brings the debators to the right path in G V, physical punishment brings the debators to the right path in many cases in N V.

In G V, the discussions are held on a very high level as they treat philosophical subjects from beginning to end, while

in N. V., the discussions sometimes fall to the level of mere logical tricks employed for refuting a small argument related to a certain statement of *āgama*. *Gaṇadhara*s never went against the *Jaina* Canon; on the contrary they sponsored the movement of establishing its influence over the masses by deducing the principles of preachings of *Śramaṇa Bhagavāna Mahāvira* into books. It was not so with *Nihnavas*. Since they were prominent monks holding strong influence over the public, the *Nihnavas* actually propagated their wrongly-based theories among the dull-witted monks and deliled certain portions of the *Gaccha*, by dragging some of its members on their sides. *Rohagupta* and *Śivabhūti* are the glaring instances of this type. In short, the tendency of being at perfect agreement with the preachings of *Śramaṇa Bhagavāna Mahāvira* signifies the character of *Gaṇadhara*s; while that of being at disagreement with the same, either in part or in toto, reflects the character of *Nihnavas*.

The Author-His Life, Works, and Date

Life—

*Jinabhadra*raṇ: *Kṣamāśramaṇa* is the author of this splendid work. Very little is known about his life. Yet, there is no doubt that the author was a highly-esteemed scholar of his age†

He was the first *Jaina* writer and preacher who had consistently attempted to interpret and explain the principles of the *Jaina* Canon in such a manner as to appeal to the intellect of the people. That is to say, he did not instruct his pupils or followers only in a traditional way without caring for the inner motive or spirit of the preachings. Though he preached the same old traditional principles of the *Jaina* Canon, he interpreted and

† Here are the tributes paid to him by several commentators:—

(i) जिनमहिम्नं स्तोमि क्षमाधर्मतमम् ।

य श्रुतञ्जीवमुद्भवे शौरिः सिन्धोः सुषामि ॥१॥

‘*Tilakācārya* in his *Āvaśayaka Vṛtti*.

explained them in a logical way so as to appeal to their intellect. He was, therefore, accepted by the people as an unparalleled preacher and scholar of the age, and hence was awarded the title of "yugapradhāna" *

His knowledge was not confined to the religious lore, but he was well-versed in the sciences of mathematics, etymology, prosody, and phonology also. †

Still, however, Ācārya Jinabhadra Gaṇi was the staunch and orthodox upholder of the traditional Jaina Canon. Though he knew many sciences, his extensive knowledge and intelligence, were taken advantage of only for establishing the authenticity and validity of the Jaina Āgamas. He is therefore taken as one of the pioneer āgama-pradhāna or orthodox Ācāryas.

He used to take the support of logical illustrations and inferences only partially in the sense that such illustrations or inferences were quoted only if they strengthened the view-point

- (ii) वाक्यैर्दिशेष्टादिद्यमोर्दिष्टसन्देहहरिभिः ।
जिनमुद जिनमद किं क्षनाधमनं सुवे ।

—Muni-Candra Sūri in Amara Caritra.

- (iii) जिनवचननतं विषमं भावार्थं यो विविच्य शिष्येभ्यः ।
इत्यमुकदिष्टादनतं परोपकारैकदृष्टेताः ॥
॥ नमत बोधव्रतार्थं शुद्धमदिरमलितवामिनां धेष्टम् ।
चरणाधिसौपण्डं विननदभागीत्युत्तमम् ॥

—Malayagiri Sūri in his Commentary on Briha Kṣētra Samāsa.

- ‡ Vide नमद ॥ अणुभोग-धरं जुगुप्सुह्यं पद्मानागतमय ।
सम्य-मुद-सत्य-पुष्टल दृष्टन-वापोबभोगमग्नाम्निव ॥

—Siddhasēna Sūri in his Cūrṇi on Jitaklpasūtra.

- ‡ Vide स-समय पर-समयान्त-द्विषि-गमिय-उन्द सद्निम्नाओ ।
दससु वि दिशसु जस्य य अणुओ (अनुवयो) मगत्त जगपटो ॥

(Ibid)

of the traditional Jaina Āgamas, and were rejected if they went against the traditional preachings. The example of his predecessor Siddhasēna Divākara is well-known. Siddhasēna was a free-minded, but logical interpreter. His works are full of original thoughts and independent ideas, irrespective of their being different from or similar to the traditional Jaina Āgamas. The theory that Absolute Knowledge and Absolute Perception do not take place simultaneously but one after the other, has been proved by him by the help of logical inferences and concrete illustrations. Siddhasēna thus went against the traditional view of the Jaina Āgamas according to which the Kēvala-Jñāna and the Kēvala-Darśana took place simultaneously. Jinabhadra Gaṇi Kṣamāśramaṇa repudiates the theory of Siddhasēna Divākara in his Viśeṣāvaśyaka Bhāṣya and re-establishes the original theory of the Jaina Āgamas that Kēvala Darśana and Kēvala Jñāna take place simultaneously.* Jinabhadra Gaṇi is, thus, well-renowned as the up-holder of the Jaina traditions.

That Jinabhadra Gaṇi Kṣamāśramaṇa was an orator of established reputation is known from several sources. The commentator Hēmacandrācārya Maladhāri refers to Jinabhadragaṇi as "Upa Jinabhadra Kṣamāśramaṇaḥ Vyākhyātāraḥ". Another commentator named Koṭyācārya, who has written a commentary on the Viśeṣāvaśyaka Bhāṣya, pays him a tribute to the same effect in the last verse of his commentary. He says †

भाष्यं सामायिकस्य स्फुटविकल्पदार्थोपगृहं बृहद्य-
ह्रीमत्पूज्यैरकारि सतकलुषघ्निं भूरिसंस्कारधारि ।

† Vide परममयागम-निर्णयं सुखमिव-सुखमन-समाहोगममयम् ।

जिगमद्द्वयमासमयं समसमयणं निदानमिव एक ॥

(Ibid)

Also vide Jitakalpasūtra Editor's Preface, p. 7

* Vide 'दक्ष-नाणवज्जोष (मम्ममि) ठिये ।

† Vide " Short History of Jaina Literature " Ed, by M. D. Desai, p, 152, foot-note.

तस्य व्याख्यानमात्रं किमपि विदधता यन्मया पुण्यमाप्तं-
मेत्याहं द्राग् लभेयं परमपरिमितं प्रीतिमत्रैव तेन ॥

No¹ more information is available about the life of this great Ācārya.

Works—

Jinabhadra Gaṇi Kṣamaśramaṇa is said to have composed the following works:—

(i) Viśeṣāvaśyaka Bhāṣya. This wellknown work has been ranked as one of the most important and highly esteemed works of Jainism. The author himself wrote a commentary on this Bhāṣya, in Sanskrit. Jinabhadragaṇi has earned the reputation as a commentator mainly from this work. For, wherever he has been referred to as Bhāṣyakāra, the references have been quoted from Viśeṣāvaśyaka Bhāṣya. But as has been suggested in the Preface to the Jīta Kālpa Sūtra* it is not improbable if Jinabhadra Gaṇi Kṣamaśramaṇa had composed other bhāṣyas as well. Take, for example, the following verse from the Viśeṣāvaśyaka Bhāṣya—

पोग्गल-मोदय-दन्ते फदसगवडसालमंजने चैव ।

धीणादियस्स ए ए दिट्ठं होति नायव्वा ॥ २३५ ॥

In this verse, the examples of poggāla (flesh), modaya, (sweet-balls), danta (teeth), pharusaga (a potter) and vadasāla (the branch of a tree) have not been explained in details by the commentators. Ācārya Hēmacandra Maladhāri suggestively remarks that “एतान्पुदाहरणानि विशेषतो निशोधावसेयानि” (These examples should be understood in details from Niśeetha).

Koṭyācārya† also leaves the remark unexplained merely by saying “निशीये वदगमः” (We shall explain in this Niśeetha)

* Vide Jīta Kālpa Sūtra, Preface, Page 9.

† Whose commentary has not been published, but is preserved in the Bhāndārkar Research Institute Poona.

The question arises as to who is the author of Nīśeeth. The tradition does not give the credit of authorship either to Hēma-candrācārya Maladhārī or to Koṭyācārya. So, it is probable that the commentary must have been written by Jinabhadra Gaṇi and the sentence "निशीथे वक्ष्यमः" found in the commentary of Koṭyācārya, might have originally belonged to the commentary written by Sri Jinabhadra Gaṇi Kṣamāśramaṇa himself.

(ii) Brihat Saṃgrahāṇi—This work runs in almost 500 verses. Ācārya Malayagiri Sūri has written a commentary on this work in Sanskrit. The work along with the Commentary has already been published.

(iii) Brihat Kṣétra-Samāsa—This is also a similar work. Ācārya Śrī Malayagiri Sūri and others, have written commentaries and the work along with the commentaries is published.

(iv) Jīta Kālap Sūtra—This work lays down various religious practices to be followed by the Jaina Monks. The work is also dealing with the ten types of remonstrations. The subject of remonstrations has already been treated in the Chēda-sūtra and other works. Jinabhadra Gaṇi seems to have composed this work with a view to treat the subject in a precise and comprehensive manner.

The oldest commentary available on this work at present is the cārṇi of Siddhasēna in Prakṛit. In his Cārṇi, Siddhasēna remarks at one place, that there existed some other cārṇi* also, before he composed his one, but that is not available at present. On this Cārṇi of Siddhasēna, Śrī Candra Sūri has written explanatory notes in Sanskrit.

Besides the cārṇi of Siddhasēna, there is one more cārṇi available in Prakṛit verses. It is difficult to say whether it is the same cārṇi that he refers to or it is different from his own. Nothing is known about the author and the date of composition

* अथवा प्रितियचुनिकृता-मिप्याएग चरवारि वि सुतेण व गदिया ।

either from the portion in the beginning or one at the end.

(1) *Viśeṣaṇṇavali* — This book is a miscellaneous work comprised into nearly 400 Prakrit verses and is not published as yet.

In addition to the above-mentioned five works, some people consider *Dhyana-śataka* which has been incorporated by Ācārya Mahārāja Haribhadra Suri in his commentary on the *Āvaśyaka Sūtra*, also to be the composition of Jinabhadra Gaṇi Kṣamā-śramāṇa. But there are not sufficient evidences to convince us of his authorship of *Dhyana-śataka*.

Date—

There are no definite means that help us to fix the exact date of Jinabhadra Gaṇi Kṣamā-śramāṇa. Still, however, the tradition of various Pāṭṭavalis throws considerable light on the problem. The tradition of the Pāṭṭavalis written after the sixteenth century (V S) tells us that Jinabhadra Gaṇi Kṣamā-śramāṇa flourished 1115 years after the Nirvāṇa of Śramāṇa Bhagavāna Mahāvīra. This fixes the date somewhere about 645 V S.

There is another theory which assigns to Jinabhadra Gaṇi 500 years earlier than his commentator Maṇadharī Hemacandra-ācārya who is said to have flourished in 1175 V S. According to this theory also, Jinabhadra Gaṇi Kṣamā-śramāṇa must have flourished somewhere about 650-675 V S.

The author of *Tapagacchā Pāṭṭavali* places Jinabhadra Gaṇi Kṣamā-śramāṇa as the contemporary of Ācārya Śrīman Haribhadra Suri who is said to have written a commentary on *Dhyana Śataka*. According to this view, Jinabhadra Gaṇi had lived a long life of 104 years, and though Ācārya Haribhadra Suri was senior to him by 60 years, both of them

• At the end of this bhāṣya the only reference is this —

स. १७२० वर्षे मागदीर्घे इदि १ शुक्लासरे अयह श्रीपत्तज लि श्री
भाऽज्ञतिना कशीदासालम्बन अबादत्तन । शुभ भवतु । शिवमास्तु ।

(Jita Kālpā Sūtra, Preface P. 17)

happend to be contemporaries on account of the long life of Jinabhadra Gani * This view is not sound, because Haribhadra Suri did not, in fact flourish in 530 V S or 550 V S but he flourished between 757 and 875 V. S as has been suggested by Muni jnavijaya† Secondly, Śrīman Haribhadra Suri has frequently quoted Jinabhadragani's sutras in his Āvaśyaka with Iti-, therefore, clear that Jinabhadragani did not in any case flourish after Haribhadra Suri

According to other Paṭṭāvalis, all of Jinabhadra Gani, Haribhadra Suri, Dévarddhigani Kṣamāśramaṇa, Śilankacārya and Kālakācārya, happened to be contemporaries But the history of the development of Jainism shows that this theory is wrongly based. The date of Śrīman Haribhadra Suri has been fixed as the latter half of the eighth and the first half of the 9th century V S Jinabhadra Gani has been placed in the latter half of the 7th and the first half of the 8th century V S Devarddhigani Kṣamāśramaṇa and Kālakācārya are said to have flourished in the beginning of the 6th century V S

Leaving others aside, let us consider if Jinabhadra Gani and Śilankacārya happened to flourish at the same time The tradition says that Śilankacārya was the priest of Tanarāja, the king of Anahillapura Paṭana If this is true, the date of Śilankacārya falls somewhere near 800 V S This places Śilankacārya undoubtedly as the contemporary of Acarya Sree Haribhadra Suri Now some of the Paṭṭāvalis refer to Śilankacārya as the pupil of Jinabhadra Gani Kṣamāśramaṇa If this Śilankacārya is the same as the commentator Kōṭyācārya, several references about Jinabhadragani found in his commentary on the Viśeṣaśāstra Bhāṣya, do not in any way lead us to believe that Śilankacārya was the pupil of Jinabhadragani, Unfortunately, the last and last portions of this commentary are torn out,† but in course of

* Vide Āṇi Tapāgachcha Paṭṭāvali Vol I page 98

† Vide Jitakalpa Sūtra, Preface, pp 14-15

his commentary, the commentator refers to Jinabhadra Gaṇi Kṣamāśramaṇa at several place, e. g.

- (i) जिनभद्रगणिक्षमाश्रमणपूज्यपादैस्तु नोक्तम् ।
- (ii) अत एव पूज्यपादैः स्वटीकायां मायोपग्रहणं कृतम् ।
- (iii) क्षमाश्रमणटीका त्वीयम् ।
- (iv) क्षमाक्षमणटीकापीयम् ।
- (v) श्रीमत्क्षमाश्रमणपूज्यपादानामभिप्रायो छक्षणीयः

Although these references show how much respect the commentator had for Jinabhadra Gaṇi Kṣamāśramaṇa, they do not in any way lead us to believe that Jinabhadra Gaṇi was his preceptor. On the contrary, we find a reference which shows a considerable gulf of time between the dates of Jinabhadra Gaṇi and Śīlaṅkācārya.

The reference is this :—

भाष्यान्नुयायि पाठान्तरमिदं अग्रतः,
एवमेनेनैव वृद्धिक्रमेणेत्यादेरर्वाह,
न चेदं श्रूयसीष्ट प्रतिष्ठ दृश्यते ॥¹¹

This reference shows that there were various readings of Viśeṣāvaśyaka Bhāṣya in the time of Śīlaṅkācārya, which means that a considerable period of time must have elapsed after the composition of the Viśeṣāvaśyaka Bhāṣya. This, therefore, prevents us from accepting the view that Jinabhadra Gaṇi Kṣamāśramaṇa was the preceptor and hence the contemporary of Śīlaṅkācārya. Thus, there are many difficulties in according Jinabhadra Gaṇi as the contemporary of Śīlaṅkācārya or even that of Haribhadra sūriji and others. It is, therefore, proper to believe that unless and until there is no evidence against the belief of the tradition, there is no objection in accepting the date of Jinabhadra Gaṇi Kṣamā-

śramaṇa as roughly about the second half of the seventh century V. S.

PHILOSOPHY.

Ethics :

According to Jainism, the main purpose of every living being on this earth, *viz* *nirvāṇa* or final emancipation is attained in the simultaneous observance of these three main doctrines : (1) Right Belief (Faith in the teachings of *Jinas*) (2) Right knowledge (knowledge of his doctrine) that leads to Salvation and (3) Right Conduct (Perfect Conduct). According to the *Jains* Philosophy, belief in real existence of *tatvas* is Right Faith. Knowledge of real nature without doubt or error is Right Knowledge attitude of neutrality without desire or aversion towards the objects of external world, is Right Conduct

Virtue consists of the five-fold conduct of one who has knowledge and faith :—

1. Innocence-or *a-himsā* which is not mere negative abstention but positive kindness to all creation.
2. Charity and Truth-speaking.
3. Honorable conduct—such as not stealing.
4. Chastity in word, thought, and deed.
- 5 Renunciation of all worldly interests.

Jaina Ethics lay stress on both faith and works. All those actions which lead to peace of mind are *puṇya* *Himsā* or infliction of suffering is the great sin or *pāpa*.

Untruthfulness, dishonesty, unchastity, covetousness, anger, conceit etc are other sources of sin. Sin is no offence against God, but only against man according to *Jaina* ethics.

The ethical system of the *Jainas* is more rigorous than that of the *Buddhists*. It looks upon patience as the highest good, and pleasure of senses as a source of sin.

The chief feature of *Jainism* is *ahiṃsā* (respect for all and abstention from injuring everything that has life.)

The *Jainas* repudiate the theory of the creation of the world out of nothing or as a series of accidents. According to them, there can neither be destruction of things that do exist nor there be creation of things out of nothing. So, according to this view, there is no God necessary for creation or destruction.

Jainism looks upon God, Nature, and Soul, as aspects of the same. According to *Jaina* ethics there is no God; except the soul in its ideal integrity

Jaina Philosophy tells us that the life of a good in heaven is one of the forms that a soul might assume by the accumulation of *puṇya* (merit). According to them, gods are only embodied souls like men and animals different from them in degree but not in kind.

The liberated souls are above gods. They are never born again, and they have no connection with the world. Meditation or adoration of the *Jinas* sanctifies the soul.

Theory of Soul : Pluralistic spirits

According to the *Jaina* philosophy, the universe is filled with *jivas*. *Jiva* means whatever is living and not whatever is mechanical. So, it corresponds to the life-element of Bergson. And since it is subjects of experience it also corresponds to the monad of Leibniz.

Jainism does not seem to have made exact distinctions between *jiva* and *Ātman*, a *jīva* and matter. A *jīva* is a particular kind of existent being. The liberated *jīva* freed from matter, is called the *Ātman*. *Ātman* means pure consciousness untinted by matter. It excludes all space and externality. It is the *jīva* purified and raised to the highest spiritual status, which is mere formless consciousness.

On the other hand, *puḍgala* is not pure matter untouched by consciousness. It already bears the impress of spirit. *Ātman* is the spirit of being and matter is the negative principle of non-living. The latter corresponds to the space of Bergson, or the *materia prima* of Leibniz. The bare materiality of *puḍgala* is the direct opposite of spirit. A *jīva* is the combination of the two. It is material-spiritual. A soul loaded with matter is evolved in bondage. All *jīvas* in *saṃsāra* are associated with this negative element.

Jainism believes that *Ātman* or the pure spirit, or pure matter, and *jīva* which is a combination of the two, are existent, though the first two are imperceptible to us. The *puḍgala skandha* which we see, has also an element of consciousness, and is as much a *jīva* as others, so far as the essence is concerned. The *jīva* and the *a-jīva* of the *Jainas* are not empirical abstractions of *Ātman*, or consciousness, and Matter or non-consciousness but the products of an interaction between the two. Strictly speaking, *Ātman* and *non-Ātman* are the primary elements. *Jīva* possesses more of self, *a-jīva* more of non-self. They represent two orders of arrangement in the whole univers.

Jainism believes in plurality of spirits. The *jīvas* are many, but are alike eternal. Their characteristic essence is never destroyed, however much it is obscured by external causes. They are regarded as possessing size which is varying in different cases. They contract and expand according to the dimensions of the body with which they are incorporated for the time being. Truly speaking, the essence of all *jīvas* is consciousness and it is only superficial to advance the theory of plurality of *jīvas*. It is only a relative conception and cannot be taken as an ultimate truth. Still, however, this distinction of spirits is justified in the sense that it distinguishes good from the bad, *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas*, and *Sūdras*, from each other, insects, birds, snakes and so on. For, the *Jaina* Canon dictates that if there were but one soul common to all beings, they could not be distinguished from one

another, nor could they experience different lots; there would not be *Brakmas*, *Kṣatriyas*, *Vaiśyas* and *Sādras*; insects, birds and snakes. All would be men and gods. We make equal both those who lead a blameable life, and those who, in this world, practise right conduct.*

Thus unlike other systems of philosophy, *Jainism* asserts the doctrine of pluralistic realism.

Theory of Knowledge—

Like the theory of Soul, that of Knowledge is also distinctive of *Jainism*. The *Jamas* admit five kinds of knowledge viz., *Mati Śrūta Avadhi Maraṇsryūya* and *Ké-ala*.

1. *Mati* is ordinary cognition obtained by normal means of sense-perceptions. We always have sense-perceptions or *darśana* prior to the rise of *mati-jñāna*.

2. *Śrūta* or testimony is knowledge derived through signs, symbols, or words, while *mati-jñāna* gives us knowledge by acquaintance, this gives us knowledge by description.

3. *Avadhi* is direct knowledge of things even at a distance of time or space. It is knowledge by clairvoyance.

4. *Maraṇsryūya* is direct knowledge of the thoughts of others as in telepathic knowledge of other minds.

5. *Ké-ala* or Perfect Knowledge, comprehends all substances and their various modifications. It is omniscience unlimited by time, space, or object. This knowledge, which is independent of the senses, which can only be felt and not described, is possible only for purified souls which are perfectly free from bondage.

* Vide *Sutrakṛtiṅga*, II 7-48 and 51.

x Cf. Bosanquet—"It is freely admitted that in cognition, the self is universal. It goes out into a world which is beyond its own given being and what it meets there it holds in common with other selves, and in holding, it ceases to be a self contained and repellant unit."

(Gifford Lectures, Second Series, Chap. II.)

The first three kinds of knowledge, are liable to error, while the last two cannot be wrong.

Knowledge is *pratyakṣa* or direct when it is immediate, and *parokṣa* or indirect when it is mediated by some other kind of knowledge. Of the five kinds of knowledge, *mati* and *śruti* are *parokṣa* and the rest *pratyakṣa*.

Cetanā or consciousness is the essence of *jīva* and the two manifestations of *cetanā* are perception (*darśana*) and intelligence (*jñāna*). In *darśana*, the details are not perceived while in *jñāna* they are. The former is simple apprehension, the latter conceptual knowledge.

The relation between knowledge and its object, is an external one with regard to physical objects, though it is not so with regard to self-consciousness. The consciousness of *jīva* is ever active and this activity reveals its own nature, as well as, that, of the object. *Jñēya* or object of knowledge includes self and non-self. Like light, *jñāna* reveals itself and other objects. The *Nyāya-Vaiśeṣika* theory that knowledge reveals only external relations but not itself, is rejected by the *Jainas*. In knowing any object, the self knows itself simultaneously. Knowledge is always apportioned by the self, according to them, and the question as to how consciousness can reveal the unconscious object, is dismissed by them as absurd, since it is the nature of knowledge that it reveals objects.

With regard to self-consciousness, the relation between *jñāna* and *jñēya* is very intimate. *Jñānin* and *jñāna* are also inseparable, though distinguishable. In self-consciousness, the subject of knowledge, the objects of knowledge, and knowledge itself, become different aspects of a single concrete entity.

There are *jīvas* without *jñāna*, since that would take away the *cetanā* or conscious character of the *jīvas* and reduce them to the level of *a-jīva dravyas* and there can be no *jñāna* without selves; for that would make *jñāna* foundationless.

In its perfect condition, the soul is pure. *Jñāna* and *darśana* (knowledge and intuition) arise simultaneously or are together. In the mundane *jīvas*, *jñāna* is preceded by *darśana*.

Perfect knowledge is free from doubt (*saṃśaya*) perversity (*vimoha*) and indefiniteness (*viśhrāma*)

Karmas which obscure the different varieties of *darśana* are *darśanavarṇiyā Karmas* and those which obscure the different kinds of *jñāna* are *jñānavarṇiyā karmas*.

These impediments are passions and emotions. All knowledge resides in the soul though it manifests itself when the disturbing media are removed.

Theory of Karma :

Karma is another important topic of the *Jaina* Philosophy. *Karma*, according to *Jainas*, is of material nature (*śuddhālika*). The kind of matter fit to manifest *Karma* fills all cosmic space. It has the peculiar property of developing the effect of merit and demerit. The soul by its commerce with the other world; becomes literally penetrated with the particles of subtle matter. These become *Karma* and build up a special body called " *Kārmaṇa Śarīra*." which does not leave the soul till its Final Emancipation.

Jīvas which are found on this world in infinite number, are of three kinds (1) *Nitya siddha* or the ever perfect (2) *Mukta* or the liberated and (3) the *Baddha* or the bound.

The second variety of *jīvas*, does not become embodied. They have achieved their purity and dwell in a state of supermundane perfection unconcerned with worldly affairs. The mundane *jīvas* are a prey to illusion, and are condemned to the yoke of matter through an infinite succession of lives. The freed souls are absolutely pure and free from any tint of matter. They are the *nirṇādhī jīvas* leading a life of pure existence and infinite consciousness and possess infinite knowledge, infinite perception, infinite power, and infinite bliss.

Thus, by touching the main distinctive features of the *Jaina* Philosophy, we can easily remark like Sir *Radhakrishnan* that " *Jainism* offers us an empirical classification of things in the Universe and so argues for a plurality of spirits.

It is hoped that transliteration, translation and the digest of sanskrit commenary attached so each verse will prove helpful to the students of *Jaina* Philosophy.

Gujarat College
Ahmedabad
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D. P. Thakr



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क्षमाश्रमणश्रीजिनभद्रगणिसन्धः

॥ गणधरवादः ॥

श्रीमलधारिहेमचन्द्रसूरिकृतटीकासमलङ्कृतः ।



Kṣamāśramaṇa Jinabhadra Gaṇi's

GAṆADHARAVĀDA

Along with

Maladhārin Hēmacandra Sūri's Commentary

Chapter I

प्रथमगणधरवक्तव्यता

Discussion with the First Gaṇadhara.

जीवे तुह सन्देहो पचक्खं जं न घिप्पहं घडो व्व ।

अचन्तापचक्खं च नत्थि लोए खपुप्फं व ॥ १ ॥ (१५४९)

Jivē tuha sandēho paccakkham jam na ghippai ghaḍo vva ।

Accantāpaccakkham ca natthi loḍe khapuppham va. 1 (1549)

[जीवे तव सन्देहः प्रत्यक्षं यद् न ग्रह्यते घट इव ।

अत्यन्ताप्रत्यक्षं च नास्ति लोके खपुष्पमिव ॥ १ ॥ (१५४९)

Jivē tava sandēhah pratyakṣam yad na grhyatē ghaṭa iva ।

Atyantāpratyakṣam ca nāsti lokē khapuspm iva 1 (1549)

Translation—1. (O Indrabhūti of Gautama race!) You have a doubt about (the existence of) *jīva* (the soul) since It is not directly perceived (by senses) as in the case of *ghaṭa* (a water jar). Whatever is absolutely imperceptible, does not exist in the world, e. g., a flower in the sky. (1549)

धीमलघारिहेमचन्द्राचार्यकृता टीका—

आयुष्मन् इन्द्रभूते ! तवैषः मन्देहः—किमयमात्माऽस्ति, नास्ति वा, उभयहेतुसद्भावात् ? । तत्र नास्तित्वहेतवोऽमी—नास्त्यात्मा, प्रत्यक्षेणात्यन्तम-
गृह्यमाणत्वात्, इह यदत्यन्ताप्रत्यक्षं तल्लोकं नास्त्येव, यथा खण्डपम् । यच्चान्ति
तत् प्रत्यक्षेण गृह्यत एव यथा घटः, इत्यमौ व्यतिरेकदृष्टान्तः । अणवोऽपि
क्षप्रत्यक्षाः किन्तु घटादिकार्यतया परिणतास्ते प्रत्यक्षमुपयान्ति; न पुनरेव-
मात्मा कदाचिदपि भावप्रत्यक्षमुपगच्छति, अतोऽत्रात्यन्तविशेषणमिति ॥
१ (१५४९) ॥

Digest of the Commentary—O Long-lived Indrabhūti! You entertain a doubt about the existence of the soul. For, you come across reasons, some of which lead you to believe that the soul exists, whereas, others make you surmise that the soul does not exist. The latter are as under —

The soul does not exist; for, it is, in no way, perceptible by *pratyakṣa pramāṇa* (direct and valid proof) produced by a sense-organ, as is the case with a *ghaṭa*. Whatever is *atyantāpṛatyakṣa* (absolutely imperceptible) is certainly non-existent in this world, e. g., a flower in the sky. Whatever exists, is certainly perceived—realized by *pratyakṣa pramāṇa*, e. g., a pitcher. This is a *vyaতিরেকা দ্রষ্টান্ত* (a negative example).

Some one may here argue, that though *anus* (electrons) are not within the range of *pratyakṣa pramāṇa*, they are, so to say, invisible; yet they do exist. So, what about them? The answer is, that no doubt they are imperceptible to us as *anus*, but when they are transformed so as to perform the

functions of a pitcher, a cloth, etc., they no longer remain so. Such is not, however, the case with the Soul. It never attains a stage when it can be directly perceived. The adjective *atyanta* is here used on that account.

न य सोऽणुमानगम्यो जम्हा पञ्चस्वपुञ्चयं तं पि ।

पुञ्चोवलद्धसम्बन्धस्मरणो लिङ्ग-लिङ्गीणं । २ ॥ (१५५०)

Na ya so'ṇumānagamyo jamhā pañcaskhapuñcayam tam pi ।
Purvovaladdhasambandhasaraṇaḥ liṅga-liṅgiṇam. 2 (1550).

[न च सोऽनुमानगम्यो यस्मात् प्रत्यक्षपूर्वकं तदपि ।

पूर्वोपलब्धसम्बन्धस्मरणतो लिङ्ग-लिङ्गिनोः ॥ २ ॥ (१५५०)

[Na ca so'numānagamyo yasmāt pratyakṣapūrvakam tadapi ।
Pūrvopalabdhasambandhasmaranato liṅga-liṅginoh. 2 (1550)]

Trans.—2. It (the soul) is not an object of *anumāna* (inference); for, this (*anumāna*), too, is preceded by *pratyakṣa* and is the outcome of the recollection of the (inseparable) connection previously observed in the case of a *liṅga* (a characteristic or an indicatory mark) and a *liṅgin* (one having such a *liṅga*). (1550)

टीका—न चासावात्माऽनुमानगम्यः यस्मात् तदप्यनुमानं प्रत्यक्षपूर्वकं प्रवर्तते । इतः ? इत्याह—“पुञ्चोवलद्धे” त्यादि लिङ्गयते—गम्यतेऽतीन्द्रियायोऽनेनेति लिङ्गम्; अथवा लीनं—तिरोहितमर्थं सम्यगीति लिङ्गम्, धूम-कृतकत्वादिकम्, तदस्यास्तीति लिङ्गी बह्व्य-जनित्यत्वादिः, तयोर्लिङ्ग-लिङ्गिनोर्पः पूर्वं महानसादौ प्रत्यक्षादिनोपलब्धः कार्य-कारणभावादिकः सम्बन्धस्तस्य यत् स्मरणं तस्मादिति । इदमुक्तं भवति—पूर्वं महानसादावग्नि-धूमयोर्लिङ्ग-लिङ्गयोरन्वयव्यतिरेकवन्तमविनाभावमध्यक्षतो गृहीत्वा तत् उत्तरकालं क्वचित् कान्तार-परंतनितम्बादौ गगनावलम्बिनीं धूमलेखामवलोक्य प्राग् गृहीतं सम्बन्धमनुसरति, तद् यथा—‘यत्र यत्र धूमस्तत्र तत्र प्रागहं वह्निमद्राक्षम्, यथा महानसादौ, धूमश्चात्र दृश्यते, तस्माद् वह्निनापीदं भूमनितव्य’, इत्येवं लिङ्गग्रहण-सम्बन्धस्मरणाभ्यां तत्र प्रमादा इव भ्रजमव-

गच्छति । न चैवमात्मना लिङ्गिना सार्धं कस्यापि लिङ्गस्य प्रत्यक्षेण सम्बन्धः सिद्धोऽस्ति, यतस्तत्सम्बन्धमनुस्मरतः पुनस्तद्विद्दर्शनाज्जीवे सम्प्रत्ययः स्यात् । यदि पुनर्जीव-लिङ्गयोः प्रत्यक्षतः सम्बन्धसिद्धिः स्यात् तदा जीवस्यापि प्रत्यक्षत्वापत्त्याऽनुमानवैयर्थ्यं स्यात् । तत एव तत्सिद्धेरिति ॥ २ (१५५०) ॥

D. C.—The existence of the soul, cannot be proved by *anumāna* (inference); for, after all, this *anumāna* is preceded by *pratyakṣa pramāṇa* as is suggested by the second hemistich of this verse.

Whatever reveals an object which is imperceptible to the senses, is called a *līṅga* or whatever throws light on a concealed object is a *līṅga*, and one that has a *līṅga* is called a *līṅgin*. For instance, smoke is the *līṅga*, and fire the *līṅgin*. To give another example *kṛtakatva* (performance of an action) is the *līṅga*, and *anityatva* (impermanence) the *līṅgin*.

An inseparable connection between smoke and fire, in the form of effect and cause—the connection which is directly perceived in a kitchen, etc., can be established in two ways, viz, by *anyaya* (positively) and by *vyatirēka* (negatively). Wherever there is smoke, there is fire, is an example of *anyaya*; and wherever there is nonexistence of fire, there is non-existence of smoke, is an example of *vyatirēka*.

The recollection of the inseparable connection existing between smoke and fire, helps a man to infer the presence of fire, when he sees clouds of smoke rising to the sky, either in a forest or on the top of a mountain or the like. For, he is then reminded of having seen fire when smoke was found coming out of the kitchen or the like. Thereupon, he works up a syllogism, as under.—

Wherever there was smoke, I previously saw fire there, as in the kitchen and elsewhere. I see smoke here; so, here, there must be fire. Thus, he rightly infers fire in view of his having previously noticed the inseparable connection between

smoke the *līṅga*, and fire the *līṅgin*, and on his recollecting this connection, while drawing the inference.

But in the case of the soul, a *līṅgin*, no connection of it, whatsoever is directly perceived with any one or more of its *līṅgas*. Such being the case, there is no room left for the recollection of an inseparable connection between the soul and its *līṅga* and hence there is no chance left for establishing the existence of the soul by *anumāna*.

Moreover, if the inseparable connection were to be observed in the case of the soul and its *līṅga*, the soul would be directly perceived, and in that case, there would be no necessity to infer its existence.

It is said :

न च जीवलिङ्गसम्बन्धदरिसणमभू जओ पुणो सरओ ।
तल्लिङ्गदरिसणाओ जीवे सम्पचओ होज्जा ॥ ३ ॥ (१५५१)

Na ya jivaliṅgasambandhadarisaṇamabhū jaō puṇo saraō ।
Talliṅgadarisaṇāō jivē sampaccaō hojjā. 3 (1551)

[न च जीवलिङ्गसम्बन्धदर्शनमभू यतः पुनः स्मरतः ।
तल्लिङ्गदर्शनाजीवे सम्प्रत्ययो भवेत् ॥ ३ ॥ (१५५१)

Na ca jivaliṅgasambandhadarśanamabhūd yataḥ punaḥ smarataḥ ।
Talliṅgadarśanājivē sampratyaayo bhavēt. ॥ (1551)]

Trans.—3. There has not been (previously) seen (any) connection between the soul and its *līṅga*, the recollection of which, along with the sight of its *līṅga*, can lead (us) to a conviction about the (existence of) the soul. (1551).

टीका-गतार्था । न च वक्तव्यं सामान्यतोदष्टानुमानादादित्यादि-
गतिवज्जीवः सिध्यति, यथा-गतिमानादित्यः देशान्तरप्राप्तेः देवदत्तगतिवि,
यतो हन्त ! देवदत्ते दृष्टान्तधर्मिणि सामान्येन देशान्तरप्राप्ति गतिपूर्विका

प्रत्यक्षेणैव निश्चित्य, सूर्येऽपि तां तथैव प्रमाता साधयतीति युक्तम् । न चैवमत्र
 कचिदपि दृष्टान्ते जीमसत्वेनाविनाभूतः कीऽपि हेतुरध्यक्षेणोपलक्ष्यत इति ।
 अतो न सामान्यतोदृष्टादप्यनुमानात् तद्वतिरिति ॥ ३ (१५५१) ॥

D. C.—It is no use arguing that the existence of the soul can be established by an *anumāna* which is ordinarily met with, as in the case of the motion of the Sun. To put it explicitly, the Sun is in motion; for, it reaches another region, as is the case with Dāvalatta. As regards the Sun, this inference is valid, since we distinctly see that Dāvalatta, who is here a *dr̥ṣṭānta-dharmin i e*, serving as an illustration, goes like the Sun, to another country after he has resorted to motion. But as far as the soul is concerned, no *līṅga* (also known as *hetu*) which is inseparably connected with the soul, is directly perceived in any *dr̥ṣṭānta*, (example) whatsoever. Thus, the *sāmānyatodr̥ṣṭa anumāna* is of no avail here.

The existence of the Soul cannot be proved by *āgama* (scriptural authority):

नागमगम्मो वि ताओ भिज्जइ जं नागमोऽणुमाणाओ ।
 न य कासइ पयक्खो जीवो जस्सागमो वयणं ॥ ४ ॥ (१५५२)

Nāgamagammo vi taō bhijjai jam nāgamo'ṇumāṇāō ।
 Na ya kāsai paccakkho jīvo jassāgamo vayaṇam. 4 (1552)

[नागमगम्योऽपि सक्रो भिद्यते यद् नागमोऽनुमानात् ।
 न च कस्यचित् प्रत्यक्षो जीवो यस्यागमो वचनम् ॥ ४ ॥ (१५५२)]

Nāgamagamyo'pi sako bhidyate yad nāgamo'numānāt ।
 Na ca kasyacit pratyakṣo jīvo yasyāgamo vacanam. 4 (1552)]

Trans.—4. It (the soul) is not even within the range of *āgama* (scriptural authority); for, *āgama* is not (quite) distinct from *anumāna*. Moreover, the soul is not *pratyakṣa* (directly perceptible) to any one whose word is *āgama*. (1552)

टीका-न चागमगम्योऽपि सकः-अमौ जीवः यत्-यस्मादागमोऽपि नानुमानाद् भिद्यते, परमार्थतस्तस्यानुमानत्वात्; तथाहि-शब्दं प्रमाणागम उच्यते, शब्दश्च द्विविधः-दृष्टार्थविषयः अदृष्टार्थविषयश्च । तत्र दृष्टार्थविषया शब्दाद् या प्रतीतिः, सा वस्तुतोऽनुमानसमुत्थैवम्, यतः कचिन् प्रथमं पृथु-बुध्नोदरोर्ध्वकुण्ड-लोष्टायत्त वृत्तग्रीवादिसति घटपदार्थे घटशब्दं प्रयुज्यमानं दृष्ट्वा तदुत्तरकालं क्वापि 'घटमानय' इत्यादि शब्दं श्रुत्वा पृथुबुध्नोदरादिमदर्थ एव घट उच्यते, तथाभूतपदार्थ एव घटशब्दप्रयोगप्रवृत्तेः, यथा पूर्वं कुम्भ-कारापणादौ, घटशब्दश्चायमिदानीमपि श्रूयते, तस्मात् तथाभूतस्यैव पृथुबुध्नो-दरादिमतः पदार्थस्य मयाऽऽनयनादिक्रिया कर्तव्या इत्यनुमानं विधाय प्रमाता घटानयनादिक्रियां करोति, इत्येवं दृष्टार्थविषयं शब्दं प्रमाणं वस्तुतो नानु-मानाद् भिद्यते । न चैवमसावात्मशब्दः शरीरादृतेऽन्यत्र प्रयुज्यमानः कचिद्-पलब्धः, यत्र सत्त्वात्मशब्दश्रवणात् आत्मा इति प्रत्ययो भवेदिति । यदपि स्वर्गनरकाद्यदृष्टार्थविषयं शब्दं प्रमाणं, तदपि तत्ततोऽनुमानं नातिवर्त्तते, तथाहि-"प्रमाणं स्वर्ग-नरकाद्यदृष्टार्थविषयं वचनम्, अविसेवादिप्रचनान्तेष्वणी-तत्त्वात्, चन्द्रार्कोपरागादिप्रचनवत्" इत्येवमनुमानादेव तत्र प्रमाणता । न चैवमभूतमात्रं कमपि पश्यामः, यस्यात्मा प्रत्यक्ष इति तद्वचनमागम इति 'प्रतिपद्येमहि' इति शेषः ॥ ४ (१५५२) ॥

D. C.—The existence of the soul cannot be established by āgama; for, after all, āgama cannot be separated from anumāna, as, really speaking, āgama is (a kind of) anumāna.

Āgama is defined as śabda pramāṇa, and śabda (word) is two-fold, viz., (i) *dr̥ṣṭārtha-viśaya* (pertaining to an object which is seen) and (ii) *a dr̥ṣṭārtha-viśaya* (pertaining to an object which is not seen).

The conviction which is arrived at, by means of a śabda and which is associated with an object that is seen, is really an outcome of anumāna. For instance, first of all, one notices that the word *ghata* is used for an object whose belly is round and extensive, whose basin is raised up and hollowed out, whose neck is round, and which is made up of earth.

Thereafter, when he hears "bring a *ghaṭa*" he begins to reflect: None else but an object whose belly is round and extensive, etc., is styled as *ghaṭa*; for, the word *ghaṭa* is reserved for this object only—a fact noticed in the shop of a potter. I hear the word *ghaṭa*; so, I should bring an object of that very kind, viz., one which is round, extensive etc. Having so inferred, he brings a '*ghaṭa*'. Hence, it will be seen that the *śābda pramāṇa* which is associated with an object that is seen, is not separate from *anumāna*.

To think of the soul, the word 'soul' is not used for any other object but the body. Had it been, however, so used, one would have been convinced about the existence of the soul.

The *śābda pramāṇa* associated with unseen objects like heaven, hell etc., is also, really speaking, not separate from *anumāna*. For, the knowledge connected with unseen objects such as heaven, hell, and the like is *pramāṇa*, as it comes from an *āpta*,—a reliable personage whose word is true—a fact noticed when he predicted a lunar eclipse, a solar eclipse, and so on. Thus, here, too, the validity or truth rests upon inference.

There is none to whom the soul is an object of direct perception. Had there been any one of that type, his word would have been looked upon as *āgama*, and on the basis of this *āgama*, the existence of the soul would have been admitted.

Besides,

जं चागमा विरुद्धा परोप्परमओ वि संसओ जुत्तो ।
सव्वप्पमाणविसयाईओ जीवो त्ति तो बुद्धी ॥ ५ ॥ (१५२३)

Jam cāgamā viruddhā paropparamaō vi saṁsaō jutto ।
Savvappamāṇavisayāīō jīvo tti to buddhī. 5 (1553)

[यचागमा विरुद्धाः परस्परमंतोऽपि संशयो युक्तः ।
सर्वप्रमाणविषयातीतो जीवोऽस्ति ततो बुद्धिः ॥ ५ ॥ (१५५३)

Yaccāgamā viruddhāḥ parasparamato'pi samśayo-yuktaḥ ।
Sarvaprāmāṇyaśayātīto jīvo'sti tato buddhiḥ. 5 (1553)]

Trans—5. Furthermore, the āgamas are mutually contradictory. Consequently, on that account, too, (your) doubt is justifiable. You, (therefore), believe that (the existence of) the soul cannot be established by any of the *pramāṇas*. (1553)

टीका—यतश्च तीर्थिकानां सम्बन्धिनः सर्वेऽप्यागमाः परस्परविरोधिनः
सन्तु, अतोऽपि संशय एवात्मनो युक्तः, न तु निश्चयः, तथाहि—
केचिदागमा आत्मनो नास्तित्वमेव प्रतिपादयन्ति, यदाहुर्नास्तिकाः—

“एतावानेव लोकोऽयं यावानिन्द्रियगोचरः ।

भद्रे ! पृथपदं पश्य यद् वदन्ति बहुश्रुताः ॥ १ ॥” इत्यादि ।

भट्टोऽप्याह—“विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु-
विनश्यति, न च प्रेत्यसञ्ज्ञाऽस्ति ।”

सुगतस्त्वाह—“न रूपं मिश्रवः ! पुद्गलः” इत्यादि ।

आत्माऽस्तित्ववचनान्यप्यागमेषु श्रूयन्ते, तथा च वेदः—“न हि वै
सधरीरस्य प्रिया-ऽप्रिययोरपहतिरस्ति, अक्षरीरं वा वसन्तं प्रियाऽप्रिये न
स्पृशतः” इति; तथा, “अग्निहोत्रं जुह्यात् स्वर्गकार्मः” इत्यादि ।

कापिलागमे तु प्रतिपाद्यते—“अस्ति पुरुषोऽकर्ता निर्गुणो भोक्ता
चिद्रूपः” इत्यादि ।

तस्मादागमानां परस्परविरुद्धत्वाद् नागमप्रमाणादप्यात्मसत्त्वसिद्धिः ।
इदं च वैशेषिकमतेन प्रत्यक्षा-ऽनुमाना-ऽज्ज्ञामलक्षणं प्रमाणत्रयमुपन्यस्तम् ।
एतच्च स्वयं द्रष्टव्यम्—उपमाप्रमाणगम्योऽपि जीवो न भवति । तत्र हि “यथा
गौस्तथा गवयः । इत्यादावेव सादृश्यमसन्निकृष्टेऽर्थे बुद्धिमुत्पादयति । न
चेहान्यः कश्चित् विश्ववनेऽप्यात्मसदृशः पदार्थोऽस्ति, यदर्क्षनादात्मानमवगच्छा-
मः । काला-ऽऽकाश-दिगादयो जीवतुल्या विद्यन्ते इति चेत् । न, तेषामपि
विवादास्पदीभूतत्वेन तदं हि बद्धत्वात् । अयार्पितिसाध्योऽपि जीवो न भवति ।

न हि दृष्टः श्रुतो वा कोऽप्यर्थ आत्मनमन्तरेण नोपपद्यते, यद्वलात् तं साधयामः । तस्मात् सर्वप्रमाणविषयातीतो जीव इति तत्र बुद्धिः, भावोपलम्भ-
कप्रमाणपञ्चकविषयातीतत्वात् प्रतिषेधसाधकाऽभावाख्यपट्टप्रमाणविषय एव
जीव इत्यर्थः । इति पूर्वपक्षः ॥ ५ (१५५३) ॥

D. C.—The fact that the *āgamas* of the various expounders of religion, are opposed to one another, justifies one to doubt the existence of the soul, rather than to admit it. For instance, some of the *āgamas* propound the non-existence of the soul.

To cite an example, the *Nāstikas*—the atheists—hedonists say :—

“ Etāvān òva loko'yaṃ yāvān-indriyagocarah ।
Bhadre ! vrkapadam paśya yad vadanti bahusrutāh. ”

This means :—This world is only as much as is within the range of the senses. My good lady ! see the foot-prints of the wolf. Highly-learned individuals also say so.

Bhaṭṭa, too, says :—

“ Vijñānaghana òvaitèbhyo bhūtèbhyah samutthāya tānyè-
vānuvinaśyati, na ca prètyasañjā'ti. ”

This means :—This material body which is nothing else but consciousness, after having been generated from the five elements, is dissolved into them, and there is no clear conception for future life.

Sugata says :—

“ Na rūpam bhikṣavaḥ । pudgalaḥ ”

This means :—O saints ! *rūpa* (form) is not a soul.

In the *āgamas*, we come across passages which admit the existence of the soul. For instance, in the *Vèda*, we hear.—

“ Na hi vai sa-śarīrasya priyāpriyayorapahatirasti, a-
śarīram vā vasantam priyāpriyè na sprīśataḥ. ”

This means :—There is no destruction of *priya* (attachment) and *apriya* (aversion) in connection with the embodied soul. Attachment and aversion do not affect a disembodied soul.

Also, "Agnihotram juhūyāt svargakāmaḥ"

This means —An individual desirous of acquiring heaven, should perform *agnihotra* (a sacrifice to the god Agni).

The *āgama* of the *Kāpilas* says :—

"Asti puruṣo akartā nirguṇo bhokta oidrūpaḥ."

This means :—There exists a *puruṣa* (a personal animate entity) which is not the doer of actions, which is devoid of qualities, which is the enjoyer (of pleasure and pain), and which is the embodiment of consciousness.

Thus, since the various *āgamas* are mutually antagonistic, the existence of the soul cannot be established even by *upamāna pramāṇa* (the proof of analogy). *Yathā gau-stathā gavayah*, means that a cow resembles a *gavaya* (*bos gavaeus*), a species of ox.

Here, the resemblance helps one to realize a distant object. But, in the entire universe, there is no object whatsoever that resembles the soul. Such being the case, there is no possibility of establishing the existence of the soul, on comparing it with an object resembling it.

It is no use advancing an argument that *kāla* (time), *ākāśa* (space), *dīś* (direction) etc., resemble the soul; for, there is no uniformity regarding the exposition of their nature, so far as the different systems of philosophy are concerned. And hence the same trouble.

Even *arthāpatti* (presumption or implication) does not help us. There does not exist any such object seen or heard whose justification depending upon the *soul*, can be established.

Thus, when the existence of the soul cannot be proved by any one of these five *pramāṇas*, each of which establishes the existence of an object, it automatically follows that it comes within the range of *abhāva* (non-existence), the sixth *pramāṇa* whose function is to prove non-existence.

Thus, the soul does not exist. This finishes the *pūrvapakṣa* (the view of the opponent).

Now follows the refutation of the argument:—

गोयम ! पक्खसु चिय जीवो जं संसयाद्विज्ञाणं ।

पक्खत्वं च न सज्झं जह सुह-दुक्खा सदेहम्मि ॥ ६ ॥ (१५५४)

Goyama ! paccakkhu coiya jīvo jaṃ saṁsayādivijñāṇam ।

Paccakkham ca na sajjham jaha suha-dukkhā saddehammi. 6 (1954)

[गोतम ! प्रत्यक्ष एव जीवो यत् संशयादिविज्ञानम् ।

प्रत्यक्षं च न साध्यं यथा सुख-दुःखे स्वदेहे ॥ ६ ॥ (१५५४)

Gautama ! pratyakṣa eva jīvo yat saṁsayādivijñānam ।

Pratyakṣam ca na sādhyam yathā sukha duḥkhe svadehe. 6 (1554)

Refutation—

Trans.—6. O Gautama! The soul is indeed *pratyakṣa* to you also; for, (your) knowledge about it which consists of doubts etc., is itself the soul. What is *pratyakṣa*, should not be proved, e. g., weal and woe in one's body. (1554)

टीका-गौतम ! भवतोऽपि प्रत्यक्ष एवाऽयं जीवः, किमन्येन प्रमाणान्तरोपन्यासेन ? । कोऽयं जीवो मम प्रत्यक्षः ? इति चेत् । उच्यते-यदेतत् तथैव संशयादिविज्ञानं स्वसंवेदनसिद्धं हृदि स्फुरति स एव जीवः, संशयादिज्ञानस्यैव तदनन्यत्वेन जीवत्वात् । यच्च प्रत्यक्षं तद् न प्रमाणान्तरेण साध्यम्, तथा खंशरीर एवात्मसंवेदनसिद्धाः सुख-दुःखादयः । प्रत्यक्षसिद्धमपि सग्राम-नगरं विश्वं शून्यवादिनं प्रति साध्यत एवेति चेत् । नैवम्, “निरालम्बनाः सर्वे प्रत्ययाः, प्रत्ययत्वात्, स्वमप्रत्ययव” इत्यादेस्तदु-

झावितपाधकप्रमाणस्यैव तत्र निराकरणात्, अत्र त्वात्मग्राहके प्रत्यक्षे
पाधकप्रमाणाभावादिति ॥ ६ (१५५४) ॥

D. C.—O Gautama! the soul is directly cognizable even to you; so what is the use of resorting to other *pramāṇas*? If you ask a question as to how the soul is *pratyakṣa* (directly cognizable) to you, the answer is this:—

This knowledge of yours, of which the existence is proved by your own experience of it, and which you entertain in your heart, is the soul itself; for, this knowledge is identical with the soul.

What could be decided by *pratyakṣa* should not be established by any other *pramāṇa*. No proof is required to prove the existence of happiness, misery etc., which one experiences in the body. It is futile to advance an argument that though the existence of the universe consisting of villages and cities, is self-evident, yet it is to be proved so far as a nihilist is concerned. For the argument such as “*Nirālambanā sarvè pratyayāḥ, pratyanyatvāt svapnapratyayavat*” that is, to say, all convictions are devoid of any substratum, since they are convictions, like the conviction of a dream—an argument which can be advanced by a nihilist, and which is a *bādhaka pramāṇa* (prejudicing evidence), has already been refuted. And here, there is no *bādhaka pramāṇa* in the case of *pratyakṣa* which reveals the soul.

The existence of the soul is established by *pratyakṣa pramāṇa* for the following reason:—

कथं करेमि काहं पाहमहं पचया इमाउ य ।

अप्पा स प्पचक्खो तिकालकज्जोवएसाओ ॥ ७ ॥ (१५५५)

Kayavaṃ karēmi kāhaṃ va'hamaham paccayā imāu ya ।

Appā sa ppaccakkho tikālakajjovāsāo. 7 (1555)

[कृतवान् करोमि करिष्यामि बाहमहम्प्रत्ययादस्माच्च ।

आत्मा स प्रत्यक्षसैकालिककार्योपदेशात् ॥ ७ ॥ (१५५५)

Kṛitavān karomi karisyāmi bahamahampratyayādasmaōca ।

Atmā sa pratyakṣaśtraikālikakāryopadeśāt. 7 (1555)]

Trans.—7. Or, this soul is *pratyakṣa* owing to this *aham-pratyaya* (realization as "I" in 'I did, I do, and I shall do' —the *pratyaya* which is associated with functions pertaining to (all) the three tenses (1555)

टीका-वेत्यथवा 'कृतवानहम्, करोम्यहम्, करिष्याम्यहम्'; 'उक्तवानहम्, ब्रवीम्यहम्, वक्ष्याम्यहम्'; 'ज्ञातवानहम्, जानेऽहम्, ज्ञास्याम्यहम्', इत्यादि प्रकारेण योऽयं त्रैकालिकः कार्यव्यपदेशः, तद्विषयप्रयुज्यमानतया तत्समुत्थो योऽयमहम्प्रत्ययः, एतस्मादपि "प्रत्यक्ष एवाऽयमात्मा" इति प्रपद्यस्व । अयं हाहम्प्रत्ययो नानुमानिकः, अलैङ्गिकत्वात् । नाप्यागमादिप्रमाण सम्भवः तदनभिज्ञानां बाल-गोपालादीनामप्यन्तर्मुखतयाऽऽत्मग्राहकत्वेन स्वसंविदितस्य तस्योत्पादात्, घटादौ चानुत्पादादिति ॥ ७ (१५५५) ॥

D. C.—In the expressions such as "*kṛitavān aham* (I did), *karomyaham*, (I do) and *karisyāmyaham* (I shall do) *uktavān aham* (I spoke), *bravīmyaham* (I speak) and *vaksyāmyaham* (I shall speak), *jñātavān aham* (I know), *janēham* (I know) and *jñāsyāmyaham* (I shall know), etc.—the expressions which are associated with acts governed by all the three tenses, viz., past, present, and future, there is *aham-pratyaya* (the realization as "I"). This *aham-pratyaya*, too, establishes that the soul is *pratyakṣa*. It should be borne in mind that this *aham-pratyaya* is not based on *anumāna*; for, it has no *liṅga*. Moreover, it is not even proved by *āgama* etc., for, even children, cowherds, and others have the conviction of this *aham-pratyaya* based on self-experience, though they are not conversant with *pramāṇas* such as *āgama* etc, and that they have no such conviction regarding a *ghaṭa*, a piece of cloth etc.

Besides,

कह पडिवण्णमहं ति य किमत्थि नत्थि त्ति संसओ कह णु ।
सइ संसयम्मि वायं कस्साहंपच्चओ जुत्तो ? ॥ ८ ॥ (१५५६)

Kaha paḍivaṇṇamaham ti ya kim atthi natthi tti saṁsao kaha ṇu ?
Sai saṁsayammi vāyam kassāhampaccaṭṭo jutto ? 8 (1556)

[कथं प्रतिपन्नमहमिति च किमस्मि नास्मीति संशयः कथं नु ? ।
सति संशये चायं कस्याहम्प्रत्ययो युक्तः ? ॥ ८ ॥ (१५५६)

Katham pratipannamaham iti ca kimasmi
nāsmīti saṁsayah katham nu ? ।
Sati saṁsaye cāyam kasyāhampratyayo yuktah ? 8. (1556)]

Trans.—8. When there is no soul, how do you admit *aham* (the realization as 'I') ? How can there be a doubt as to whether it (the soul) is or not ? Or, if there is a doubt, in whose case is this *aham-pratyaya* justifiable ? (1556)

टीका—हन्त ! कथमसति जीवे “अहम्” इति प्रतिपन्नं त्वया, विषयामावे विषयिणोऽनुत्थानप्रसङ्गात् ? । देह एवास्य प्रत्ययस्य विषय इति चेत् । न, जीवविप्रमुक्तोऽपि देहे तदनुत्पत्तिप्रसङ्गात् । सति च जीवविषयेऽसिन्न-हम्प्रत्यये ‘किमहमस्मि नास्मि’ इति भवतः संशयः कथं केन प्रकारेणोपजायते ? अहम्प्रत्ययग्राह्यस्य जीवस्य सद्भावात् “अस्म्यहम्” इति निश्चय एव युज्यते इति भावः । सन्ति वाऽसिन्नात्मास्तित्त्वमंशये कस्यायमहम्प्रत्ययो युज्यते, निर्मूलत्वेन तदनुत्थानप्रसङ्गात् ? इति ॥ ८ (१५५६) ॥

D. C.—Hullo! when the soul is non-existent, how is it that you admit ‘*aham*’ ? For, it is a settled fact that in the absence of a *viśaya* (an object), there is no scope for a *viśayin* (one having an object). If your reply is that this *aham-pratyaya* has the body alone, for, *viśaya* is confined simply to the body, this *aham-pratyaya* should be possible even in the case of the body which has been given up by the soul.

Moreover, if this *aham-pratyaya* associated with the soul arises, how can you have a doubt as to *kim aham asmi* (am I)

or *nāsmi* (am I not)? For, on the contrary, in such a case, you ought to be in a position to decide that 'I am' owing to the *sadbhāva* (presence) of the soul realized by the *aham-pratyaya*. When there is this doubt about the existence of the soul, is there no scope for such a *pratyaya* owing to its being baseless?

If the non-existence of the soul is admitted, there is no possibility of a doubt regarding its existence.

जह नत्थि संसइ चिय किमत्थि नत्थि त्ति संसओ कस्स ? ।
संसइए व सरूपे गोयम ! किमसंसयं होज्जा ? ॥९॥ (१५५७)

Jai natthi saṁsai cciya kim atthi natthi tti saṁsaḍ kassa ? ।
Saṁsaḍ va sarūpē Goyama ! kimasamsayam hojjā ? 9. (1557)

[यदि नास्ति संशयी एव किमस्मि नास्मीति संशयः कस्य ? ।

संशयिते वा स्वरूपे गौतम ! किमसंशयं भवेत् ? ॥ ९ ॥ (१५५७)

Yadi nāsti saṁsayi eva kim asmi nāsmīti saṁsayah kasya ? ।
Saṁsayitē vā svarūpē Gautama ! kimasamsayam bhavet ? 9. (1557)]

Trans.—9. If the object about which one has doubt, is certainly non-existent, who has a doubt as to "*kim asmi nāsmi*" (whether I do exist or I do not exist) ? Or, Gautama ! when you (yourself) are doubtful (about yourself), what can be free from doubt ? (1557)

टीका—यदि संशयी जीव एवादौ नास्ति तर्हि "अस्मिनास्मि" इति संशयः कस्य भवतु ? । संशयो हि विज्ञानाख्यो गुण एव; न च गुणिन-मन्तरेण गुणः संभवति । देहोऽत्र गुणीति चेत्, न, देहस्य मूर्तत्वाज्जडत्वाच्च, ज्ञानस्य चामूर्तत्वात् बोधरूपत्वाच्च । न चातनुरूपाणां गुणगुणिभावो युज्यते, आकाश-रूपादीनामपि तद्भावापत्त्याऽतिप्रसङ्गप्राप्तेः । "संसइए वेत्यादि" वेत्यथवा संशयिते स्वरूपे गौतम ! किमसंशयं शेषं भवेत् ? । इदमुक्तं भवति — 'किमसि नास्म्यहम्' इत्येवं यः स्वरूपेऽपि संशेते—आत्मनिश्चयोऽपि यस्य नास्तीत्यर्थः तस्य शेषं कर्मबन्ध-मोक्षादिकं घट-पटादिकं च किमसं-

शयम्-असन्दिग्धं स्यात् ? न कश्चित्, सर्वसंशय एव तस्य स्यादित्यर्थः, आत्मास्तित्वनिश्चयमूलो हि शेषस्तुनिश्चय इति भावः । अहम्प्रत्ययग्राहं च प्रत्यक्षमात्मानं निह्नुवानस्य “अथावणः शब्दः” इत्यादिवत् प्रत्यक्षविरुद्धो नाम पक्षाभासः, तथा वक्ष्यमाणात्मास्तित्वानुमानसद्भावाद् “नित्यः शब्दः” इत्यादिचदनुमानविरुद्धोऽपि । तथा “अहमस्मि संशयी” इति प्रागभ्युपगम्योरत्र “नास्मि” इति प्रतिजाननस्य साङ्ख्यस्याऽनित्यः कर्ता, अचेतन आत्मेत्यादिवदभ्युपगमविरोधः । चालगोपालाङ्गनादिप्रसिद्धं चात्मानं निराकुर्वतः “अचन्द्रः शशी” इत्यादिवल्लोकविरोधः । “अहं नाहं वा” इति गदतो “माता मे चन्द्या” इत्यादिवत् स्ववचनव्यावृत्तिः । एवं च प्रत्यक्षादिबाधितेऽस्मिन् पक्षेऽप्यधर्मतया हेतुरप्यसिद्धः । हिमवत्पलपरिमाणादौ पिशाचादौ च प्रमाणपञ्चकाभावस्य प्रवृत्तेरनैकान्तिकोऽपि, वक्ष्यमाणानुमानप्रमाणसिद्धे चात्मनि विपक्ष एव वृत्तेर्विरुद्धेति ॥ ९ (१५५७) ॥

D. C.—If, after all, there is no one like a soul to entertain a doubt, who can have a doubt as to whether I exist or I do not exist? Doubt is a guṇa (an attribute) known as vijñāna (knowledge), and the guṇa has no separate existence from its guṇin (one having an attribute).

The body cannot become the *guṇin* of doubt; for it is *mūrta* (corporeal) and *jaḍa* (inanimate), whereas, knowledge is *amūrta* (in-corporeal) and *bodha rūpa* (an embodiment of consciousness).

The *guṇa* and its *guṇin* cannot have an unlike nature; otherwise, *ākāśa* (space) will become a *guṇin* of *rūpa* (colour etc.).

Furthermore, Gautama! how can he, who is not sure about his own existence,—who has no self-confidence—say anything definitely about the rest, such as *karma bandha* (bondage and amalgamation of *karmans* and *moksa* (liberation)), etc., and also about a *ghaṭa* (a pitcher), *paṭa* (a piece of cloth), and the like? The answer is obvious that he cannot. For, the decision regarding all things depends upon the decision arrived at, in the case of the soul.

Moreover, one who ignores the self-evident soul, which can be relized by *aham-pratyaya*, sails in the same boat as the one who says that sound is always inaudible. He is, then, resorting to a *pakṣābhāsa* (a mock-assertion) which is contrary to direct evidence. His stand is further opposed to valid inference, like one, who may say '*Nityaś śabdah*,' (sound is eternal)—the valid inference which will be dealt with hereafter.

Further, one who comes forward to say that "I do not exist" after previously admitting that I am one having a doubt, is contradicting himself like a *Sāṃkhya* (a follower of the Sāṃkhya system of philosophy), who may say "*Anityaś kartā*" (the doer is impermanent), "*Acetanah ātmā*" (the soul is inanimate) etc.

Moreover, one, who denies the existence of the soul, which is well-known to children, cow-herds, and women, entertains a belief inconsistent with the popular one and can be compared with the one who says "*Acandraś śaśī*" (the moon is devoid of the moon). One, who says "whether I am or I am not" is contradicting oneself like one who says: "*Matā mē vandhyā*" (my mother is sterile).

This view being thus opposed to *pratyakṣa* etc., the *hētu* (the cause) is *a-siddha* (not established) owing to its non-existence in the *pakṣa* (subject of inference).

Besides, this *hētu* is also *anaikāntika* (inconclusive), since none of the five *pramāṇas* has any scope so far as the measure of a *pala* of Mount Himavat and the existence of a *piśāca* (an evil spirit), are concerned.

Moreover, since the existence of the soul can be proved by inference—a topic to be just discussed, the *hētu* is *viruddha* (contrary) too, as it is associated with the *vipakṣa* (dissimilar instance).

The existence of the soul by direct cognizance, is proved in another way also:—

गुणपञ्चकवत्तणओ गुणी वि जीवो घटो च पञ्चकखो ।
घटओ वि घेप्पइ गुणी गुणमेत्तग्गहणओ जम्हा ॥ १० ॥ (१५५८)

Guṇapaccakkhattaṇṇaō guṇī vi jīvo ghaḍo vva paṇcakkho
Ghaḍaō vi gheppaī guṇī guṇamettaggahaṇaō jambhā. 10 (1558)

[गुणप्रत्यक्षत्वतो गुण्यपि जीवो घट इव प्रत्यक्षः ।

घटकोऽपि गृह्यते गुणी गुणमात्रग्रहणतो यस्मात् ॥ १० ॥ (१५५८)

Trans.—10. The soul which is *guṇin*, is self-evident owing to its *guṇas* being so (self evident), as is the case with a pitcher. For, on realizing the *guṇas* only, the *guṇin* e. g., the pitcher, too, is realized. (1558)

टीका-प्रत्यक्ष एव गुणी जीवः, स्मृति-जिज्ञासा-चिकीर्षा-जिगमिषा-संशीत्यादिज्ञानविशेषाणां तद्गुणानां स्वसंवेदनप्रत्यक्षसिद्धत्वात्, इह यस्य गुणाः प्रत्यक्षाः स प्रत्यक्षो घटः, यथा घटः, प्रत्यक्षगुणश्च जीवः, तस्मात् प्रत्यक्षः, यथा घटोऽपि गुणी रूपादिगुणप्रत्यक्षत्वादेव प्रत्यक्षः, तद्वद् विज्ञानादिगुणप्रत्यक्षत्वादात्मापीति । आह-अनैकान्तिकोऽयम्, यस्मादाकाशगुणः शब्दः प्रत्यक्षोऽस्ति, न पुनराकाशमिति । तदयुक्तम्, यतो नाकाशगुणः शब्दः, किन्तु पुद्गलगुणः, ऐन्द्रियकत्वात्, रूपादिवदिति ॥ १० (१५५८) ॥

D. C.—The *guṇin*, viz., the soul is certainly *pratyakṣa*, because its *guṇas* such as *smṛti* (remembrance), *jijñāsā* (desire for knowledge), *cikīrṣā* (desire for action), *jigamīṣā* (desire for movements), and doubt, etc., which are different kinds of knowledge are self-evident, as they are experienced by oneself. One whose *guṇas* are *pratyakṣa*, is noticed to be *pratyakṣa*; for instance, a pitcher.

The *guṇas* of the soul are *pratyakṣa*. Therefore, the soul is *pratyakṣa*. Just as, since *rūpa* (colour) etc, the *guṇas* of a pitcher, are *pratyakṣa*, the pitcher, too, is *pratyakṣa*.

Such is the case with the soul, as its *guṇas*, viz. *vijñāna*, (knowledge) etc., are *pratyakṣa*.

Some one may say that this argument is *anaikāntīla* (vicious); for, the *śabda* (sound) which is the *gūṇa* of *ākāśa* (space) is *pratyakṣa* yet *ākāśa* is not *pratyakṣa*. But this is not correct; for, *śabda* is not the *gūṇa* of *ākāśa*, but *śabda* (sound) is rather the *gūṇa* of *pudgala* (matter) as it is *aindriyaka* (cognizable by the sense-organs) as is the case with colour, etc.—

When the *gūṇas* are *pratyakṣa*, how is it that the *guṇin* is also of this type ?

The answer is :—

अन्नोऽण्णो व गुणी होज्ज गुणेहिं, जइ नाम सोऽण्णतो ।
ननु गुणमेत्तग्गहणे घेप्पइ जीवो गुणी सक्खं ॥११॥ (१५५९)

Anno'ṇanno va guṇi hojja guṇehim jai nāma so'ṇanno ।
Nanu guṇamēttaggahaṇe ghēppai jīvo guṇi sakkham. 11 (1559)

[अन्योऽनन्यो वा गुणी भवेद् गुणैः, यदि नाम सोऽनन्यः ।
ननु गुणमात्रग्रहणे गृह्यते जीवो गुणी साक्षात् ॥ ११ ॥ (१५५९)

Anyo'nanyo vā guṇi bhavēd guṇaiḥ, yadi nāma so'nanyah ।
Nanu guṇamātragrahaṇe grhyatē jīvo guṇi sakṣāt. (1559)]

अह अन्नो तो एवं गुणिनो न घटादओ वि पचक्खा ।
गुणमेत्तग्गहणाओ जीवम्मि कउ विचारोऽयं ? ॥१२॥ (१५६०)

Aha anno to evam guṇino na ghaṭādaō vi paccaḥkhā ।
Guṇamēttaggahaṇāō jīvaṃmi kaū vicāro'yaṃ ? 12 (1560)

[अथान्यस्तत एवं गुणिनो न घटादयोऽपि प्रत्यक्षाः ।
गुणमात्रग्रहणाज्जीवे कुतो विचारोऽयम् ? ॥ १२ ॥ (१५६०)

Athānyastata evam guṇino na ghaṭādayo'pi pratyakṣāḥ ।
Guṇamātragrahaṇājīvē kuto vicāro'yaṃ ? 12 (1560)]

Trans.—11-12. The *guṇin* may be either distinct from or identical with *gūṇas*. If it is really identical (with the *gūṇas*),

the *guṇin*, the soul, is surely directly realized, on the realization of (its) *guṇas* only. If however, it (*guṇin*) is distinct, then the *guṇins* such as a pitcher, etc., are not *pratyakṣa* owing to the realization of mere *guṇas*. (Such being the case), whence is (the scope for) this thought of non-existence as regards the soul ? (1559-1560)

टीका—ननु भवता गुणेभ्यो गुणी किमर्थान्तरभूतोऽभ्युपगम्यते, अनर्थान्तरभूतो वा ? । यदि नाम सोऽनन्यस्तेभ्योऽनर्थान्तरभूतः तर्हि ज्ञानादिगुणग्रहणमात्रादेव गुणी जीवः प्रत्यक्षेण गृह्यत इति सिद्धमेव । प्रयोगः—यो यस्मादनन्तरं ॥ तद्ग्रहणे गृह्यते एव, यथा वाससि रागः । गुणेभ्योऽनर्थान्तरं च गुणी तस्माद् गुणग्राहकप्रत्यक्षेण सोऽपि गृह्यत एवेति । अथ गुणेभ्योऽन्योऽर्थान्तरभूत एव गुणी । तत एवं सति घटादयोऽपि गुणिनो न प्रत्यक्षाः, तदर्थान्तरभूतस्य रूपादिगुणमात्रस्यैव ग्रहणात् । इह यद् यस्मादर्थान्तरभूतं तद्ग्रहणेऽपि नेतरस्य ग्रहणम्, यथा घटे गृहीते पटस्य, अर्थान्तरभूताश्च गुणिनो गुणा इप्यन्ते, अतो गुणग्रहणेऽपि न गुणिग्रहणम् । अतो घटादीनामपि समानेऽग्रहणदोषे कोऽयं नाम भवतः केवल जीवे विचारो नास्तित्वविवक्षा येनोच्यते—“ पञ्चकलं जं नं विष्पद् घटो च ” इत्यादि ? । अथ द्रव्यविरहिताः केऽपि न सन्त्येव गुणाः, इत्यतस्तद्ग्रहणद्वारेण गृह्यन्त एव घटादयः । नन्वेतदात्मन्यपि समानमेव । किञ्च गुणिनो गुणानामर्थान्तरत्वेऽभ्युपगम्यमाने गुणी भवतु, मा भूद् वा प्रत्यक्षः, तथापि ज्ञानादिगुणेभ्यः पृथगात्मा गुणी त्वदभ्युपगमेनापि सिध्यत्येवेति ॥ (१५५९-१५६०) ॥

D. C.—The *guṇin* may be either separate or non-separate from its *guṇas*. If it is non-separate, i. e., identical, then, on realizing knowledge, etc., which are the *guṇas* of the soul, the *guṇin*, the soul, is directly realized. The underlying argument is as follows :—

That which is not separate from another is realized on that another being realized, e. g., colour in a garment. To be explicit, a garment and its colour are not separate; so, when the colour is realized, the garment, too, is realized.

* The *gunin* is non-separate from the *guṇas*. Consequently when the *guṇas* are directly perceived, the *gunin*, too, is certainly realized. If the *gunin* is really distinct from the *guṇas*, then, such being the case, the *guṇins* such as a pitcher and the like, are not *pratyakṣa* when only their *guṇas* like colour, which are separate from the *gunin*, are realized. That which is distinct from another, is not realized even when another, which is separate from it, is realized. As for example, a pitcher is distinct from a piece of cloth. So, when one is realized, the other is not realized. If it is desired that *guṇas* are to be looked upon as separate from the *gunin*, then, even when the *guṇas* are realized, the *gunin* remains unrealized. Hence, when the fault of non-realization is applicable even in the case of pitchers etc, why should the question of non-existence arise only in the case of the soul, to the effect that "*paccakkham jam na ghippar ghaḍo vā*" etc?

There is really no existence of the *guṇas* apart from the substance of which they are the *guṇas*, so, when the *guṇas* of a pitcher are realized, the pitcher, too, is certainly realized. And the case of the soul is parallel.

Furthermore, even though while assuming that the *guṇas* are separate from the *gunin*, the *gunin* becomes or does not become *pratyakṣa* (when the *guṇas* become *pratyakṣa*), yet the *gunin*, the soul which is distinct from its *guṇas* such as knowledge, has its existence proved even by your own admission. Anticipating the opinion of the disputant, the author says.—

अहं मन्नसि अत्थि गुणी न य देहत्यन्तरं तओ किंतु ।

देहे नाणाइगुणा सो चिय तेसिं गुणी जुत्तो ॥ १३ ॥ (१५६१)

Aha mannasi atthi guṇi na ya dēhatthantaram taō kintu ।

Dēhē nāṇāiguṇā so cciya tēsīm guṇi jutto. 13 (1561)

[अथ मन्यसेऽस्ति गुणी न च देहार्थान्तरं सकः किन्तु ।

देहे ज्ञानादिगुणाः स एव तेषां गुणी युक्तः ॥ १३ ॥ (१५६१)

Atha manyasè'sti guṇī na ca dēbārthāntaram sakah kintu ।
Dēhē jñānādiguṇāḥ sa ēva tēśām guṇī yuktah 13 (1561)]

Trans.—13. You may believe that there is the *guṇin*, but that it is not distinct from a body. The *guṇas* like knowledge etc., are observed in a body; so that (body) alone is fit to be their *guṇin*. (1561)

टीका—अथ मन्यसे अस्त्येव ज्ञानादिगुणानां गुणी, नैव तं प्रत्याचक्ष्महे, एतत् तु नाभ्युपगच्छामो यत्—“देहादर्थान्तरं तकोऽमौ” इति, किन्तु देह एव ज्ञानादयो गुणाः समुपन्यन्ते, अतः स एव तेषां गुणी युक्तः, यथा रूपादीनां घटः । प्रयोगः—देहगुणा एव ज्ञानादयः, तत्रैवोपलभ्यमानत्वात्, गौर-कृश-स्थूलतादिवदिति ॥ १३ (१५६१) ॥

D. C.—It may be that you admit that there is a *guṇin* for the *guṇas* like knowledge, etc., but you may refuse to believe that this *guṇin* is something else than a body. That is to say, you look upon the body itself as the *guṇin* in question, since the *guṇas* such as knowledge etc., are found in the body only. For example, colour is seen in a pitcher, and hence its *guṇin* is a pitcher. The underlying argument is this:—

Knowledge etc., are the *guṇas* of a body, because they are observed, there and there only, like other attributes of the body, such as its whiteness, emaciation, fatness etc.

The answer is —

नाणादओ न देहस्स मुत्तिमत्ताइओ घडस्सेव ।
तम्हा नाणाइगुणा जस्स स देहाइओ जीवो ॥ १४ ॥ (१५६२)

Naṇadaō na dēhassa muttimattāiō ghaḍassēva ।
Tamha naṇāigunā jassa sa dēhāiō jīvo. 14 (1562)

[ज्ञानादयो न देहस्य भूत्तिमत्त्वादितो घटस्येव ।
तस्माज्ज्ञानादिगुणा यस्य स देहाधिको जीवो ॥ १४ ॥ (१५६२)

Jñānādayo na dēhasya mūrtimattvādito ghaṭasyēva ।

Tasmājjñānādiguṇā yasya sa dēhādihiko jīvo. 14 (1562)]

Trans.--14. Knowledge etc., are not the *guṇas* of a body, as it is *mūrta* (corporeal) etc, like ■ *ghaṭa*. Therefore, that (object) which has knowledge etc., as its *guṇas*, is the soul which is separate from the body. (1562)

टीका-प्रयोगः-देहस्य सम्बन्धिनो गुणादयो गुणा न भवन्त्येव, तस्य-
मूर्तिमत्त्वात् चाक्षुष्पाद् वा घटवत् । न च द्रव्यरहितो गुणः समस्ति ।
ततो यो ज्ञानादिगुणानामनुरूपोऽमूर्तः, अचाक्षुषश्च गुणी, स देहातिरिक्तो
जीवो ज्ञातव्यः । आह-ज्ञानादयो न देहस्येति प्रत्यक्षबाधितमिदम्, देह एव
ज्ञानादिगुणानां प्रत्यक्षेणैव ग्रहणात् । तदयुक्तम्, अनुमानबाधितत्वादस्य
प्रत्यक्षस्य । तथाहि-इहेन्द्रियातिरिक्तो विज्ञाता, तदुपरमेऽपि तदुपलब्धार्थानु-
स्मरणात्, यो हि यदुपरमेऽपि यदुपलब्धमर्थमनुस्मरति, स तस्मादर्थान्तरं
दृष्टः, यथा-पञ्चवातायनोपलब्धार्थानुस्मर्ता देवदत्त इत्यादि वायुभूतिप्रश्ने
वक्ष्याम इति ॥ १४ (१५६२) ॥

D. C.—The *guṇas* such as knowledge, cannot belong to the body; for, the body is *mūrta* (corporeal) and *cāksusa* (visible) as is the case with a *ghaṭa*. Moreover, a *guṇa* cannot exist without ■ substance. Now, knowledge etc., are *amūrta guṇas*. Therefore, their *guṇin*, too, must be *amūrta* etc., and hence it cannot be the body which is *mūrta*. Thus that very *guṇin* is the soul.

It may be argued that we see with our own eyes that knowledge etc, belong to the body. But this is a wrong argument, as it is not consistent with the following inference :—

The knower is distinct from senses; for, even when the senses cease to function, the object realized by means of them, is remembered. One who remembers an object realized by means of another, even when that another ceases, is distinct from it, e. g., Devadatta who remembers the object realized by means of the five windows. This we shall expound while answering the question of Vāyubhūti.

Desirous of arriving at a conclusion, the author says :—

इयं तुह देसेणायं पच्चक्खो सव्वहा महं जीवो ।

अविहयनाणत्तणओ तुह विण्णाणं व पडिवज्जा ॥१५॥ (१५६३)

Iya tuha dēṣeṇāyam paccakkho sabbhā maham jīvo ।

Avihayanāṇattanaō tuha viñṇāṇam va paḍivajjā. 15 (1563)

[इति तव देशेनायं प्रत्यक्षः सर्वथा मम जीवः ।

अविहतज्ञानत्वतस्तव विज्ञानमिव प्रतिपद्यस्व ॥ १५ ॥ (१५६३)

Iti tava dēṣeṇāyam pratyakṣaḥ sarvathā mama jīvaḥ ।

Avihatajñānatvatatava viñśnamiva pratipadyasva. 15. (1563)]

Trans.—15. Thus this (soul) is partially *pratyakṣa* to you and entirely to me, as is the case with your knowledge, owing to (my) knowledge being unobstructed (infinite). (So) accept (the existence of the soul). (1563).

टीका—इत्येवम्-उक्तप्रकारेण स्वशरीरे तवापि देशतः प्रत्यक्षोऽयमात्मा, छन्नस्थत्वेन भवतः सर्वस्यापि वस्तुनो देशविषयत्वात्, घटवत्, तथाहि—सर्वमपि स्व-परपर्यायतोऽनन्तपर्यायं वस्तु, छन्नस्थश्च प्रत्यक्षेण साक्षात् तद्देशमिव गृह्णाति । प्रत्यक्षेण च प्रदीपादिप्रकाशेनेव देशतः प्रकाशिता अपि घटादयो व्यवहारतः प्रत्यक्षा उच्यन्ते एव । सर्वात्मना च केवलिप्रत्यक्षमेव वस्तु प्रकाशयति । अतो ममाप्रतिहतानन्तज्ञानत्वेन सर्वात्मनाऽपि प्रत्यक्षोऽयं जीवः, यथाऽस्तीन्द्रियमपि त्वत्संशयविज्ञानमिति प्रतिपद्यस्वेति ॥ १५ (१५६३) ॥

D. C.—In this way, the soul in your body is partially cognizable even to you; for, since you are a *chadmastha* (one under the evil influence of the *mohanīya karman*), every object is known to you only partially. Every object has an infinite number of *pariyāyas* (modifications), in case it is examined from the stand-point of its own *pariyāyas* and that of the *pariyāyas* belonging to the rest. A *chadmastha*, therefore, directly grasps only a portion of it. It is a convention that *ghaṭa* etc., when partially revealed by light, etc., are said to be

pratyakṣa. Only an Omniscient Being has a direct perception of any and every object in toto. I am an Omniscient Being; for, my knowledge is neither limited by time nor by space. So, I directly realize this soul in its entirety, just as I fully realize your knowledge, viz., your doubt about the existence of the soul, consequently, admit that the soul exists.

Then, what about another's body ?—

एवं चिय परदेहेऽणुमाणओ गिण्ह जीवमत्थि त्ति ।

अणुवित्ति-निवित्तीओ विज्जाणमयं सरूवे व्व ॥ १६ ॥ (१५६४)

Evam eṇa paradehē'ṇumaṇaō giṇha jīvam atthi tti ।

Aṇuvitti-nivittīō vinnāṇamayam sarūvē vva. 16 (1564)

[एवमेव परदेहेऽनुमानतो गृहाण जीवमस्तीति ।

अनुवृत्ति-निवृत्तिभ्यां विज्ञानमयं स्वरूप इव ॥ १६ ॥ (१५६४)

Evam ēva paradehē'numānato grhāṇa jīvam astīti ।

Anuvritti-nivrittibhyāṃ vijñānamayaṃ svarūpa iva. 16 (1564)].

Trans.—16 Thus, do verily accept, by means of inference, that the soul which is an embodiment of knowledge, exists in another's body (too), owing to (his) indulgence in and cessation from activities, as is the case with one's own soul. (1564)

टीका—यथा स्वदेहे एवं परदेहेऽपि गृहाण जीवमनुमानतः । कथम् ? इत्याह—अस्ति-विद्यत इति । कथंभूतं जीवम् ? इत्याह—विज्ञानमयं-विज्ञानात्मकम् । अनुमानमेव सूचयन्नाह—“अणुवित्ति-निवित्तीओ सरूवे व्व त्ति ” इदमुक्तं भवति-परशरीरेऽप्यस्ति जीवः, इष्टाऽनिष्टयोः प्रवृत्ति-निवृत्तिदर्शनात्, यथा स्वरूपे-सात्मनि, इह यत्रेष्टा-ऽनिष्टयोः प्रवृत्ति-निवृत्ती दृश्येते, तत्सात्मकं दृष्टम्, यथा स्वशरीरम्, तथा च प्रवृत्ति-निवृत्ती दृश्येते परशरीरे, अतस्तदपि सात्मकम्; आत्माभावे चेष्टा-ऽनिष्टप्रवृत्ति-निवृत्ती न भवतः, यथा घटे, इत्यनुमानात् परशरीरेऽपि जीवसिद्धिः ॥ १६ (१५६४) ॥

D. C.—The soul exists in another's body, too; for, he, too, like your self, performs desirable activities and refrains from

the undesirable ones, and you, who *śōt* accordingly, have a soul. To put it explicitly, one in whom are seen indulgence in desirable acts and non-indulgence in undesirable deeds, has a soul, as is the case with one's (your) body.

The body of another is seen as associated with desirable activities and dissociated from undesirable ones. Hence, that body, too, has a soul. If the soul were non-existent, there was no scope for this association and dissociation, as can be seen in the case of a *ghaṭa*. This is followed by inference that there is a soul in another's body, too.

Anticipating doubt in another's mind, the author says :—

जं च न लिंगेहिं समं मनसि लिंगी जओ पुरा गहिओ ।
संगं ससेण व समं न लिंगओ तोऽणुमेओ सो ॥ १७ ॥ (१५६५)
सोऽण्णेतो जम्हा लिंगेहिं समं न दिट्ठपुब्बो वि ।
गहलिंगदरिसणाओ गहोऽणुमेओ सरीरम्मि ॥ १८ ॥ (१५६६)

Jam ca na liṅgēhim samam manasī liṅgī jaō purā gahiō ।
Saṅgam sasēṇa va samam na liṅgaō to'ṇumēō so. 17 (1565)
So'ṇēganto jambhā liṅgēhim samam na diṭṭhapurvo vi ।
Gahaliṅga-darisaṇāō gaho'ṇumēō sarīrammi. 18 (1566)

[यच्च न लिङ्गैः समं मन्यसे लिङ्गी यतः पुरा गृहीतः ।
शृणुं शशेन वा समं न लिङ्गवस्ततोऽणुमेयः सः ॥ १७ ॥ (१५६५)
सोऽनेकान्तो यस्माल्लिङ्गैः समं न दृष्टपूर्वोऽपि ।
ग्रहलिङ्गदशनाद् ग्रहोऽणुमेयः शरीरे ॥ १८ ॥ (१५६६)

Yacca na liṅgaiḥ samam manyasē liṅgī yataḥ purā grhītaḥ ।
Śṛṅgam śasēna vā samam na liṅgatas tato'ṇumēyaḥ saḥ. 17 (1565)
So'nēkānto yasmālliṅgaiḥ samam na dr̥ṣṭapūrvo'pi ।
Grahaliṅgadarśanād graho'ṇumēyaḥ śarīrē. 18 (1566).]

Trans—17-18. Moreover, that you believe that since the *līṅgin* (viz., the soul) has not been realized formerly (up till now) along with the *līṅgas*, as is the case with the hare and the horn, so it (the soul) cannot be inferred by means of a *līṅga*, is untenable; for, a planet, that is not formerly seen along with its *līṅgas*, is inferred in a body, on perceiving its *līṅga* or *līṅgas*. (1565-1566).

टीका—यच्च “न य.जीवलिङ्गसंबन्धदरित्तणमभू” इत्यादि पूर्वोक्त-पूर्वपक्षानुसारेण मन्यसे त्वम् । किम् ? इत्याह—ततो न लिङ्गतः—लिङ्गादनुमेयोऽसौ जीवः । यतः किम् ? इत्याह—यतो न खलु लिङ्गैः कैश्चिदपि समं लिङ्गी-जीवः कापि केनापि पुरा-पूर्वं गृहीतः । किंवदित्याह—गृह्णामिव शशकेन समम् । ततो लिङ्ग-लिङ्गिनोः पूर्वं सम्बन्धाग्रहणाद् न लिङ्गाजीवोऽनुमीयते । इति यद् मन्यसे त्वं तत्र प्रतिविधीयते—सोऽनेकान्तः, यस्मादलिङ्गैः सममदृष्ट-पूर्वोऽपि ग्रहः-देवयोनिविशेषः शरीरे हसन-गान-रोदन-कर-चरण-भ्रूविशेषादिविकृतग्रहलिङ्गदर्शनादनुमीयत इति बालानामपि प्रतीतमेवेति ॥ १७-१८ (१५६५-१५६६) ॥

D. C.—Just as none has ever seen a horn on the head of a hare, so none has ever seen the *līṅgin*, viz., the soul as associated with one or more of its *līṅgas*. Such being the case, one cannot infer the existence of the soul. This belief of yours is not right. For, though a *graha* is not previously seen along with its *līṅgas*, even children are convinced about its existence in a body, when they see that body associated with perverse acts such as, laughing, singing, weeping, movements of hands, feet, and eye-brows, etc.,—the acts which are the *līṅgas* of the *graha*.

देहस्सत्थि विहाया पइनिययागारओ घडस्सेव ।

अक्खाणं च करणओ दण्डाईणं कुलालो व्व ॥१९॥ (१५६७)

Dēhassatthi vihāya painiyayāgārāo ghaḍassēva ।

Akkhāṇam ca karaṇāo daṇḍāīṇam kulālo vva. 19 (1567)

[देहस्यास्ति विधाता प्रतिनियताकारतो घटस्येव ।

अक्षाणां च करणतो दण्डादीनां कुलाल इव ॥ १९ ॥ (१५६७)

Dēhasyāsti vidhāta pratiniyatākārato ghaṭasyēva ।

Aksāṇām ca karaṇato daṇḍādīnām kulāla iva. 19 (1567)]

Trans.—19. There is a creator of the body, owing to its shape being definite and (its having a beginning) as is the case with a *ghaṭa*. (There is an *adhīṣṭhātṛ* of the organs of sense owing to their being a *karaṇa* (a medium) as is the case with the *adhīṣṭhātṛ* of a stick etc. (1567)

टीका-देहस्यास्ति विधाता-कर्तेति प्रतिज्ञा, आदिमत्प्रतिनियताकरत्वात्, घटवत्, पुनरकर्तृकं तदादिमत्प्रतिनियताकारमपि न भवति, यथाऽन्नविकारः, यश्च देहस्य कर्ता स जीवः । प्रतिनियताकारत्वं मेवादीनामप्यस्ति, न च तेषां कश्चिद् विधाता, इति तैरनैकान्तिको हेतुः स्यात्, अतोऽनुक्तमप्यादिमत्त्वविशेषणं द्रष्टव्यमिति । तथा अक्षाणामिन्द्रियाणामस्ति “अधिष्ठाता” इत्यध्याहारः करणत्वात्, यथा चक्र-चीवर-मृत्-सूत्र-दण्डादीनां कुलालः, यच्च निरधिष्ठातृकं तत् करणमपि न भवति, यथाऽऽकाशम्, यथेन्द्रियाणामधिष्ठाता स जीव इति ॥ १९ (१५६७) ॥

D. C.—That there is a creator of the body, is the *pratijñā* (premise); for, it (body) has a beginning and has a definite shape as well, as is the case with a *ghaṭa*. Whatever has no creator whatsoever, has neither a beginning nor a definite shape. The transformation of clouds may be pointed out as a pertinent example. Mēru etc, have a fixed form, and even then they have no creator. So, to avoid such a case wherein the *hetu* (cause) becomes *anaiikāntika*, the adjective *ādimat* (having a beginning), though not expressed, is to be taken as understood.

The word *adhīṣṭhātṛ* is also understood. Since the organs of sense are *karaṇa*, there must be an *adhīṣṭhātṛ* for them.

A paralld example is furnished by a potter, who is an *adhīsthātr* of a wheel, a piece of cloth, clay, thread, stick, etc., which are *karaṇas*. Whatever has no *adhīsthātr*, has no *karaṇa*, e. g., *ākāśa*. Hence, it follows that the *adhīsthātr* of the organs of sense is the soul.

Moreover,

अतिन्द्रिय-विषयाणं आयाणादेयभावोऽवस्थः ।
कर्म्मर इवादाया लोए सण्डास-लोहाणं ॥ २० ॥ (१५६८)

Atthindriya-viṣayāṇam āyāṇādēyabharao'vassam ।
Kammāra ivādāyā loḥe saṇḍāsa-lohāṇam. 20 (1568)

[अस्तीन्द्रिय-विषयाणामादानादेयभावतोऽवस्थम् ।
कर्मार इवादाता लोके सन्दंशक-लोहानाम् ॥ २० ॥ (१५६८)

Astindriya-viṣyāṇāmādānādēyabhāvato'vastyam ।
Karmāra ivādātā lokḥ sandaṁśaka-lohānām. 20 (1568)]

Trans.-20. Just as, in this world a blacksmith is the *ādātr* (grasper) in the case of a pair of tongs and iron, so, there is certainly an *ādātr* (viz., the soul) in the case of organs of sense and their objects, since they are related as *ādāna* (means of grasping) and *adēya* (graspables). (1568)

टीका-इह यत्रादानादेयभावस्तत्रावश्यमादाता समस्ति, यथा लोके सन्दंशक-लोहानां कर्मारोऽवस्थः, विद्यते चेन्द्रियविषयाणामादानादेयभावः, अतस्तेषामप्यस्त्यादाता, स च जीवः, यत्र त्वादाता नास्ति, तत्रादानादेयभावोऽपि न विद्यते, यथाऽऽकाश इति ॥ २० (१५६८) ॥

D. C.—If there is a relation of the type of *ādāna* and *adēya*, then there needs be an *ādātr*. A blacksmith is found as the *ādātr*, for, we come across a pair of tongs and iron which respectively stand for *ādāna* and *adēya*. There is a relation of the kind of *ādāna* and *adēya*, in the case of the organs of sense and sense-objects. Therefore, there must be their

ādātṛ. He is none else but the soul. It may be added that there is no scope for the relation of the sort of *ādāna* and *adēya*, in case the *ādātṛ* is non-existent, 'e. g., *ākāśa*.

Also,

भोक्ता देहाईणं भोज्यत्तणओ नरो व्व भत्तस्स ।

सङ्घायाइत्तणओ अत्थि य अत्थी घरस्सेव ॥२१॥ (१५६९)

Bhottā dēhāīṇam bhojjattaṇṇo naro vva bhattassa ।

Saṅghāyāittanaṇṇo atthi ya atthi gharassēva. 21 (1569)

[भोक्ता देहादीनां भोग्यत्वतो नर इव भक्तस्य ।

सङ्घातादित्वतोऽस्ति चार्थो गृहस्वेव ॥ २१ ॥ (१५६९)

Bhoktā dēhādīnām bhogyatvato nara iva bhaktasya ।

Saṅghātāditvato'sti cārthi grhasyēva. 21 (1569)]

Trans.—21. Just as a man is an enjoyer of *bhaktā* (food), so, there is an enjoyer of body etc., owing to their being objects of enjoyment. Just as, there is an owner of a house, owing to its being a *saṅghāta* (collection) etc., so, there is an owner of body etc., on account of its being a *saṅghāta*. (1569)

टीका—इह देहादीनां भोक्ता समस्ति, भोग्यत्वात्, यथा शालयादिभक्त-
यत्नादीनां नरः, यस्य च भोक्ता नास्ति तद् भोग्यमपि न भवति, यथा
खरविषाणम्, भोग्यं च शरीरादिकम्, ततो विद्यमानभोक्तृकमिति । तथा,
अर्थो—स्वामी । ततश्च देहादीनां विद्यते स्वामी, सङ्घातरूपत्वात्, आदिशब्दाद्
मूर्तिमत्त्वात्, ऐन्द्रियकत्वात्, चाक्षुषत्वादित्यादयोऽप्यनैकान्तिकत्वपरिहारार्थं
सम्भवद्विहितविशेषणा हेतवो योजनीयाः, यथा गृहादीनां सूत्रधारादय इति
दृष्टान्तः । यत् पुनरस्वामिकं तत् सङ्घातादिरूपमपि न भवति; यथा
गगनकुसुमम्, सङ्घातादिरूपं च देहादिकम्, तस्माद् विद्यमानस्वामिक-
मिति ॥ २१ (१५६९) ॥

D. C.—Just as we find that there is a person to enjoy food etc., so, there is an enjoyer of body etc. The underlying reasoning is as follows:—

An object of enjoyment for which there is no enjoyer, does not exist, e. g. a horn of an ass. Body etc., exist as objects of enjoyment. So, it follows that there is their enjoyer.

Just as a carpenter and others are *svāmins* of a house, etc., so there is a *svāmin* of body etc. Since this body and the like, are in the form of a collection, have a beginning, are *mūrta*, are objects of sense and are visible etc., a number of similar *hetus* as may be helpful in making this syllogism perfectly logical, may be mentioned :—

One that has no *svāmin*, is not in the form of a collection etc. For instance, a flower in the sky which has no *svāmin* is not in the form of a collection etc. A body etc., are, on the contrary, in the form of a collection etc. So they have a *svāmin* viz., the soul.

Really, by saying that the body has a creator, one proves that there is a creator etc., for the body. But that is not the soul.

जो कत्ताइ स जीवो सज्जविरुद्धो त्ति ते मई होज्जा ।
मुत्ताइपसंगाओ तं न संसारिणो दोसो ॥२२॥ (१५७०)

Jo kattāi sa jīvo sajjhviruddho tti tē mai hojjā ।
Muttāipasaṅgāo taṁ na saṁsāriṇo doṣo. 22 (1570)

[यः कर्त्रादि स जीवः साध्यविरुद्ध इति तव मतिर्भवेत् ।
मूर्तादिप्रसाङ्गात् तद् न संसारिणो दोषः ॥२२॥ (१५७०)

Yah kartrādi sa jīvaḥ sādhyaviruddha iti tava matirbhavēt ।
Mūrtādiprasāṅgāt tad na saṁsāriṇo doṣaḥ. 22 (1570)

Trans.—22. You may be thinking that, that soul which is a doer etc., is opposed to what is to be established, owing to its having a chance of being proved *mūrta* etc. But this is not a fault in the case of the mundane soul. (1570).

टीका—यश्चायमनन्तरं देहेन्द्रियादीनां कर्ता, अधिष्ठाता, आदाता, भोक्ता, अर्थी चोक्तः स सर्वोऽपि जीव एव, अन्यस्येश्वरादेर्युज्यक्षमत्वेन कर्तृ-

त्वाद्यमम्भवादिति । अथ साध्यविरुद्धसाधकत्वाद् विरुद्धा एते हेतव इति तत्र मतिर्मवेत्, तथाहि-षटादीनां क्वादिरूपाः कुलालादयो मूर्तिमन्तः, सघातरूपाः, अनित्यादिस्वभावाश्च दृष्टाः, इत्यतो जीवोऽप्येवंविध एव सिध्यति, एतद्विपरीतश्च किलास्माकंसाधयितुमिष्टः, इत्येवं साध्यविरुद्धसाधकत्वं हेतूनामिति । तदेतदयुक्तत्वाद् न, यतः खलु संमारिणो जीवस्य साधयितुमिष्टस्याऽदोषोऽयम् । स ह्यष्टकर्मपुद्गलमंधावोपगूढत्वात् सशरीरत्वाच्च कथंचिन्मूर्तत्वादिधर्मयुक्त एवेति ॥ २२ (१५७०) ॥

D. C.—Up till now, it has, no doubt, been proved that it is the soul and the soul alone which is a doer, *adhiṣṭhītr*, *ādāttr*, an enjoyer and the *svāmin* of the body, organs of sense, etc. For God or the like cannot be admitted as a doer etc., of the body, since such a statement will be opposed to reason. But it must be admitted that the *hētus* put forward to prove that the soul is a doer etc., are *viruddha* (contrary) as they establish such a type of the soul which is just the contrary to what is desired. To be explicit, a potter who is a doer of a pitcher has a body, and he is in the form of a collection, and is of an impermanent nature. The same must be the case with the soul. But this type of soul is just opposed to what we are aiming at to establish. And hence, these *hētus* lead us to the conclusions we are opposed to. This is not so; for, we are at present establishing the existence of a mundane soul and not that of a liberated one; and that a mundane soul is somehow *mūrta*; for, it is certainly embraced by a collection of eight *karmans*, a kind of matter, and it has a body.

There is another *anumāna* for establishing the existence of the soul.

अत्थि चिय ते जीवो संसयओ सोम्म ! थाणुपुरिसो व्व ।
जं संदिद्धं गोयम ! त तत्थन्नत्थ वत्थि धुवं ॥ २३ ॥ (१५७१)

Atthi cciya tē jīvo saṁsayō somma ! thāṇupuriso vva ।
Jam sandiddham Goyama ! tē tatthannattha vatthi dhuvam. 23 (1571)

[अस्त्येव तव जीवः संशयतः सौम्य ! स्थाणु-पुरुषाविव ।

यत् सन्दिग्धं गौतम ! तत् तत्रान्यत्र वास्ति ध्रुवम् ॥ २३ ॥ (१५७१)

Astyēva tava jīvaḥ saṁśayataḥ saumya ! sthāṇu-puruṣāviva ।

Yat sandigdham Gautama ! tat tatrānyatra vāsti dhruvam. 23 (1571)]

Trans.—23. O lovely Gautama ! Indeed you have a soul since you have a doubt (about your existence), as is the case with a branch-less trunk of a tree and a man. Whatever is doubted, certainly exists either there or elsewhere. (1571)

टीका—हे सौम्य ! गौतम ! अस्त्येव तव जीवः, संशयतः संशयसद्भावात्, यत्र यत्र संशयस्तत् तदस्ति, यथा स्थाणु-पुरुषौ, संशयश्च तव जीवे, तस्मादस्त्येवायम्, तथाहि—स्थाणु-पुरुषयोरुर्ध्वत्वारोह-परिणादाद्युभयसाधारणधर्म-प्रत्यक्षतायां चलन-शिरः कण्डूयनवयोनिलयन-बल्यारोहणाद्युभयगतविशेषधर्मप्रत्यक्षतायां चोभयगतैतद्धर्मानुसरणे च सत्यकतरविशेषनिश्चयचिकीर्षोः “ किमिदम् ? इति विमर्शरूपः संशयः प्रादुरस्ति । एवंभूते च स्थाणु-पुरुषादिगतसंशये तत् स्थाणु-पुरुषादिकं बस्त्वस्त्येव, अवस्तुनि संशयायोगात् । एवमात्मशरीरयोरपि प्रागुपलब्धसामान्य-विशेषधर्मस्य प्रमातृस्तयोः सामान्यधर्मप्रत्यक्षतायां विशेषधर्माप्रत्यक्षत्वेऽपि च तद्विषयानुस्मृतौ सत्यामेकतरविशेषोपलिप्सोः, “ किमयमात्मा किं वा शरीरमात्रमिदम् ? इति विमर्शरूपः संशयो जायते । अयं चात्म-शरीरयोः सत्त्व एवोपपद्यते, नैकतरस्याऽप्यभावे, अतोऽस्ति जीवः । अथैवं ब्रूये—अरण्यादिषु स्थाणुपुरुषसंशये तत्र विवक्षितप्रदेशेऽन्यथेदेकतर एव भवति, न पुरुरूपमप्यस्ति, तत्कथमुच्यते—‘ विद्यमान एव वस्तुनि संशयो भवति ’ इति ? । तदयुक्तम् अभिप्रायापरिज्ञानात्, न हि वयमेवं ब्रूमः—“ तत्रैव प्रदेशे तदुभयमप्यस्ति ” इति, किन्तु यद्गतसंदेहस्तद् वस्तु तत्राऽन्यत्र वा प्रदेशे ध्रुवमस्त्येव, अन्यथा पृष्ठभूतविषयोऽपि संशयः स्यात् । एतदेवाह—‘ जं संदिद्धमित्यादि ’ तस्मात् संशयविषयत्वादस्त्येव जीव इति स्थितम् ॥ २३ (१५७१) ॥

D. C.—A branch-less trunk of a tree is seen from a distance, as if it were a man. For, certain attributes such as

loftiness etc., which are common to this trunk and a man, are observed, while their distinguishing characteristics, viz, a movement, scratching, dwelling of birds, ascending of creepers etc., are not noticeable. Such being the case, there arises a doubt as to whether this is a trunk of a tree or a person; for, both of these objects exist (though not in the same place). This proves that the doubt can arise only in the case of objects that do exist. You have a doubt as to whether this is a soul or a body, as you realize their common features, but fail to notice their distinguishing characteristics. Such a doubt proves that there is a soul; for, it cannot arise unless there existed two entities viz, a soul and a body. It may be here noted that in order that a doubt may arise, it is not absolutely necessary that the objects about which a doubt arises, must be in one and the same place.

एवं नाम विज्ञाणं खरस्स पत्तं न तं खरे चेव ।

अन्नत्थ तदत्थि चिय एवं विचरीयगाहे वि ॥ २४ ॥ (१५७२)

Evam nāma viṣāṇam kharassa pattam na tam kharè cèva ।
Annattha tad atthi cciya evam vivariyagāhè vi. 24 (1572)

[एवं नाम विज्ञाणं खरस्य प्राप्तं न तत् खर एव ।

अन्यत्र तदस्त्येव एवं विपरीतग्रहेऽपि ॥ २४ ॥ (१५७२)

Evam nāma viṣāṇam kharasya prāptam na tat khara èva ।
Anyatra tadastyèva èvam viparitagrahè'pi. 24 (1572)]

Trans.—24. Such being the case, an ass will indeed have a horn but certainly he has not. It surely exists somewhere else. So is the case even when the perverse view is taken. (1572)

टीका—हन्त ! यदि यत्र संशयस्तेनावश्यमेव भवितव्यम्, एवं ततः खरविज्ञानमप्यस्तीति प्राप्तम्, तत्रापि कस्यचित् संशयसद्भावात् । उच्यते—नन्वभिहितमत्र यदुक्तं—तत्रान्यत्र वा विद्यमान एव वस्तुनि संशयो भवति, नाविद्यमाने । खरस्य विज्ञाणं खरविज्ञाणं नास्तीत्यत्र च कोऽर्थः ? । इत्याह—

“न तं खरे चेत्ति” खर एव तद्विषाणं नास्ति, अन्यत्र गवादावस्त्येवेति न कश्चिद् व्यभिचारः। ‘एवं विवरीयमाहे वि त्ति’ इदमुक्तं भवति—यदा विपर्यस्तः कश्चित् स्थानौ ‘पुरुष एवायम्’ इत्यादिविपरीतग्रहं करोति तदाप्ययमेव न्यायो वाच्यः—सोऽपि विपरीतग्रहो विपरीते पुरुषादिके वस्तुनि सत्येवोपपद्यते, नाविद्यमान इत्यर्थः। एवं भवदभिप्रायेण योऽस्मादृशां शरीरं आत्मास्तित्वाभियानः, नायमात्मनः सर्वथा नास्तित्वे युज्यत इति ॥ २४ (१५७२) ॥

D. C.—If it is that the object which is doubted, must be existing in the very place where the doubt arises, then even an ass will have a horn; for, somebody may doubt its existence so far as the ass is concerned. No, this is not true. What we want to imply is that the doubted object exists either in the very place where the doubt arises, or even somewhere else. That an ass has no horns, means that horns are not associated with the ass; but they are found elsewhere, e. g., on the head of a cow. Similar is the case when one object is definitely mistaken for the other. For instance, a man may take a branch-less trunk to be a man. Such a perverse view proves the existence of the object mistaken. Hence Gautama! you may think that we are in the wrong when we admit the existence of a soul in our body. This is our perverse notion according to you. If so, even then, it establishes the existence of the soul.

The soul exists, for the following reason, viz:—

अत्थि अजीवविवक्खो पडिसेहाओ घटोऽघटस्सेव ।

नत्थि घटो त्ति व जीवत्थित्तपरो नत्थिसदोऽयं । २५॥ (१५७३)

Atthi ajīvavivakkho paḍisehāo ghaḍo'ghaḍassēva ।

Natthi ghaḍo tti va jīvattthittaparo natthi saddo'yam. 25 (1573)

[अस्त्यजीवविषयः प्रतिषेधाद् घटोऽघटस्येव ।

नास्ति घट इतीय जीवास्तित्वपरो नास्तिशब्दोऽयम् ॥ २५॥ (१५७२)

Astya jīva vipakṣaḥ pratiṣṭhāt ghaṭo'ghatasyēva ।

Nāsti ghaṭa itīva jāstītvaparo nāsti śabdo'yam. 25 (1572)]

Trans.—25 Just as there is a *ghaṭa* as opposed to a-*ghaṭa*, so, there is an object, viz., the soul, a *vipakṣa* (the opposite) of an inanimate object, owing to denial. This sentence, viz., 'it does not exist' establishes the existence of the soul, as does the sentence, viz., 'there is no *ghaṭa*' (establish its existence). (1573)

टीका—अत्र प्रयोगः—प्रतिपक्षवानयमजीवः, अत्र व्युत्पत्तिमच्छुद्ध-
पदप्रतिषेधात्, यत्र व्युत्पत्तिमतः शुद्धपदस्य प्रतिषेधो दृश्यते स प्रतिपक्षवान्
दृष्टः, यथाऽघटो घटप्रतिपक्षवान्, अत्र ह्यघटप्रयोगे शुद्धस्य व्युत्पत्तिमतश्च
पदस्य प्रतिषेधः, अतोऽवश्यं घटलक्षणेन प्रतिपक्षेण भवितव्यम् । यस्तु न
प्रतिपक्षवान् न तत्र शुद्धस्य व्युत्पत्तिमतश्च पदस्य प्रतिषेधः, यथाऽखरविपा-
णम्, अडित्य इति । अखरविपाणमित्यत्र खरविपाणलक्षणस्याशुद्धस्य सामा-
सिकपदस्य प्रतिषेध इति, अतोऽत्र खरस्य विपाणं खरविपाणमित्यादिव्युत्प-
त्तिमत्त्वे सत्यपि खरविपाणलक्षणो विपक्षो नास्ति । अडित्य इत्यत्र तु व्युत्पत्ति-
रहितस्य डित्यपदस्य प्रतिषेधः; इति समासरहितत्वेन शुद्धत्वे सत्यपि नावश्य-
मवस्थितो डित्यलक्षणः कोऽपि पदार्थो जीववद् विपक्षभूतोऽस्तीति ।

“नत्थि घटो ति व” इत्यादि पञ्चार्थम् । “नास्यात्मा” इति च योऽय-
मात्मनिषेधध्वनिः स जीवास्तित्वनान्तरीयक एव, यथा “नास्त्यत्र घटः”
इति शब्दोऽन्यत्र घटास्तित्वाविनाभाव्येव । प्रयोगः—यस्य निषेधः क्रियमाणो
दृश्यते तत् कचिदस्त्येव, यथा घटादिकम्; निषिध्यते च भवता “नास्ति
जीवः” इति वचनाज्जीवः, तस्मादस्त्येवासौ, यच्च सर्वथा नास्ति तस्य निषेधो
न दृश्यत एव, यथा खरविपाणकल्पानां पञ्चभूतातिरिक्तभूतानाम् निषेध्यते
च त्वया जीवः, तस्माद् निषेध एवायं तत्सच्चसाधक इति ॥२५॥ १५७३॥

D. C.—The underlying argument is this, that since *ajīva* is a word of which an etymology exists and is furthermore a *śuddha pada* (a pure syllable), it has a *pratipakṣa* (a rival), viz., *jīva*. A *pratipakṣa* exists in the case of the negation of

one which has an etymology or a dissolution, over and above its being a *śuddha pada*. As for example, a *pratipakṣa*, viz., *ghaṭa* exists in the case of *a-ghaṭa* which is a negation of *ghaṭa*; for, there is an etymology of *ghaṭa*, and that it is a *śuddha pada* too. One which has no *pratipakṣa*, has no negation possible as existing, so far as a *śuddha pada* having an etymology is concerned. For instance, *akharaviśāṇa* is wanting in a *pratipakṣa*, viz., *kharaviśāṇa* since *kharaviśāṇa* is not a *śuddha pada* but is a *sāmāsika* one—is a compound, though, no doubt, there is a dissolution of this compound, and as such it has a *vyutpatti*.

We may now examine the case of *adittha*. *Dittha* is its *pratipakṣa*; but, since this *dittha* is wanting in a *vyutpatti*, it is out of consideration here. For, two conditions must be satisfied :—

- (i) It should be a *śuddha pada*.
- (ii) At the same time, it must have a *vyutpatti*.

In the case of *kharaviśāṇa* the first condition is not satisfied, whereas in the case of *dittha*, the second is violated. So, there exists neither *kharaviśāṇa*, a *pratipakṣa* of *akharaviśāṇa* nor practically *dittha*, a *pratipakṣa* of *adittha*.

Now the second hemistich. Just as when one says that 'here there is no *ghaṭa*' establishes the existence of a *ghaṭa* elsewhere, so the statement that there is no soul, proves its existence at least somewhere. The reasoning in this case is as under :—

One of which a negation is being predicated surely exists somewhere, e. g., a *ghaṭa*. You are predicating the negation of a soul etc. So, it does exist somewhere. For, what is absolutely non-existent has no negative predication. *Khara-viśāṇa* may be cited as an instance. It is non-existent; so, there is no possibility for affirming the existence of its negation. The very fact that you predicate negation in the case of the soul, establishes its existence.

This *hētu* is *anaikāntika*.

असओ नत्थि निसेहो संजोगाइपडिसेहओ सिद्धं । -
संजोगाइचउक्कं पि सिद्धमत्थन्तरे निययं ॥२६॥ (१५७४)

Asaō natthi nisēho sañjogāipadisehaō siddham ।
Sañjogāicaukkam pi siddhamatthantarē niyayaṃ. 26 (1574)

[असतो नास्ति निषेधः संयोगादिप्रतिषेधतः सिद्धम् ।
संयोगादिचतुष्कमपि सिद्धमर्थान्तरे नियतम् ॥ २६ ॥ (१५७४)

Asato nāsti niṣēdhah saṃyogādipratiseḍhatah siddham ।
Saṃyogādicatuṣkamapi siddhamarthāntarē niyatam. 26 (1514)]

Trans.—26. It is proved that there is no negation in the case of a non-existent object owing to the *pratīdha* of *saṃyoga* (connection) etc. Even the quarter union consisting of *saṃyoga*, etc., is certainly proved (to be existing) elsewhere. (1574)

टीका—असतोऽविद्यमानस्य नास्ति न सम्भवत्येव निषेध इति सिद्धम् ।
कुतः ? इत्याह—संयोगादिप्रतिषेधात्, आदि शब्दात्, समवाय-सामान्य-विशेष-
परिग्रहः । एतदुक्तं भवति—इह यत्किञ्चित् कचिद् देवदत्तादिकं निषिध्यते
तस्यान्यत्र सत एव विवक्षितस्थाने कस्मिञ्चित् संयोग-समवाय-सामान्य-
विशेषलक्षणं चतुष्टयमेव निषिध्यते, न तु सर्वथैव देवदत्तादेरभाव प्रतिपाद्यते ।
तत्र “नास्ति गृहे देवदत्तः” इत्यादिषु गृह-देवदत्तादीनां सतामेव संयोग
मात्रं निषिध्यते, न तु, तेषां सर्वथैवास्तित्वमपाक्रियते । तथा, “नास्ति खर-
विषाणश्च” इत्यादिषु खर-विषाणादीनां सत्तामेव तन्मात्रमात्रं निराक्रियते ।
तथा “नास्त्यन्यद्वद्रमाः” इत्यादिषु विद्यमानस्यैव चन्द्रमसोऽन्यत्र चन्द्रनिषेधा-
च्चन्द्रसामान्यमात्रं निषिध्यते, न तु सर्वथा चन्द्राभावः प्रतिपाद्यते । तथा “न
सन्ति घटप्रमाणा मुक्ताः” इत्यादिषु घटप्रमाणनाममात्ररूपोविशेषो मुक्तानां
निषिध्यते, न तु मुक्ताऽभावः ख्याप्यत इति । एवं च सति “नास्त्यात्मा”
इत्यत्र विद्यमानस्यैवात्मनो यत्र कचन येन केनाचित् सह संयोगमात्रेण त्वया
निषेद्धव्यम्; यथा “नास्त्यात्मा वपुसि” इत्यादि न तु सर्वथाऽऽत्मनः
सत्त्वमिति ।

अत्राह कश्चित्—ननु यदि यद् निषिध्यते तदस्ति, तर्हि मन्त्रिलोकेश्वर-
ताऽप्यस्ति, युष्मदादिभिर्निषिध्यमानत्वात्; तथा चतुर्णां समवायादिप्रतिषे-
धानां पञ्चमोऽपि प्रतिषेधप्रकारोऽस्ति, त्वयैव निषिध्यमानत्वात्। तदयुक्तम्,
त्रिलोकेश्वरताविशेषमात्रं भवतो निषिध्यते. यथा घटप्रमाणत्वं मुक्तानाम्, न तु
सर्वथैवेश्वरता, स्वशिष्यादीश्वरतायास्तत्रापि विद्यमानत्वात्। तथा, प्रतिषेध-
स्यापि पञ्चमह्मयाविशिष्टत्वमपाक्रियते, न तु सर्वथा प्रतिषेधस्याभावः, चतुः-
सह्मयाविशिष्टस्य तस्य मद्भावात्। ननु सर्वमप्यसम्बद्धमिदम्, तथाहि—
मन्त्रिलोकेश्वरत्वं तावदसदेव निषिध्यते, प्रतिषेधस्यापि पञ्चसह्मयाविशिष्टत्वम-
विद्यमानमेव निवार्यते, तथा, संयोग-समवाय-सामान्य-विशेषाणामपि गृह-
देवदत्त-खरविपाणादिष्वसत्तामेव प्रतिषेधः, इत्यतो “यन्निषिध्यते तदस्त्येव”
इत्येतत् कथं न प्लवते? इत्याशङ्क्याह—“संयोगाद्वचकं पीत्यादि”।
इदमुक्तं भवति—देवदत्तादीनां संयोगादयो गृहादिष्वेवासन्तो निषिध्यन्ते,
अर्थान्तरे तु तेषां ते विद्यन्त एव; तथाहि—गृहेणैव सह देवदत्तस्य संयोगो
न विद्यते, अर्थान्तरेण तु क्षेत्र-हट्ट-ग्रामादिना सह तस्यासौ समस्त्येव, गृह-
स्यापि देवदत्तेन सह संयोगो नास्ति, खन्वादिना तु सह तस्यासौ विद्यत
एव, एवं विपाणस्यापि खर एव समवायो नास्ति, गवादावस्त्येव; सामान्यमपि
द्वितीयचन्द्राभावाच्चन्द्र एव नास्ति, अर्थान्तरे तु घटगवादावस्त्येव; घटप्रमा-
णत्वमपि मुक्तासु नास्ति, अर्थान्तरे तु कूष्माण्डादावस्त्येव। त्रिलोकेश्वरताऽपि
भवप एव नास्ति, तीर्थकरादावस्त्येव, पञ्चसह्मयाविशिष्टत्वमपि प्रतिषेधे
नास्ति, अर्थान्तरे त्वनुत्तरविमानादावस्त्येव। इत्यनया विवक्षया ब्रूमः—
“यद् निषिध्यते तत् सामान्येनास्त्येव, न त्वेवं प्रतिजानीमहे” — “यद् यत्र
निषिध्यते तत् तत्रैवास्ति” इति येन व्यभिचारः स्यात् ॥

वयमपि शरीरे जीवं निषेधयामः, नान्यत्रति चेत्। साधुक्तम्, अस्मत्
समीहितस्य सिद्धत्वात्, जीवसिद्धयर्थमेव हि यतामहे वयम्, स चेत् सिद्धः,
तर्हि तत्सिद्धचन्यथानुपपत्तेरेव तदाश्रयः सेत्स्यति, किं तया चिन्तया?। न
च शरीरमन्त्ररेण जीवस्याश्रयान्तरमुपपद्यते, तत्रैव तदवस्थानलिङ्गोपलब्धेः। न
च वक्तव्यम्—शरीरमेव जीवः, “जीवति”, “मृतः”, “मृच्छितः” इत्यादि
व्यवस्थाऽनुपपत्तेः इत्यादेरभिधास्यमानत्वादिति ॥ २६ ॥ १५७४॥

D. C.—When a negation is predicated in the case of any object, this negation is to be understood regarding *saṃyoga* (conjunction), *saṃavāya* (inherence), *sāmānya* (generality) or *viśeṣa* (speciality), but, not in one and all the aspects. For instance 'Dēvadatta is not at home' means that the *saṃyoga* between a house and Dēvadatta, each of which exists, is not admitted. This does not mean that the existence of either of them is denied in toto. Similarly 'an ass has no horns' means the negation of *saṃavāya* between an existing ass and horns. Similarly, 'there is no other moon' implies that there is a negation of commonness. That is to say, we have only one moon, and that there is no parallel to it.

That 'there are no pearls equal to a *ghaṭa* in bulk' conveys the idea that the distinguishing feature, viz., a measure equal to that of a *ghaṭa* is denied, and not the non-existence of pearls.

Such being the case, Gautama! you may refuse to admit only the *saṃyoga* of the existing soul with something in some way, by saying something like this, that the soul does not exist in the body, but you cannot refuse to admit its existence from all other stand-points. Some one may come forward to argue as under:—

If there exists that of which negation is predicated, then, in my case there must be the sovereignty of the three worlds as it is not admitted by you in my case. Furthermore, you refuse to believe a fifth *pratiśēdha*, over and above the four well-known *pratiśēdhas*, viz *saṃyoga* etc. So, there must be a fifth *pratiśēdha*. These arguments can be refuted as below:—

We do not admit in your case the sovereignty of the three worlds, i. e., only a particular aspect of sovereignty but not your sovereignty which exists owing to your being a master of several pupils of yours. Thus, you will see that only a particular

type of sovereignty is not admitted but not all types of it. Similarly, when we refuse to admit the fifth *pratisèdha*, it is the number 'five' associated with it that is denied, and not a *pratisèdha* in all its aspects.

Regarding this refutation, it may be argued that this is all moonshine. For, you refuse to admit in me the sovereignty of the three worlds—a thing that does exist in my case. The number 'five' not admitted in the case of *pratisèdha*, is also non-existent. Moreover, *samyoga* in the case of a house and Dèvadatta, which is not admitted, is also non-existent. Same is the case with *samavāya*, *sāmānya* and *viśeṣa*. Such being the case, how can you say that what is negated does exist? The answer to this sort of argument may be given as follows:—

That the *samyoga* between the house and Dèvadatta is not admitted, does not mean refusal to admit the *samyoga* of Dèvadatta with a field, a market, a village, or the like. Moreover, the house has no *samyoga* with Dèvadatta only; but it has a *samyoga*, no doubt, with a bed-stead or the like.

Similarly, the *samavāya* in the case of an ass and horns is not admitted; but the *samavāya* in the case of a cow and its horns and the like, is certainly admitted.

Likewise, *sāmānya* is not admitted in the case of the moon but it is surely admitted in the case of *ghaṭas*, cows, etc. that are more than one in number.

Similarly, the measure equal to a *ghata* is refused so far as the pearls are concerned but it no doubt exists as regards a melon etc. The sovereignty of the three worlds is not admitted, Gautama! in your case; but it does exist as far as *Nirthānkaras* are concerned.

Similarly, the number five is not admitted regarding the *pratisèdhas*; but it is surely admitted when the question of *anuttaras* is being discussed.

From this, you will see that, what we wish to suggest is this:—

That which is denied, exists ordinarily. By no means we want to convey : 'that about which negation is predicated, exists there and nowhere else'. Thus, there is, no *vyabhicāra* (inconsistency) in what we say.

Gautama! If you wish to retort that you (Gautama) do not admit the existence of the soul in the body only and admit it elsewhere, that is good; for, it establishes what is desired by us. We have been all this while trying simply to establish the existence of the soul. And, if it is thus established, then the *āśraya* (substratum) of the soul will be proved as it is not possible to justify its existence in any other way.

It is not justifiable to admit any other *āśraya* of the soul except the body; for, the *līngas* of the soul are seen there. It may be borne in mind that it will not do to say that the body itself is the soul; for, in that case, we cannot have a *vyavasthā* (fixity) of the types, viz., he lives, he is dead, he has fainted, and the like. Of course, this *vyavasthā* will be expounded hereafter.

For the proof of the existence of the soul, another etymology can be given:—

जीवो त्ति सत्थयमिणं सुद्धत्तणओ घडाभिहाणं व ।

जेण त्थेण सदत्थं सो जीवो अह मई होज्ज ॥ २७ ॥ (१५७५)

अत्थो देहो चिय से तं नो पज्जायवयणमेआओ ।

नाणाइगुणो य जओ भणिओ जीवो न देहो त्ति ॥ २८ ॥ (१५७६)

Jīvo tti satthayamiṇaṃ suddhattaṇaṃ ghaḍābhihāṇaṃ va ।

Jēṇatthēṇa sadattham so jīvo aha mai hojja. 27 (1575)

Attho dēho cciya sē tam no pajjāyavayaṇabhēāḍ ।

Nāṇāiguṇo ya jaḍ bhaṇiḍ jīvo na dēho tti. 28 (1576)

[जीव इति सार्थकमिदं शुद्धत्वतो घटाभिधानमिव ।

येनार्थेन सदर्थं स जीवोऽथ मतिर्भवेत् ॥२७॥ (१५७५)

अर्थो देह एव तस्य तद् नो पर्यायवचनभेदात् ।

ज्ञानादिगुणश्च यतो भणितो जीवो न देह इति ॥२८॥ (१५७६)

Jīva iti sārthakam idam śuddhatvato ghaṭābhidhānam iva ।

Yēnārthēna sadartham sa jīvo'tha matir bhavēt. 27 (1575)

Artho dēha ēva tasya tad no paryāyavacanabhēdāt ।

Jñānādiguṇaś ca yato bhaṇito jīvo na dēha iti. 28 (1576)]

Trans—27-28 This word “jīva” is significant owing to its being *śuddha*, as is the word *ghaṭa*. That *artha* (meaning) by means of which it is pregnant with a meaning is *jīva*. If you, however, think that the *artha* is only the body, that is not so, on account of a difference in synonymous words; for, *jīva* is said to have *guṇas* such as knowledge, etc., and not that the body (is so said). (1575-1576).

टीका—जीव इत्येद् वचनं सार्थकमिति प्रतिज्ञा व्युत्पत्तिमत्त्वे सति शुद्धपदत्वात्, इह यद् व्युत्पत्तिमत्त्वे सति शुद्धपदं तदर्थवद् दृष्टम्, यथा घटादिकम्, तथा च जीवपदम्, तस्मात् सार्थकम्, यत्तु सार्थकं न भवति तद् व्युत्पत्तिमत् शुद्धपदं च न भवति, यथा दित्थादिकं खरविपाणादिकं च, न च तथा जीवपदम्, तस्मात् सार्थकम् । यद् व्युत्पत्तिमद् न भवति तच्छुद्धपदमपि सद् न सार्थकं, यथा दित्थादिपदम्, इति हेतोरनैकान्तिकत्वापरिहारार्थं व्युत्पत्तिमत्त्वविशेषणं द्रष्टव्यम् । यदपि शुद्धपदं न भवति किन्तु सामासिकम्, तदपि व्युत्पत्तिमत्त्वे सत्यपि सार्थकं न भवति, यथा खरविपाणादिकम्, इति शुद्धत्वविशेषणम् ।

अथ मन्यसे—देह एवास्य जीवपदस्याऽर्थः, न पुनरर्थान्तरम्; उक्तं च—“देह एवाऽयमनुग्रयमानो दृष्टः, यथैष जीवः, एनं न हिनस्ति” इति, अतो देह एवास्यार्थो युक्त इति । तदेतद् न । कुतः ? इत्याह—देह-जीवयोः पर्यायवचनभेदात्, यत्र हि पर्यायवचनभेदस्तत्रान्यत्वं दृष्टम्, यथा घटा-ऽऽकाशयोः । तत्र घट-कुट-कुम्भ-कलशादयो घटस्य पर्यायाः, नमो-

व्योमाऽन्तरिक्षा-ऽऽकाशादयस्त्वाकाशपर्यायाः । प्रस्तुते च जीवो जन्तुरसुमान् प्राणी सत्त्वो भूत इत्यादयो जीवपर्यायाः, शरीरं वपुः कायो देहः कलेवर-मित्यादयस्तु शरीरपर्यायाः । पर्यायवचनभेदेऽपि च वस्त्वेकत्वे सर्वैकत्व-प्रसङ्गोऽत्र बाधकम् । यत् पुनरिदमुक्तम्—“ देह एवायमनुप्रयुज्यमानो दृष्टः ” इत्यादि, तच्छरीरसहचरणा-ऽवस्थानादितः शरीरे जीवोपचारः क्रियते । किञ्च, इत्थमपि श्रूयत एव—‘गतः स जीवः’ ‘दृष्टतामिदं शरीरम्’ इति । किञ्च “नाणार्इत्यादि” यस्माच्च ज्ञानादिगुणयुतो जन्तुः, जडश्च देहः, तत् कथं देह एव जीवः । प्रागिहैव चोक्तम्—‘न ज्ञानादिगुणो देहः, मूर्ति-मत्त्वाद्, घटवद्; तथा, देहेन्द्रियातिरिक्त आत्मा, तदुपरमेऽपि तदुपलब्धार्थानामनुसरणाद्, वातायनपुरुषवदिति’ ॥ २७-२८ ॥ १५७५-१५७६ ॥

D. C.—Here the *pratijñā* is: The word *jīva* is significant. For, over and above this, it has a *vyutpatti* and it is a *śuddha pada*. Whatever is a *śuddha pada* and has a *vyutpatti* is here seen to be one having an *artha* (meaning). *Ghaṭa*, etc., may be mentioned as instances; so is the word *jīva*. Therefore, it too, is significant. What is not significant is wanting in *vyutpatti*, and besides, it is not a *śuddha pada*. *Dīṭha*, *khara-viṣāṇa*, etc., are words of this type; for, the former has no *vyutpatti*, whereas the latter is not a *śuddha pada*. Such is not the case with the word *jīva*. Therefore, it is significant. The condition that it should have a *vyutpatti* is stated here to avoid *dīṭha*, etc., which are *śuddha padas*, but which are not significant; for, they fail to satisfy both the conditions. Same is the case with *khara-viṣāṇa*; for, though it has a *vyutpatti* it is not a *śuddha pada*. And therefore, it is not significant.

If you believe that simply the body is the *artha* of *jīva*, because we come across the following line, it is not correct, since there is a difference in the synonyms of the body and *jīva* :

“*Dēha evāyam anuprayujyamāno dr̥ṣṭah yathaiṣa jīvah, ḍenam na hinastī.*”

The words of which the synonyms differ, are seen to be non-identical. For instance, *ghaṭa* is not the same as *ākāśa*,

as the synonyms of the former, viz., *ghaṭa*, *kuṭa*, *kumbha*, and *kaśāśa* differ from those of the latter, viz., *nabhas*, *vyoman*, *antarikṣa*, *ākāśa*, and the like. In the pertinent case, the synonyms of *jīva* are *jantu*, *aśumat*, *prāṇin*, *sattva*, *bhūta*, etc., and these are by no means the same as *śarīra*, *vapus*, *kāya*, *kalāvāra*, etc., the synonyms of *dēha*. If this difference in synonyms is neglected, anything will be identical with anything else, and this is certainly undesirable.

Now "*dēha* *dhāyam anuprayujyamāno drśtaḥ*". Herein, there is an *upacāra* (metaphorical application) of *jīva* to the body, as it is with the help of the body that the soul walks etc.

Moreover, we do hear. "*gataḥ sa jīvaḥ; dahyatām idam śarīram*", i. e., the soul has departed, and let this body be burnt.

Furthermore, the soul has an attribute like knowledge, whereas the body is *jaḍa* and has no knowledge. So, how can we equate the body with the soul?

The reasons why the body is not the same as the soul, have been already mentioned while concluding the commentary on verse 1562.

जीवो ति वओ सच्चं मव्वयणाओज्वसेसवयणं व ।

सव्वण्णुवयणओ वा अणुमयसव्वण्णुवयणं व ॥२९॥ (१५७७)

Jīvo tthi vaṭṭhaṃ saccam mavvayaṇāṇaṃ ojaṃ savaṇaṇaṃ va ।

Savvaṇṇuvayaṇaṃ va aṇumayasavvaṇṇuvayaṇaṃ va. 29 (1577)

[जीवोऽस्ति वचः सत्यं मद्वचनादवशेषवचनमिव ।

सर्वज्ञवचनतो वाऽनुमतसर्वज्ञवचनमिव ॥ २९ ॥ (१५७७)

Jīvo'sti vacaḥ satyam madvacanādavaśeṣavacanam iva ।

Sarvajñavacanato va'numatasarvajñavacanam iva. 29 (1577)]

Trans.—29. Like my other statement, (e. g., one pertaining to your doubt), the statement (of mine) that the soul

exists, is true, as it is my statement. Or, it is correct owing to its being a statement of an Omniscient Being, as is the case with the statement of one whom you look upon as Omniscient. (1577).

टीका—“जीवोऽस्ति” इत्येतद् वचः सत्यम्, मद्बचनत्वात्, भवत्सं-
शयविषयाद्यवशेषवचनवत्, यच्च सत्यं न भवति तद् मदीयवचनमपि न
भवति, यथा कूटसाक्षिवचनम् । अथवा सत्यं “जीवोऽस्ति” इति वचनम्,
सर्वज्ञवचनत्वात्, भवदनुमतसर्वज्ञवचनवदिति ॥ २९ (१५७७) ॥

D. C.—Just as my statement about your doubt is correct so this statement of mine that the soul exists is correct; for, it is my statement. The statement which is not correct, is not mine, *e. g.*, the statement of a false witness. Or, the correctness of this statement can be also established as under :—

The statement that the soul exists is correct, because it is the statement of an Omniscient Being, as is the case with a statement of one whom you look upon as *sarvajña*.

भय-राग-दोष-मोहाभावाजो सच्चमणइवाहं च ।

सर्वं चिय मे वयणं जाणय मज्झत्थवयणं व ॥३०॥ (१५७८)

Bhaya-rāga-dosa-mohābhāvāḥ saccamaṇaivāim ca ।

Sayyam ciya me vayanam jāyaya majjhatthavayaṇam va. 30 (1578)

[भय-राग-द्वेष-मोहाभावात् सत्यमनतिपाति च ।

सत्यमेव मे वचनं ज्ञायकमध्यस्थवचनमिव ॥ ३० ॥ (१५७८)

Bhaya-rāga-drēṣa-mohābhāvāt satyam anatipāti ca ।

Satyam ēva me vacanam jñāyakamadhyasthavacanam iva. 30 (1578)]

Trans.—30. Everything that I say, is certainly true and free from any fault, on account of the (complete) absence of fear, attachment, aversion and infatuation (in me) as is the case with the words of an intelligent and impartial person. (1578)

टीका—सर्वमपि मद्बचनं सत्यमनतिपाति च बोधव्यम्, भय-राग-
द्वेषा-ज्ञानरहितत्वात्, इह-यद् भयादिरहितस्य वचनं तत् सत्यं दृष्टम्, यथा

मार्गज्ञस्य भयरहितस्य प्रष्टरे राग-द्वेषरहितस्य मार्गोपदेशवचनम्, तथा च मद्वचः, तस्मात् सत्यमनविपाति चेति ॥ ३० (१५७८) ॥

D. C.—Whatever I say, should be taken to be true and flawless, as I am (entirely) free from fear, attachment, aversion, and ignorance. In this world, it is a matter of common experience that whatever is said by one devoid of fear, etc., is true. For instance, the words spoken to one who has lost his way, by one who knows it, who is fearless, and who is devoid of attachment and aversion, are true. My statement belongs to the same category. So, it is true and flawless.

The doubt of Gautama svāmin is being answered.

कह सव्वणु त्ति मई जेणाहं सव्वसंसयच्छेई ।

पुच्छसु व जं न जाणसि जेण व ते पच्चाओ होज्जा ॥३१॥ (१५७९)

Kaha savvanṇa tti mai jēṇāham savvasamsayacchēī :

Pucchasu va jam na jāṇasi jēṇa va tē paccāo hojjā. 31. (1579)

[कथं सर्वज्ञ इति मतिर्येनाहं सर्वसंशयच्छेदी ।

पृच्छ वा यद् न जानासि येन वा ते प्रत्ययो भवेत् ॥३१॥ (१५७९)

Katham sarvajña iti matir yēnāham sarvasaṁśayacchēdī ।

Priccha vā yad na jānāsi yēna vā tē pratyayo bhavēt. 31 (1579)]

Trans.—31. You may be thinking as to how I am omniscient. This is so; for, I can remove all doubts. Or, you may ask (me) what you do not know, so that you may be convinced (about my omniscience). (1579).

टीका—कथं नाम 'त्वं सर्वज्ञः' इति ते मतिः ? एवं त्वं मन्यसे, तथा भय-राग-द्वेष-मोहामावध्यासिद्ध इति मन्यसे । तदयुक्तम्, येनाहं सर्व-संशयच्छेदी, यश्च सर्वसंशयच्छेत्ता स सर्वज्ञ एव । दृष्टान्ताभावेनान्वयासिद्धे-
रनैकान्तिकोऽयं हेतुरिति चेत् । न, सर्वसंशयच्छेदृत्वानुपपत्तिरेवेह विपर्यये

बाधकं प्रमाणम्, किमिहान्वयान्वेषणेन ? । यदि वा, पृच्छयतां यत् त्रैलोक्या-
न्तर्गतं वस्तु त्वं न जानासि, येन सर्वज्ञत्वप्रत्ययस्तव जायते । मयाद्यभावोऽपि
तल्लिङ्गादर्शनाद् मयि सिद्ध एवेति स्वयमेव द्रष्टव्यम् । कदाचिदपि लिङ्गादर्शने
लिङ्गिनोऽस्तित्वशङ्कायामतिप्रसङ्ग इति ॥ ३१ (१५७९) ॥

D. C.—You may be thinking as to how I am omniscient and you may be believing that I am not entirely free from fear, attachment, aversion, and infatuation. In that case, I reply as under:—

I can remove all doubts. Whoever can do so, is certainly omniscient. So I, too, am omniscient. If you were to argue that this *hētu* is *anaikāntika* (inconclusive) owing to want of an illustration, and impossibility of establishing *anvaya*, it is not so; for, in this *viparyaya* the *anupattu* (inapplicability) itself of state of removing doubts is a proof that goes against it. What is the use of searching for *anvaya*? Or, you may ask me anything that you do not know so that you may become convinced about my omniscience.

That I am free from fear, etc., is proved in my case, owing to their characteristics being not seen in me. To suspect the existence of a *liṅgin* even when there is a total absence of a *liṅga*, is too much.

Concluding, the author says:—

एवमुवाओर्गलिङ्गं गोयम ! सव्वप्पमाणसंसिद्धं ।
संसारी-यर-थावर-तसाहमेयं मुणे जीवं ॥ ३२ ॥ (१५८०)

Evam uvaōgaliṅgam Goyama ! savvappamāṇasaṁsiddham ।
Saṁsārī-yara-thāvara-tasāibhēyam muṇe jīvaṁ. 32 (1580)

[एवमुपयोगलिङ्गं गौतम ! सर्वप्रमाणसंसिद्धम् ।
संसारी तर-स्थावर-त्रसमेदं मुण जीवम् ॥ ३२ ॥ (१५८०)

Evam upayogaliṅgam Gautama ! sarvapramāṇasaṁsiddham ।
Saṁsārī-tara-sthāvara-trasabhēdam muṇa jīvaṁ. 32 (1580)]

Trans.—32. Thus Gautama ! know the soul as one having *upayoga* (attention) as the characteristic mark, as one proved by all the valid proofs and (also) as one having classifications like *samsārīn* (mundane) and *itara* (not mundane) and the mundane having two sub-classifications, viz., *sthāvara* (immobile) and *trasa* (mobile). (1580)

टीका—एवमुक्तेन प्रकारेण जीवमात्मानं गौतम ! सुण-प्रतिपद्यस्वेति सम्बन्धः । कथम्भूतम् ? उपयोग एव लिङ्गं यस्य स तथा, सर्वैः प्रत्यक्षाऽनुमाना-ऽऽगमप्रमाणैः संसिद्धं-प्रतिष्ठितम्, तथा संसारी-तर-स्थावर-त्रसादि-भेदम् । संसारिणश्चेतरे सिद्धाः । आदिशब्दाच्च सूक्ष्म-बादर-पयाप्ता-ऽपर्याप्तादि-भेदपरिग्रह इति ॥ ३२ ॥ १५८० ॥

अत्र वेदान्तवादी प्राह—ननु बहुभेदत्वमात्मनोऽसिद्धम्, तस्य सर्व-प्रेकत्वात्, तदुक्तम्—

“ एक एव हि भूतात्मा भूते भूते प्रतिष्ठितः ।
 एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ १ ॥
 यथा विशुद्धमाकाशं तिमिरोपप्लुतो जनः ।
 सङ्कीर्णमिव मात्राभिभिन्नाभिरभिमन्यते ॥ २ ॥
 तथेदममलं ब्रह्म निर्विकल्पमविद्यया ।
 कलुषत्वमिवापन्नं भेदरूपं प्रकाशते ॥ ३ ॥
 ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
 छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ ४ ॥ ”

तथा ‘पुरुष एवेदं वि सर्वं, यद् भूतं यच्च भान्यम्, उतामृतत्वस्येशानः, यदन्नेनातिरोहति, यदेजति, यद् नैजति, यद् दूरे, यद् अन्तिके, यदन्तरस्य सर्वस्य, यत् सर्वस्यास्य बाह्यतः’ इत्यादि । इत्येतदेव पूर्वार्धेनाक्षिप्योत्तरार्धेन परिहरन्नाह—

D. C.—In this way, Gautama ! admit that there is a soul which has *upayoga* as its *linga*, of which the existence is proved by all the three *pramāṇas*, viz., *pratyakṣa*,

anumāna and *āgama*, and which can be variously classified. Some of these classifications are:—*saṁsārin* (mundane) and *mukta* (liberated), *sūkṣma* (subtle) and *bādhara* (gross), *paryāpta* (developed) and *a-paryāpta* (non-developed), etc. Furthermore, the mundane beings are sub-divided as *sthāvara* (immobile), and *trasa* (mobile).

Here a Vēdāntin may say that, many varieties of the soul are unwarranted; for, the soul is everywhere the same. This is corroborated by the following verses:—

“ *Eka ēva hi bhūtātmā bhūtē bhūtē pratisthitah ।
Ekadhā bahudhā caiva drśyatē jalacandravat ॥ 1 ॥*

*Yathā viśuddham ākāśam timircapapluto janah ।
Saṅkīrṇam iva mātṛābhīr bhunnābhīr abhimanyatē ॥ 2 ॥*

*Tathēdamamalam Brahma nirvikalpamavidyayā ।
Kalusatvamivāpannam bhēdarūpam prakāśatē ॥ 3 ॥*

*Urdhvamūlam adhibhāsākhamaśvattham prāhuravyayam ।
Chandāmsi yasya parṇāni yastam vēda sa vēdavit ॥ 4 ॥*

And,

*Puruṣa ēvēdam gñi sarvām, yad bhūtām, yacca bhāvyam
utāmrtatvasyēśśnah, yadannēnātirohati, yad ējati, yad naijati,
yad dūrē, yadi antikē, yad antarasya sarvasya, yat sarvasyāśya
bāhyatah.*

This view of the Vēdāntin is now being refuted.—

जइ पुण सो एगो चिय हवेज्ज वोमं व सव्वपिण्डेसु ।
गोयम ! तदेगलिंमं पिण्डेसु तहा न जीवोय्यं ॥३३॥ (१५८१)

Jai puṇa so ēgo cciya havējja vomam va savvapinḍesu ।
Goyama ! tadēgalingam pinḍesu tahā na jīvo'yam. 33 (1581)

[यदि पुनः स एक एव भवेद् व्योमेव सर्वपिण्डेषु ।
गौतम ! तदेकलिङ्गं पिण्डेषु तथा न जीवोऽयम् ॥ ३३ ॥ (१५८१)

Yadi punah sa ḍka ḍva bhavḍd vyomḍva sarvapinḍḍsu ।

Gautama । tad ḍkaliṅgam pinḍḍsu tathā na jivo'yam. 33 (1531)]

Trans.—33. O Gautama ! if that soul were really one in all the *pinḍas* (bodies) as is the case with the sky, then, that (sky) is (only) of one form in different corporeal *pinḍas* but such is not the soul. (1531).

टीका—परः प्राह—यदि पुनर्दक्षितन्यायेन स आत्मा सर्वेष्वपि नारक-
तिर्यङ्—नरा—ऽमरपिण्डेषु व्योमयदेक एव भवेद् न तु संसारीतरादिभेदभिन्नः,
तर्हि किं नाम दूषणं स्यात् ? । एवमुक्ते भगवानाह—गौतम ! तद् व्योम
सर्वेष्वपि पिण्डेषु मूर्तिविशेषेषु स्थितमेकलिङ्गं वैसदृश्याभावादेकरूपमेव, इति
युक्तं तस्यैकत्वम्, जीवस्त्वयं विचार्यत्वेन प्रस्तुतो न तथा—नैकलिङ्गः सर्वत्र
दृश्यते, प्रतिपिण्डं तस्य विलक्षणत्वात्, लक्षणभेदे च लक्ष्यभेदात्, इति न
तस्यैकत्वमिति ॥ ३३ ॥ (१५८१) ॥

D. C.—Some one may ask a question: What harm is there, if, on the basis of the verses, etc., just quoted, the soul is, on the analogy of the sky, looked upon as one *i. e.* having no such classifications, as mundane and non-mundane and the like, so far as all the *pinḍas*, *viz.*, the bodies of a denizen of hell, *tiryao*, a human being, and a celestial being, are concerned?

The answer is this: As regards the sky, it is alright to say that it is only one; for, the sky, even while permeating all the corporeal *pinḍas*, is seen to be uniform—free from any distinctions. Such is not, however, the case with the soul in question. It is not observed to be uniform; for, it differs from *pinḍa* to *pinḍa*. Moreover, the difference in characteristics presupposes, the difference in those having these characteristics. Hence, the soul is not one in number.

Here is the illustration :—

नाणाजीवा कुम्भादय इव भुवि लक्षणाद्भिमेयाओ ।

सुह-दुक्ख-बन्ध-मोक्षाभावो य जओ तदेगत्ते ॥३४॥ (१५८२)

Nāṇājivā kumbhādau eva bhuvi lakkhaṇāibhēyāō ।

Suha-dukkha-bandha-mokkhābhāvo ya jaō tadēgattē. 34 (1582)

[नानाजीवाः कुम्भादय इव भुवि लक्षणादिभेदात् ।

सुख-दुःख-बन्ध-मोक्षाभावश्च यतस्तदेकत्वे ॥३४॥ (१५८२)

Nāṇājivāḥ kumbhādaya iva bhuvi lakṣaṇādibhēdāt ।

Sukha-dukkha-bandha-mokṣābhāvaśca yatastadēkatvē. 34 (1582)]

Trans. 34. In the world, there are different souls like (different) water-pots, etc., on account of the difference in their characteristics, etc. For, if they were (only) one, there will be non-existence of *sukha* (happiness), *dukkha* (misery), *bandha* (bondage) and *mokṣa* (emancipation). (1582).

टीका—नानारूपा भुवि जीवाः परस्परं भेदमात्र इत्यर्थः । लक्षणादि-भेदादिति हेतुः, कुम्भादय इवेति दृष्टान्तः, यच्च न भिन्नं न तस्य लक्षणभेदः, यथा नमस इति । सुख-दुःख-बन्ध-मोक्षाभावश्च यस्मात् तदेकत्वे, तस्मात् भिन्ना एव सर्वेऽपि जीवा इति ॥ ३४ (१५८२) ॥

D. C.—The living beings in this world, differ from one another; for, there is a difference in their characteristics etc. As a parallel example may be mentioned water-pots etc. Whatever is not different from another object, does not differ in characteristics from it. As for example, the sky is everywhere the same (since *ghaṭākāśa* does not differ from *maṭhākāśa*). Moreover, if there were only one soul, then, there will be nothing like happiness, misery, bondage and emancipation. But these do exist. Therefore, all the souls are different, and their number is not one but many.

How do the characteristics differ in each body ?

जेणोवओगलिङ्गो जीवो भिन्नो य सो पडसरिरं ।

उवओगो उक्करिस्ता वगरिसओ तेण तेज्जन्ता ॥३५॥ (१५८३)

Jēṇoraogaliṅgō jīvo bhinnō ya so paisariram ।

Uvaḍgo uḷharisā-vagarisao tēṇa tē'nantā. 35 (1583)

[येनोपयोगलिङ्गो जीवो भिन्नश्च स प्रतिशरीरम् ।

उपयोग उत्कर्षा-ऽपकर्षतस्तेन तेज्जन्ताः ॥३५॥ (१५८३)

Yēnopayogaṅgo jīvo bhinnasā sa pratiśariram ।

Upayoga utkarṣā-pakarsatastēna tē'nantah. 35 (1583)]

Trans —35. 'That *upayoga* (attention) by means of which the soul has attention as the characteristic mark, is different in every body. The *upayoga* has maximum and minimum scales. Therefore they (souls) are infinite in number. (1583) -

टीका—येन ज्ञान-दर्शनोपयोगलक्षणोऽसौ जीवः, स चोपयोगः प्रतिशरीरव्युत्कर्षा-ऽपकर्षभेदानन्तभेदः, तेन जीवास्तद्भेदादनन्तभेदा एवेति । तदेवं भावितं “ नाणाजीवा ” इत्यादिपूर्वार्धम् ॥ ३५ (१५८३) ॥

D. C.—This soul has as its characteristic, *upayoga* (attention) consisting of two kinds of knowledge, viz., differentiated and undifferentiated This *upayoga* has infinite varieties, for, it differs from body to body, some having the maximum *upayoga*, some having the minimum *upayoga*, and some having *upayoga* between these two extremes. Therefore, the souls are of infinite kinds owing to the infinite varieties of *upayoga*. This has been already alluded to, in the first hemistich of verse, 1582.

Now, with regards to happiness, misery, etc; i. e., exposition of the second hemistich of verse 1582, the author says:

एगत्ते सब्वगयत्तओ न मोक्खादओ न भस्सेव ।

कत्ता भोत्ता मन्ता न य संसारी जहागासं ॥३६॥ (१५८४)

Egattā sarvagayattaō na mokkhādaō nabhassēva ।

Kattā bhottā mantā na ya saṁsārī jahṅgāsam. 36 (1584)

[एकत्वे सर्वगतत्वतो न मोक्षादयो नमस इव ।

कर्ता भोक्ता मन्ता न च संसारी यथाऽऽकाशम् ॥३६॥ (१५८४)

Ekatvā sarvagatavato na moksādayo nabhasa iva ।

Kartā bhoktā mantā na ca saṁsārī yathākāśam. 36 (1584)]

Trans.—36. On oneness (being accepted in the case of souls) there will not be liberation, etc., owing to (the soul) being all-pervading, as is the case with the space. Moreover, like space, the soul will not be a *kartr* (a doer) a *bhoktr* (an enjoyer), a *mantr* (thinker) and a *saṁsārīn* (a mundane being). (1584)

टीका—एकत्वे जीवानां सुख-दुःख-बन्ध-मोक्षादयो नोपपद्यन्ते, सर्वगतत्वाद्, नमस इव । यत्र तु सुखादयो न तत् सर्वगतं, यथा देवदत्त इति । किञ्च न कर्ता, न भोक्ता, न मन्ता, न संसारी जीवः, एकत्वाद् सर्वजीवानाम्, यच्चैकं न तस्य कर्तृत्वादयः, यथा नमस इति ॥३६॥ (१५८४)॥

D. C.—If there is only one soul, then there is no scope for happiness and misery, bondage, and liberation and the like, since one soul will be all-pervading. Space may be here cited as a pertinent case.

One wherein there are happiness, misery etc., is not all-pervading, *e. g.*, *Dēvadatta*.

Furthermore, since the number of the souls is only one, and not more, the soul cannot be an agent, an enjoyer, a thinker, and a mundane being. That which is one in number, is not a doer etc.—a fact which is corroborated by the example of space.

Besides,

एगत्ते नत्थि सुही बहवघाउ त्ति देसनिरुड व्व ।

बहुतरबद्धत्तणओ न य मुक्को देसमुक्को व्व ॥ ३७ ॥ (१५८५)

Egattè natthi suhī bahūvaghāu tti dēsaniruu vva ।

Bahuttarabaddhattaṇao na ya mukko dēsamukko vva 37 (1585)

[एकत्वे नास्ति सुखी बहूपघात इति देशनिरुज इव ।

बहुतरबद्धत्वतो न च मुक्तो देशमुक्त इव ॥३७॥ (१५८५)

Ekattvè nāsti sukhi bahūpaghāta iti dēsaniruja iva ।

Bahutarabaddhtvato na ca mukto dēsamukta iva. 37 (1585)]

Trans—37 When there is oneness (of the souls), none is (completely) happy on account of many diseases, as is the case with one who is partially free from disease. Furthermore, none is (entirely) liberated owing to many bondages, as is the case with one who is partially free. (1585).

टीका—इदमत्र हृदयम्—नारक—तिर्यगादयोऽनन्ता जीवा नानाविध-
शरीर—मानसोपघातसंपातेर्दुःखिता एव, तदनन्तभागवर्तिनस्तु सुखिनः,
एवमनन्ता बद्धाः, तदनन्तभागवर्तिनस्तु मुक्ताः, तेषां च सर्वपापैकत्वे न
कोऽपि सुखी प्राप्नोति, बहुतरोपघातान्वितत्वात्, यथा सर्वाङ्गरोगग्रस्तोऽ-
ङ्गुल्येकदेशेन नीरोगो यन्नदत्तः, एवं न कोऽपि मुक्तस्तत्सुखभाक् च न कोऽपि
घटते, बहुतरबद्धत्वात्, यथा सर्वाङ्गकीलितोऽङ्गुल्येकदेशमुक्तः । तसादेकत्वे
सुखाद्यनुपपत्तेनानात्वं जीवानामिति स्थितम् ॥ ३७ (१५८५) ॥

D. C.—There are infinite living beings viz., denizens of hell, *tiryacs*, and others, who are certainly unhappy on account of their suffering from various types of physical and mental diseases, and only an infinitesimal portion of them is happy. Similarly, infinite beings are tied down by the bondages of *karmans*, and only an infinitesimal part of them, is liberated. If all these living beings are not looked upon as different entities, but are considered as only one, then, none can be seen happy owing to a great many diseases, as is the case with *Yajnadatta* who has a disease in all parts of the body except in a finger. Similarly none is liberated, and hence none can enjoy the bliss accruing from liberation, since there is a

great deal of bondages. One who has fetters all along his body except a finger may be mentioned as an illustration.

Thus, owing to oneness there is no possibility for happiness, etc. So, it follows that there are many souls, and not only one.

Refutation of the view-point of the *Naiyāyikas*, who admit (the existence of) many souls, but take them to be all-pervading :—

जीवो तणुमेत्तत्थो जह कुंभो तग्गुणोवलम्भाओ ।
अहवाणुवलम्भाओ भिन्नम्मि घटे पटस्सेव ॥३८॥ (१५८६)

Jīvo taṇumēttattho jaha kumbho tagguṇovalambhāo ।
Ahavā'ṇuvalambhāo bhinnammi ghaṭṭe paṭassēva 38 (1586)

[जीवस्तनुमात्रस्यो यथा कुम्भस्तद्गुणोपलम्भात् ।
अथवाणुपलम्भाद् भिन्ने घटे पटस्येव ॥३८॥ (१५८६)

Jīvasthanumātrastho yathā kumbhastadguṇopalambhāt ।
Athavā'nupalambhād bhinnē ghaṭṭe paṭasyēva. 38 (1586)]

Trans.—38. The soul permeates the body only, since its attributes are found there, as is the case with a pitcher. Or, because it is not found (elsewhere), as is the case with a piece of cloth (which does not permeate), a pitcher is different from it. (1586)

टीका—तनुमात्रस्यो जीव इति प्रतिज्ञा, तत्रैव तद्गुणोपलब्धेः, यथा घटः, 'स्वात्ममात्रे' इति शेषः । “अहवेत्यादि” अथवा, यो यत्र प्रमाणैर्नोपलभ्यते तस्य तत्राभाव एव, यथा भिन्ने घटे पटस्य, नोपलभ्यते च शरीराद् बहिर्जीवः, तस्मात् तस्य तत्राभाव एवेति ॥ ३८ (१५८६) ॥

'D. C.—The measure of the soul is only as much as that of the body it occupies. That is to say, there is no soul outside the body it occupies. For, its attributes are found only in that body. To give an illustration, the attributes of a pitcher exist only in a pitcher, and not outside it.

As an alternative argument it may be said:—That is non-existent there, where it cannot be realized by any of the *pramāṇas*. As for example, a piece of cloth does not permeate a pitcher which is separate from it.

The soul is not seen outside the body. Consequently, it should be taken to be non-existent there.

While concluding, the author says:—

तम्हा कत्ता भोत्ता यंघो मोक्खो सुहं च दुक्खं च ।
संसरणं च बहुत्ता-ऽसब्बगयत्ते सुजुत्ताइं ॥ ३९ ॥ (१५८७)

Tambā kattā bhottā bandho makkho suham ca dukkham ca ।
Samsaranam ca bahuttā'sarvagayattē sujuttāim. 39 (1587)

[तस्माद् कर्ता भोत्ता बन्धो मोक्षः सुखं च दुःखं च ।
संसरणं च बहुत्वा-ऽसर्वगतत्वयोः सुयुक्तानि ॥ ३९ ॥ (१५८७)

Tasmāt kartā bhottā bandho mokṣa sukham ca dukkham ca ।
Samsaranam ca bahūtvā'sarvagatatrayoh suyuktāni. 39 (1587)]

Trans.—39. Therefore, a doer, an enjoyer, bondage, liberation, happiness, misery, mundane existence, and metamorphosis are thoroughly justifiable when the souls are admitted as many and non-all-pervading. (1587)

टीका-तस्माद् बहुत्वा-सर्वगतत्वयोरेव सतोः कर्तृत्वादयो धर्मा जीवस्य
युज्यन्ते, नान्यथा, इत्येवंविधं प्रमाणसिद्धं जीवं प्रतिपद्यस्वेति ॥३९॥(१५८७)॥

D. C.—Therefore, it is only when it is admitted that souls are many and that none of them is all-pervading; action etc., which are the attributes of the soul, can have any place. If not, these attributes will be meaningless. So, please admit the soul which is thus established by *pramāṇas*.

Now the meaning of the sentences of the Vēda which may be troubling you,

गोयम ! वेद्यपाणं इमाण अत्थं च तं न याणासि ।

जं विन्नाणघणो चिय भूयेहिंतो समुत्थाय ॥ ४० ॥ (१५८८)

मण्णसि मज्जगेसु व मयभावो भूयसमुदउब्भूओ ।

विन्नाणमेत्तमाया भूएऽणुविणस्सइ स भूओ ॥ ४१ ॥ (१५८९)

अत्थि न य पेच्चसण्णा जं पुब्बभवेऽभिहाणमंमुगो त्ति ।

जं भणियं न भवाओ भवंतरं जाइ जीवो त्ति ॥ ४२ ॥ (१५९०)

Goyama ! Vēyapayāṇam imāṇa attham ca tam na yaṇāsi ।

Jam vinnāṇaghaṇo cciya bhūyēhinto samutthāya. 40 (1588)

Maṇṇasi majjaṅgesu va mayabhāvo bhūyasamudatubbhūō ।

Vinnāṇamēttamāya bhūē'ṇu-viṇassai sa bhūō. 41 (1589)

Atthi na ya peccasaṇṇā jam purvabhavē'bbihāṇamamugo tti ।

Jam bhaṇiyam na bhavāō bhavantaram jāi jīvo tti. 42 (1590)

[गौतम ! वेदपदानामेषामर्थं च त्वं न जानासि ।

यद् विज्ञानघन एव भूतेभ्यः समुत्थाय ॥ ४० ॥ (१५८८)

मन्यसे मद्याङ्गेष्विव मदभावो भूतसमुदयोद्भूतः ।

विज्ञानमात्रमात्मा भूतेऽनुविनश्यति स भूयः ॥ ४१ ॥ (१५८९)

अस्ति न च प्रेत्यसंज्ञा यत् पूर्वभवेऽभिधानममुक इति ।

यद् भणितं न भवादु भवान्तरं याति जीव इति ॥ ४२ ॥ (१५९०)

Gautama ! Vēda padānāmēṣāmartham ca tvam na jānāsi ।

Yad vijñānaghana ēva bhūtēbbhyah samutthāya. 40 (1588)

Manyasē madyaṅgēsiviva madabhāvo bhūtasamudayodbhūtaḥ ।

Vijñānamātramātmā bhūtēnuvinaśyati sa bhūyah. 41 (1589)

Asti na ca prētyasanjñā yat pūrvabhavēbbhidhānamamuka iti ।

Yad bhaṇitam na bhavād bhavāntaram yāti jīva iti. 42 (1590)]

Trans.—40-41-42. Gautama! You do not know the (real) meaning of these sentences of the Vêda. For, you believe that none but the assemblage of (the particles of) knowledge, after having arisen from elements, in the way in which intoxication arises, from the sources of spirituous liquors, is a soul consisting of knowledge only—the soul which has sprung up from the collection of elements. It again perishes after the elements (have perished), and that there is no designation in the previous birth to the effect that it was named as such and such in the former birth (existence), and hence, it is said that the soul does not go from one *bhava*, to another existence. (1588-1589-1590)

टीका-गौतम ! इत्यामन्त्रणम्, वेदपदानां श्रुतिवाक्यानाममीषां “ विज्ञानघन एवेतेभ्यः ” इत्यादीनां चेतसि वर्तमानानामर्थं यथावस्थितं त्वं न जानासि नावबुध्यसे । किमिति ? अत आह—यद् यस्मात् त्वमात्माभि-
 मायेणैवंभूतमिहार्थं मन्यसे विकल्पयसीति संबन्धः । कथं भूतम् ? इत्याह—
 “विष्णाणघणो ह्यि चि” पृथिव्यादिभूतानां विज्ञानलवसमुदायो विज्ञानघनः
 पृथिव्यादिविज्ञानांशानां पिण्ड इत्यर्थः, अवधारणं त्वात्मवादपरिकल्पितस्य
 भूतसमुदायातिरिक्तस्य ज्ञान-दर्शनादिगुणाश्रयस्यात्मनो निरासार्थम् । भूते-
 भ्यः पृथिव्यादिभ्यः समुदितेभ्यो न तु व्यस्तेभ्यः, ज्ञानस्य तत्समुदायपरि-
 णामाङ्गीकारादिति भावः, यद्याङ्गेषु मद्यकारणेषु घातक्यादिषु मदभाव इव;
 कथंभूतो विज्ञानघनः ? इत्याह—“भूयसमुदज्ज्भूओ विज्ञानमेत्तमाय चि”
 भूतसमुदायादुद्भूतस्तदैव जातो न तु परमत्वात् कश्चिदायातो विज्ञानमात्ररूप
 आत्मेत्यर्थः, समुत्थायोत्पद्य ततस्तान्वेव पृथिव्यादीनि भूतानि विनाशमश्नु-
 वानान्यनुलक्षीकृत्य भूयः पुनरपि स विज्ञानघनो विज्ञानमात्ररूप आत्मा
 विनश्यति, न त्वात्मवादिनामिवान्यभवं याति । अत एव न प्रेत्यभवे परमवे
 संज्ञास्ति, यत् पूर्वमवे नारकादिजन्मन्यभिधानमासीत् तत् परमवे नास्ति,
 यदुत—अमुको नारको देवो वा भूत्वेदानीं मनुष्यः संवृत इत्यादि, नारकादेः
 प्रागेव सर्वनाशं नष्टत्वादिति भावः । किमिह वाक्ये तात्पर्यवृत्त्या प्रोक्तं भवति ?
 इत्याह—“ जं भणियमित्यादि ” सर्वथात्मनः समुत्पद्य विनष्टत्वाद् न भवाद्

मवान्तरं कोऽपि यातीत्युक्तं भवति ॥ ४०-४१-४२ (१५८८-१५८९
१५९०) ॥

D. C.—By these sentences of the Vēda, are meant those which Gaṇatama had in his mind

The assemblage of knowledge consists of the united particles of knowledge arising from elements such as earth etc., combined together.

The restriction, viz., 'none else but', is here mentioned with a view to exclude a soul according to the *Ātmavādins* (believers in universal soul) is distinct from the collection of elements and which is an abode or substratum of attributes like *jñāna* (knowledge) etc.

The sources of spirituous liquors are *dhātaki* etc.

Gaṇatama believes that the soul has not come from any previous birth, but it has been generated by the elements—it has been evolved out of them. So, when these elements perish, the soul, too, perishes; and it is not born once more as the *Ātmavādins* believe. In short, it has neither any incarnation nor any transmigration. Such being the case, it is not possible to say that such and such a one who was previously a denizen of hell, or a celestial being, is now born as a human being. For, on the termination of a stage as that of a denizen of hell or the like, everything was over—nothing was left; not even the soul.

Thus, when the soul altogether arises from—gets evolved out of—a collection of elements and completely perishes as soon as these elements perish, there is none who proceeds from one birth to another.

I understand the meaning of these sentences as follows:—

गोयम ! पयत्यमेवं मन्नंतो नत्ति मन्नसे जीवं ।

वक्कंतरेस्तु य पुणो भणिओ जीवो जमत्ति त्ति ॥४३॥ (१५९१)

अग्निहवणादिक्रियाफलं च तो संसयं कुणसि जीवे ।

मा कुरु न पयत्थोऽयं इमं पयत्थं निस्तमेहि ॥४४॥ (१५९२)

Goyama ! payatthamēvam mannanto natthi mannase jīvam ।

Vakkantarēsu ya puṇo bhaṇio jīvo jamatthi tti. 43 (1591)

Agghihavaṇāikiriyaṭhāphalam ca to saṁsayam kuṇasi jīvè ।

Mā kuru na payattho'yaṁ imam payattham nisāmehi. 44 (1592)

[गौतम ! पदार्थ एवं मन्यमानो नास्ति मन्यसे जीवम् ।

वाक्यान्तरेषु च पुनर्भणितो जीवो यदस्तीति ॥४३॥ (१५९१)

अग्निहवनादिक्रियाफलं च ततः संशयं करोषि जीवे ।

मा कुरु न पदार्थोऽयमिमं पदार्थं निश्चय ॥ ४४ ॥ (१५९२)

Gautama ! padārtha ēvam manyamāno nāsti manyasè jīvam ।

Vākyaṅtarēṣu ca punar-bhaṇito jīvo yadastīti. 43 (1591)

Agni-havanādi kriyāphalam ca tataḥ saṁśayam karoṣi jīvè ।

Mā kuru na padārtho'yanimam padārtham niśamaya. (1592)]

Trans.—43-44. Gautama ! While construing the sentences in this way, you believe that there is no soul. And, in other sentences, it is said that there is a soul, and, moreover, there is a fructification of an oblation to fire etc. Consequently, you entertain a doubt about (the existence of) the soul; but do not do it. This is not the meaning of the sentences. But hear : this is the meaning of the sentences. (1591-1592)

टीका—गौतम । अस्य वाक्यस्य दर्शितरूपमेव पदार्थं 'मन्यमानस्त्वं ' नास्ति ' इत्येवं जीवं मन्यसे । यस्माच्च पुनः " न इ वै सशरीरस्य प्रिया-ऽप्रिययोरपहतिरस्ति, अशरीरं वा वसन्तं प्रिया-ऽप्रिये न स्पृशतः " इत्यादिषु वेदवाक्यान्तरेषु " अस्ति " इत्येवं जीवो भणितः प्रतिपादितः । तथा " अग्निहोत्रं जुहुयात् स्वर्गकामः " इत्यादिवचनादग्निहवनादिक्रियायाः फलं च पारमार्थिकं श्रूयते । न चेदं भवान्तरयापिनमात्मानमन्तरेणोपपद्यते । अतः

“ किं जीवोऽस्ति नास्ति वा ? ” इत्येवं संशयं जीवे करोषि त्वम् । तदमुं मा कृथाः, यस्माद् “ विज्ञानघन एव० ” इत्यादिवान्वयस्य नायमर्थो यं भवान-
ध्यवस्यति, किन्त्वमुं वक्ष्यमाणं पदार्थमिह निश्चयमाऽऽकर्णयेति ॥ ४३-४४,
(१५९१-१५९२) ॥

D. C.—O Gautama! You interpret this sentence in the way just shown. And hence, you conclude that the soul does not exist. At the same time, you notice that the following sentences of the veda establishing the existence of the soul.—

*“ Na ha vai saśarīrasyā priyā'priyayorapahatirasti, sa-
śarīrasya vā vasantam priyā'priyē na sprśatah. ”*

Moreover from the sentences such as,

“ Agnihotrm juhuyāt svargakāmah ”

It follows that there accrues a fruit of an offering, oblation to fire, etc.,—a fruit to be enjoyed during the next birth, and this fruit can have no meaning unless it is admitted that the soul goes in, for another existence or birth.

These various statements lead you to doubt the existence of the soul. But, there is no need of entertaining such a doubt as this doubt is due to your misinterpreting the sentence, viz., *“ vijñānaghana eva ”* etc.

The real interpretation of this sentence is as follows :
please hear it—

विष्णाणाओऽण्णो विष्णाणघण्णो त्ति सञ्चओवाचि ।

स भवइ भूएहिंतो घटविष्णाणाइभावेण ॥ ४५ ॥ (१५९३)

ताइं चिय भूयाइं सोऽणुविणस्सइ विणस्समाणाइं ।

अत्थंतरोवओगे कमसो विण्णेयभावेण ॥ ४६ ॥ (१५९४)

Vijñānāṇo'pāṇṇo vijñānaghaṇṇo tti sarvaḍvāvi ।

Sa bhavaī bhūḍbhinto ghaḍavijñāṇāi-bhāvèṇa. 45 (1593)

Tāim oiya bhāyāim so'ṇuvijassai viṇassamāṇāim ।

Atthantarovaḍḡḇe kamaso vijñeḍya-bhāvèṇam. 46 (1594)

[विज्ञानादनन्यो विज्ञानघन इति सर्वतोव्यापी ।

स भवति भूतेभ्यो घटविज्ञानादिभावेन ॥४५॥ (१५९३)

तान्येव भूतानि सोऽनु विनश्यति विनश्यमानानि ।

अर्थान्तरोपयोगे क्रमशो विज्ञेयभावेन ॥४६॥ (१५९४)

Vijñānādananyo vijñānaghana iti sarvatovyāpī ।

Sa bhavati bhūḍebhyo ghaḍavijñānādibhāvèna. 45 (1593)

Tānyèva bhūtāni so'nu vinaśyati vinaśyamānāni ।

Arthāntaropayogè kramaśo vijñeḍyabhāvèna. 46 (1594)]

Trans.—45-46. The soul (itself) is the assemblage of *vijñānas* owing to its being non-separate from *vijñāna*, or it is so, on account of its pervasive nature all round. It arises from elements in the form of the *vijñāna* of a pitcher, etc. When those very elements perish as *vijñeḍya-bhāvas* (objects coming within the range of *vijñāna*) on the attention being gradually directed to another object, it (the soul) subsequently perishes. (1593-1594)

टीका—इह विज्ञानघनो जीव उच्यते । कथम् ? इति चेत् । उच्यते—विशिष्टं ज्ञानं विज्ञानं ज्ञान-दर्शनोपयोग इत्यर्थः, तेन विज्ञानेन सहानन्यभूत-स्वादेकतया घनत्वं निविडत्वमापन्नो विज्ञानघनो जीवः, यदि वा “संव्वओवा वि चि” सर्वतः प्रतिग्रदेशमनन्तानन्तविज्ञानपर्यायसङ्घातघटितत्वाद् विज्ञानघनो जीवः । एवकारेण तु विज्ञानघन एवासौ, न तु नैयायिकादीनामिव “स्वरूपेण निर्विज्ञानत्वाज्जडोऽसौ, बुद्धिस्तु तत्र समवेतैव” इति नियम्यते । स भवति—उद्यत इति क्रिया । केभ्यः ? इत्याह—“भूएहितो चि” भूतानीह घट-प्रटादिज्ञेयवस्तुरूपाण्यभिप्रेतानि, तेभ्यो ज्ञेयभावेन परिणतेभ्यः । केन भवति ? इत्याह—“घटोऽयम्” “पटोऽयम्” इत्यादिविज्ञानभावेन घटादिविज्ञान-

पर्यायेण । ततः किम् ? इत्याशङ्क्य “तान्येवानु विनश्यति” इत्यस्यार्थमाह—
 “तां चियेत्यादि” तान्येव ज्ञानालम्बनभूतानि घटादिभूतानि क्रमशः
 कालक्रमेण व्यवधान स्थगना-जन्यमनस्कत्वादिनाऽर्थान्तरोपयोगे सति विज्ञे-
 यभावेन ज्ञानविषयभावेन विनाशमश्नुवानानि, अनु-पश्चात् तद्विषयपर्यायेण,
 स विज्ञानमनो विनश्यतीति संबन्धः । ज्ञानपर्यायेण घटादिभ्यो ज्ञेयभूतेभ्यो
 जीवः समुत्थाय कालक्रमाद् व्यवधानादिनाऽर्थान्तरोपयोगे सति ज्ञेयभावेन
 तान्येव विनाशमश्नुवानान्यनु विनश्यतीति सात्पर्यार्थः ॥४५-४६ (१५९३)
 (१५९४) ॥

D. C.—Here the soul is said to be *viññānaghana*—an assemblage of *viññāna* for either of the two reasons viz, (1) the soul is non-separate from—is identical with *viññāna* which is *upayoga* either of the type of *jñāna* or that of *darśana*, and (2) the soul has each and every *pradēśa* (the minutest portion). of it, formed from a collection of infinite modifications of *viññāna*.

The word *eva* used in connection with *viññānaghana* shows that the belief of the *Naiyāyikas* and others conveyed by the following sentence is untenable :

“*Svarūpeṇa nirviññānatvaj jaḍo'sau, buddhistu tatra sama-
 vētaiya.*”

This soul is evolved out of the elements which are objects fit to be known—the objects like a pitcher, a piece of cloth etc. That is to say, it gets transformed as the knowledge of a pitcher etc., on realizing that this is a pitcher, this is a piece of cloth, etc.

These very elements such as pitcher etc, which had once served as substratum for knowledge, perish; that is to say, they cease to be objects fit to be known when the attention of the soul is directed towards another object, when these objects are hidden or concealed from sight or when the mind is working in some other channel. Such being the case, the soul ceases

to know them i. e., ceases to exist as knowledge of these objects. This is here looked upon as its destruction. The sum and substance is this :—

When the soul comes to know any object, it is said to have been produced from that object; but, when it ceases to think of it and directs its attention somewhere else, it is said to have perished; for, the object with which it once identified itself, has perished.

Does the soul perish entirely in this way? The answer is in the negative as suggested in the following verse —

पुनरावरविण्णाणोवओगओ विगम-संभवसहावो ।
विण्णाणसंतर्हए विण्णाणघणोऽयमविणासी ॥४७॥ (१५९५)

Purvāvaravipñāṇovaōgaō vīgama-sambhavasahāvo ।
Viññāṇasantarhē viññāṇaḥṇa'o'yamavipaśī. 47 (1595)

[पूर्वा-उपरविज्ञानोपयोगतो विगम-संभवस्वभावः ।
विज्ञानसंतत्या विज्ञानघनोऽयमविनाशी ॥४७॥ (१५९५)]

Pūrvā'para-vijñānōpayogato vīgama-sambhava svabhāvaḥ ।
Vijñānasantatyā vijñānaghaṇo'yamavinaśī. 47 (1595)]

Trans.—47. This *vijñānaghaṇa* (the soul) has the nature of destruction and that of origination, on account of the (corresponding) *upayogas* being associated with the previous *vijñāna* and the subsequent one. It is immortal owing to the continuity of *vijñāna*. (1595)

टीका—एक एवायमात्मा त्रिस्वभावः । कथम्? इत्युच्यते—अर्थान्तरोपयोगकाले पूर्वविज्ञानोपयोगेन तावदयं विगमस्वभावो विनश्वररूपः, अपरविज्ञानोपयोगस्तु संभवस्वभाव उत्पादस्वरूपः, अनादिकालप्रवृत्तसामान्यविज्ञानमात्रसंतत्या पुनरयं विज्ञानघनो जीवोऽविनष्ट एवावतिष्ठते । एवमन्यदपि सर्वं वस्तुत्पाद-व्यय-ध्रौव्यस्वभावमेवावगन्तव्यम्, न पुनः किमपि सर्वथोत्पद्यते, विनश्यति चेति ॥ ४७ (१५९५) ॥

D. C.—This very soul, though one, has a three-fold nature. When it is attentive to another object, it has died; for, at that time, its attention to the former object is gone, but it has originated so far as the attention to this new object is concerned. Side by side with its twofold nature pertaining to destruction and origination, it has permanence owing to the continuity of the general *viñāna* existing from the beginning-less time. Similarly, every object has a three-fold nature consisting of *utpāda* (origination), *vyaya* (destruction) and *dhrauvya* (permanence), and that there is nothing which is created in all respects, and that there is nothing which entirely perishes.

न च पेचनाणसण्णावतिट्ठए संपओवओगाओ ।

विण्णागघणाभिक्खो जीवोऽयं वेयपयाभिहिओ ॥४८॥ (१५९६)

Na ca peccanāṇasaṇṇāvatiṭṭhaḥ sampaḍvaogāḥ ।

Viṇṇāṇaghaṇābhikkho jīvo'yam Vēyapayābhihiḥ 48 (1596)

[न च प्रेत्यज्ञानसंज्ञावतिष्ठते सांप्रतोपयोगात् ।

विज्ञानघनाभिख्यो जीवोऽयं वेदपदाभिहितः ॥ ४८ ॥ (१५९६)

Na ca prētyajñāna sanjñā'vatiṣṭhatḥ sāmpratopayogāt ।

Viñāna-ghanābhikhyo jīvo'yam Vēdapadābhihitaḥ. 48 (1596)]

Trans.—48. The designation pertaining to former knowledge does not exist owing to the *upāyoga* being directed to (a) present object. This soul is named *viñānaghana* as said in the sentences of the *Vēda*. (1596)

टीका—न च प्रेत्येति—न चान्यवस्तूपयोगकाले प्राक्तनी ज्ञानसंज्ञास्ति ।

कृतः ? सांप्रतवस्तुविषयोपयोगात् । इदमुक्तं भवति—यदा घटोपयोगनिवृत्तौ पटोपयोग उत्पद्यते, तदा घटोपयोगसंज्ञा नास्ति, तदुपयोगस्य निवृत्तत्वात्; किन्तु पटोपयोगसंज्ञैवास्ति, तदुपयोगस्यैव तदानीमुत्पन्नत्वात् । तस्माद् विज्ञानघनाभिख्यो वेदपदेष्वभिहितोऽयं जीवः । ततो गौतम ! प्रतिपद्यस्व-
नमिति ॥ ४८ (१५९६) ॥

D. C.—When the attention of the soul is diverted from one object to another, *e. g.*, from a pitcher to a piece of cloth, then it ceases to be styled as *ghaṭopayoga* (attention to a pitcher), but acquires a new designation viz, *paṭopayoga* (attention to a piece of cloth). Such being the case, this soul is named as *viññānaghana* in the Vēda. Therefore, Gautama I admit that the soul exists.

एवं पि भूयधम्मो नाणं तद्भावभावओ बुद्धी ।

तं नो तदभावम्मि वि जं नाणं वेयसमयम्मि ॥४९॥ (१५९७)

अत्थमिह आइच्चे चंदे संतासु अग्गि-वायासु ।

किंजोहरयं पुरिसो अप्पज्जोइ त्ति निदिट्ठो ॥५०॥ (१५९८)

Evam pi bhūyadhammo nāṇam tabbhāvabhavāo buddhī ।

Tam no tadabbhāvammi vi jam nāṇam Vēyasamayammi. 49 (1597)

Atthamiḥ ālocḥ candḥ santāsu aggi-vāyāsu ।

Kimjoirayam puriso appajjoi tti niddiṭṭho. 50 (1598)

[एवमपि भूतधर्मो ज्ञानं तद्भावभावतो बुद्धिः ।

तद् न तदभावेऽपि यज्ज्ञानं वेदसमये ॥४९॥ (१५९७)

अस्तमित आदित्ये चन्द्रे शान्तयोरग्नि-वाचोः ।

किंज्योतिरयं पुरुष आत्मज्योतिरिति निर्दिष्टः ॥५०॥ (१५९८)

Evamapi bhūtadharma jñānam tadbhāvabhāvato buddhiḥ ।

Tad na tadabhāvē'pi yajñānam Vēdasamayḥ. 49 (1597)

Astamita ādityḥ candrḥ śāntayor-agni-vācoḥ ।

Kimjyotirayam puruṣa ātmajyotiriti nirdiṣṭaḥ. 50 (1598)]

Trans.—49-50. You may think that even in this way, knowledge is the *dharma* of elements owing to its existing when they exist, (and that it does not exist when there is their non-existence). This is not proper; for, even

when they are non-existent, knowledge is said to exist as in the following doctrine of the *Vēda* :—

What *jyotiṣ* (light) has this man when the Sun has set, the Moon has set, and when (even) fire and speech are quiet ? It is said : that is the light of the soul. (1597-1598)

टीका—“ बुद्धी ” ति स्याद् बुद्धिः प्रेरकस्य-एवमपि—“ स भवद् भूषहितो ” इत्यादिना युष्मद्वयारूयानप्रकारेणापीत्यर्थः, पृथिव्यादिभूतधर्म एव ज्ञानं-भूतस्वभावात्मकमेव ज्ञानमिति भावः । कुतः ? इत्याह—“ तस्मा-वभावउ चि ” “ एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति ”—इति वचनाद् भूतसद्भावे ज्ञानस्य भावात्, तदभावे चाभावादित्यर्थः, यस्य च भाव एव यद् भवति, अभावे च न भवति तत् तस्यैव धर्मः, यथा चन्द्रमस-धन्द्रिका, तथा च ज्ञानमनुविदधाति भूतान्वय-व्यतिरेकौ, तस्मात् तद् भूतधर्म एव । तदयुक्तम्, विशिष्टमेव हि नील-पीतादिभूतग्राहकं ज्ञानं तदन्वय-व्यतिरेकावनुविदधाति न तु सामान्यं ज्ञानमात्रम्, यस्माद् भूता-भावेऽपि वेदलक्षणे समये सिद्धान्ते “ सामान्यज्ञानं भणितमेव ” इति शेषः । केन वाक्येन ? इत्याह—“ अथमिष्ट इत्यादि ” अस्तमिते आदित्ये, याज्ञवल्क्यः, चन्द्रमस्यस्तमिते, ज्ञान्तेऽग्नौ, ज्ञान्तायां वाचि, किंज्योतिरेवायं पुरुषः, आत्मज्योतिः सम्राडिति होवाच, ज्योतिरिति ज्ञानमाह । आदित्यास्तमयादौ किं ज्योतिः ? इत्याह—“ अयं पुरुष इति ”, पुरुष आत्मेत्यर्थः । अयं च कथं-भूतः ? इत्याह—“ अप्यज्जोह चि ” आत्मैव-ज्योतिरस्य सोऽयमात्मज्योतिर्ज्ञाना-त्मक इति हृदयम्, निर्दिष्टो वेदविद्भिः कथितः, ततो न ज्ञानं भूतधर्म इति स्थितम् ॥ ४९-५० (१५९७-१५९८) ॥

D. C.—Gautama may think as under :—

Even in this way—the way in which is interpreted the second hemistich of verse 1593 beginning with “ *sa bhavai bhūḥhinto* ”, it gets proved that knowledge is the *dharma* of elements such as earth etc. For, knowledge exists when the elements exist. This is what follows from “ *eteḥbhyo bhūtebhyah samutthāya tānyēvānu vinaśyati.* ” Furthermore, in the absence of the elements, knowledge does not exist.

That which exists only when another exists and which is non-existent when that another is non-existent, is the *dharma* of that another e. g., the moon-light of the moon. Knowledge is associated with elements both by *anvaya* and *vyatirēka*. Consequently it is the *dharma* of elements. This thought is unjustifiable; for, only a particular type of knowledge which has for its object, the elements, blue, yellow etc, is associated with these elements by *anvaya* and *vyatirēka* and not the entire knowledge in general. For, even when the elements are absent, the *Vēda* declares that ordinary knowledge exists. This is what we learn from *Yājñavalkya* who says "*Astamitē ādūyē, candramasyastamitē, śāntē'gnau, śāntāyām vāci, kim jyotir ēvāyam puruṣa ātmajyotiḥ samraḍ iti hovāca.*" Herein the soul having a flame in the form of knowledge, is alluded to. Hence, it follows that knowledge is not the *dharma* of elements.

The reason is as under:—

तदभावे भावाओ भावे चाभावओ न तदस्मो ।

जह घटभावाभावे विवज्जयाओ पढो भिन्नो ॥ ५१ ॥ (१५९९)

Tadabhāvē bhāvāō bhāvē cābhāvāō na taddhammo ।

Jaha ghaṭṭabhāvābhāvē vivajjayāō paḍo bhinnō. 51 (1599)

[तदभावे भावाद् भावे चाभावतो न तदस्मः ।

यथा घटभावाभावे विपर्ययात् पटो भिन्नः ॥ ५१ ॥ (१५९९)]

Tadabhāvē bhāvād bhāvē cābhāvato na taddharmah ।

Yathā ghaṭṭabhāvābhāvē viparyayat paṭo bhinnah. 51 (1599)]

Trans.—51. One that exists when another does not exist and does not exist when that another exists, is not its *dharma*.

For instance, a piece of cloth is different (from a pitcher) owing to its *viparyaya* regarding the existence and non-existence of the pitcher. (1599)

टीका—न भूतधर्मो ज्ञानम्, मुक्त्यवस्थायां भूताभावेऽपि भावात्, मृतशरीरादौ तद्भावेऽपि चाभावात्, यथा घटस्य धर्मः पटो न भवति, किन्तु तस्माद् भिन्न एव । कुतः ? इत्याह—घटभावामावे विपर्ययात्—घटभावेऽप्यभावात् तदभावेऽपि च भावादित्यर्थः ॥ ५१ (१५९९) ॥

D. C.—Just as a piece of cloth is not the *dharma* of a pitcher, but is different from it, for even when a pitcher exists, a piece of cloth does not exist, and that even when that pitcher is non-existent, the piece of cloth exists, so, knowledge is not the *dharma* of elements; for, in the liberated state, it exists, even though the elements are present in a dead body etc.

Having explained the meaning of some of the sentences of the *Veda*, the author while concluding the subject, explains briefly the meaning of the remaining sentences of the *Veda*.

एसिं वेयपयाणं न तमत्थं वियसि अहव सव्वेसिं ।

अत्थो किं होज्ज सुई विण्णाणं वत्थुमेओ वा ॥५२॥ (१६००)

जाई दव्वं किरिया गुणोऽहवा संसओ तथाजुत्तो ।

अयमेवेति न थायं न वत्थुधम्मो जओ जुत्तो ॥५३॥ (१६०१)

सव्वं चिय सव्वमयं स-परपज्जायओ जओ निययं ।

सव्वमसव्वमयं पि य विवित्तरूपं विवक्खाओ ॥५४॥ (१६०२)

सामण्ण-विसेसमओ तेण पयत्थो विवक्खया जुत्तो ।

वत्थुस्स विस्सरूवो पज्जायावेक्खया सव्वो ॥५५॥ (१६०३)

Esīm Vēdāpāyāṇam na tamattham viyasi ahava sarvēsim ।
 Attho kim hojja suḷ viṇṇāṇam vatthubhēdō vā. 52 (1600)

Jāi dāvam kiriya guṇo'havā saṁsāḥ tavājutto ।
 Ayamēvēti na vāyam na vatthudhammo jāḥ jutto. 53 (1601)

Savvam eīva savvamāyam sa-parapajjāyāḥ jāḥ nīyāyam ।
 Savvamasavvamāyam pi ya vivittarūpam vivakkhāḥ. 54 (1602)

Sāmaṇṇa-visēṣamaḥ tēṇa payattho vivakkhaya jutto ।
 Vatthussa vissarūvo pajjāyāvakkhaya savv. 55 (1603)

[एषां वेदपदानां न त्वमर्थं वेत्सि, अथवा सर्वेषाम् ।
 अर्थः किं भवेत् श्रुतिर्विज्ञानं वस्तुभेदो वा ॥५२॥ (१६००)

जातिर्द्रव्यं क्रिया गुणोऽथवा संशयस्तवायुक्तः ।
 अयमेवेति न वायं न वस्तुधर्मो यतो युक्तः ॥५३॥ (१६०१)

सर्वमेव सर्वमयं स्व-परपर्यायतो यतो नियतम् ।
 सर्वमसर्वमयमपि च विविक्तरूपं विवक्षया ॥५४॥ (१६०२)

सामान्य-विशेषमयस्तेन पदार्थो विवक्षया युक्तः ।
 वस्तुनो विश्वरूपः पर्यायापेक्षया सर्वः ॥५५॥ (१६०३)

Eṣām Vēdapadanāṁ na tramartham vētsi athavā sarvēṣām ।
 Arthaḥ kim bhavēt śrutir-vijñānam vastubhēdo vā. 52 (1600)

Jātir-dravyam kriyā guṇo'thavā saṁśayas tavāyuktaḥ ।
 Ayamēvēti navāyam na vastudharmo yato yuktaḥ. 53 (1601)

Savvamēva savvamāyam sva-para paryāyato yato nīyatam ।
 Savvamasavvamāyamapi ca viviktārūpam vivakṣayā. (1602)

Sāmānya-visēṣamayastēna padārtho vivakṣayā yuktaḥ ।
 Vastuno viśvarūpaḥ paryāyāpēkṣayā sarvaḥ. 55 (1603)]

Trans.--52-55. You do not know the (meaning) of these sentences of the *Vēda* or that of all. (Hence you have a doubt.) What is the meaning after all ? Is it *śruti*, knowledge,

difference in (*i. e.*, speciality of) an object, a genus, ■ substance, an action, or an attribute? Your doubt is ill-based; for, it is not proper to draw ■ sweeping conclusion regarding the *dharma* of an object that it is only this or that it is certainly not this. For, each and every thing (*sarva*) is certainly all things (*sarvamaya*) from the stand-point of its own modifications and those of the rest, and that *sarva* is *a-sarvamaya* too, from the stand-point of separateness. Therefore, it is proper (to believe) that a substance has a generality and speciality, according to the stand-point taken and that its nature is varied from the view-point of its modifications. (1600-1603)

टीका—तस्मादेषां पूर्वोक्तानां वेदपदानां यथा मया व्याख्यातोऽ-
र्थस्तथा त्वं न वेत्सि, तेन जीवे संशयं करोषि । अथवा, सर्वेषामप्यशेषवेद-
पदानामर्थं त्वं न जानासि, यस्मात् सर्वेष्वपि वेदपदेषु विषये त्वैवंभूतः
संशयोऽस्तीति संबन्धः । कथंभूतः ? इत्याह—“अथो किं होज्ज सुईत्यादि,”
किमेतेषां वेदपदानामर्थः श्रुतिः शब्दो भवेत्, यथा मेरी-पटह-ढक्कादीनां
शब्दस्य शब्द एवार्थः ?; अथवा यद् घटादिशब्दे समुच्चारिते तदभिधेया-
र्थविषयं विज्ञानं भवद् दृश्यते, तत् तेषामर्थः ?; किंवा घटशब्दे समुत्कीर्तिते
“पृथुबुध्नोदराद्याकारवान् घटलक्षणोऽर्थोऽनेनोक्तः, न तु पटादिः” इत्येवं
यो वस्तुभेदः प्रतीयते स एषामर्थः ?; यदिवा, किं जातिरमीषामर्थः, यथा
गोशब्दे समुच्चारिते गोजातिरवसीयते ?; यदिवा, किं द्रव्यमेषामर्थः, यथा
‘दण्डीत्यादिषु दण्डादिमद् द्रव्यम् ?; किंवा धावतीत्यादीनामिव धावनादि-
क्रियाऽमेषामर्थः; अथवा किं शुक्लादीनामिव शुक्लादिगुण एतेषामर्थः ? इति ।
अयं च संशयस्तत्रायुक्तः, यस्मात् “अयमेव, नैव वाऽयम्” इत्येवं
कस्यापि वस्तुनो धर्मोऽवधारयितुं न युक्तः । शब्दोऽपि वस्तुविशेष एव, ततः
“एवंभूतस्यैवार्थस्यायमभिधायकः, नैव वेत्थंभूतस्यार्थस्यायं प्रतिपादकः”
इत्येवमेतद्धर्मस्याप्यवधारणमयुक्तमेव । कुतः ? इत्याह—“सत्त्वं चियेत्यादि”
यस्मात् सर्वमपि वाच्यवाचकादिकं वस्तु नियतं निश्चितं स्व-परपर्यायैः
सर्वात्मकमेव सामान्यविवक्षयेत्यर्थः । तथा, सर्वमसर्वमयमप्यस्ति विविक्त-
रूपं सर्वतो व्यावृत्तम् । कया ? इत्याह—विवक्षया, केवलस्वपर्यायापेक्षयेत्यर्थः,

विशेषविषययेति तात्पर्यार्थः । तस्मात् सर्वेषामपि पदानां विवक्षावशतः सामान्यमयो विशेषमयश्च पदार्थो युक्तः, न पुनरेकान्तेनेत्यभूत् एव, अनित्यभूत् एव वेति । कुतः ? इत्याह—“वस्तुस्तेत्यादि” यस्मात् सर्वोऽपि वाच्यस्य वाचकस्य वा वस्तुनः स्वभावः पर्यायापेक्षया विश्वरूपो नानाविधो वर्तते । ततश्च सामान्यविवक्षया घटशब्दः सर्वात्मकत्वात् सर्वेषामपि द्रव्य-गुण-क्रियाघर्थानां वाचकः, विशेषविवक्षया तु प्रतिनियतरूपत्वाद् य एवासेष्ट पृथुबुधोदराद्याकारवानर्थो वाच्यतया रूढस्तस्यैव वाचकः । एवमन्योऽपि शब्दो विशेषविवक्षया या यत्र देशादौ यस्यार्थस्य वाचकतया रूढः स तस्य वाचको द्रष्टव्यः । सामान्यविवक्षया तु “सर्वः सर्वस्य वाचकः, सर्वं च सर्वस्य वाच्यम्” इत्यनया दिशा सकलं स्वधिया भावनियमिति ।

तदेवं तेन त्रिजगत्स्वरूपवेदिना भगवता श्रीमन्महावीरेण नि शेषपर-प्रबोधनोपायकुशलतया तीक्ष्णपरशुनेव निपुणशुक्तिप्रबन्धेन गुपिलवल्लीवितान इव मूलाच्छिन्नः समस्तोऽपि तस्य तत्समासन्नपरमकल्याणस्येन्द्रभूतेः संशयः ॥ ५२-५५ (१६००-१६०१-१६०२-१६०३) ॥

D. C.—Gautama ! you have not followed my exposition of these *padas* (sentences) of the *Veda*. Hence, you have a doubt regarding the soul. Or, you do not know the meaning of these, as well as, of the remaining sentences of the *Veda*.

Consequently, you raise the following queries in connection with all the sentences of the *Veda* —

1. Just as *śabda* is the meaning of the *śabda* (sound) of a kettle-drum, a tabor, a double drum, etc, so, is the meaning of these sentences *śruti*, i e., *śabda* ?
2. Is it *viñāna*—the *viñāna* which arises and which is associated with the object connoted by it when the word like *ghaṭa* is pronounced ?
3. Do the *padas* of the *Veda* mean *vasṭu-bhēda* of the type noticed when the word *ghaṭa* is pronounced; the type, viz., that this connotes an object which has a wide bottom, an expansive belly, etc, and not a piece of cloth ?

4. Is their meaning *jāti*—the *jāti* (genus) of the kind one realizes when the word *go* (cow) is uttered ?
5. Just as when the word *daṇḍin* is pronounced we take it to be a *dravya* having a *daṇḍa*, etc., similarly, does the meaning of the sentences of the *Vēda* connote such a *dravya* ?
6. In the words *dhāvati* (runs), etc., we take them to mean the *kriyā* (act) of running, etc., so do these sentences mean any such *kriyā* ?
7. Just as the word *śukla* (white) means the *guṇa* (attribute) of being white, so do these sentences convey a meaning of the type of this *guṇa* ?

These seven queries of yours are out of place—are useless. For, it is not possible to say regarding any *vastu* (substance or material) that this is only this and nothing else. *Śabda*, too, is certainly a kind of *vastu*, so it is not proper to say that it connotes only this meaning and none else. The reasons are:—

Every *vastu* whether in the form of a *vācya* (direct expression) or a *vācaka* (indicatory word) is *sarvamaya* (representing all objects) from the stand-point of *sāmānya* (generality) when all the *paryāyas* (modifications) including its own *paryāyas* and those of the rest are taken into account. Whereas, every *vastu* is *a-sarvamaya* when examined from the stand-point of its own *paryāyas* which lays stress upon *viśeṣa*.

Consequently, all the sentences either convey a general sense or a particular one, according to the stand-point we take. Hence, it is no use saying that they mean only this and nothing else, for, the nature of every *vastu* whether it is a *vācya* or *vācaka* varies according to the stand-points from which they are viewed.

Thus, from the general stand-point, the word *ghaṭa* is the *vācaka* of *dravya*, *guṇa*, *kriyā*, etc., since it is then *sarvamaya*.

But, when examined from a special stand-point, it is a *vācaka*, of only the conventional meaning, viz., that it has an expansive bottom, a wide belly, etc., for, this stand-point makes it definite.

Similarly, any other word is a *vācaka* of only that *artha* which is *ruḍha* in that country, etc., when we examine it from the special stand-point.

But from the *general stand-point*, each and every word is a *vācaka* of one and all, and each and every word is a *vācya* of one and all. This is the line one should sensibly follow.

Thus, *Śramaṇa Bhagavān Mahāvīra* who knew the nature of all the three worlds, completely removed the doubts of *Indrabhūti* who was about to acquire the most excellent merit by advancing clever arguments capable of fully instructing others as is the case with a sharp hatchet which eradicates a cluster of creepers.

छिन्नम्भि संसयम्भि जिणेण जर-मरणविप्पमुक्केण ।

सो समणो पव्वइओ पंचहिं सह खंडियसएहिं ॥५६॥ (१६०४)

Chinnammi saṁsayammi Jiṇeṇa jara-maraṇa vippamukkheṇa ।

So samaṇo parvaiṣ pañcahiṇi saha khaṇḍiysaḥhim. 56 (1604)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तेन ।

स भ्रमणः प्रव्रजितः पञ्चभिः सह खण्डिकशतैः ॥५६॥ (१६०४)

Chinnē saṁśayē Jinēna jarā-maraṇa vipramuktēna ।

Sa śramaṇaḥ pravrajitaḥ pañcabhiḥ saha khaṇḍikaśataih. 56 (1604)]

Trans.—56. When the doubt was removed by the *Tīrthāṅkara* who was entirely free from old age and death, the saint *Indrabhūti* took, दीक्षा *Dīkṣā* along with his five hundred pupils.

टीका—सुषोधा, नवरं आम्यतीति भ्रमणः सन्नसौ पापाद् व्रजितः प्रव्रजितो भागवती दीक्षां प्रतिपन्न इत्यर्थः । 'संयतः संयतो भवति नासंयतः'

इति निश्चयनयमंताश्रयणाच्चेत्थमुक्तमितीह भावार्थः । खण्डिकास्तच्छात्रा
इति ॥ ५६ (१६०४) ॥

D. C.—That one who is a *saṃyata* becomes so and not one who is not so, is a statement here made from the transcendental point of view. The rest is easy.

एवं कम्माईसु वि जं सामण्णं तयं समाउज्जं ।
जो पुण जत्थ विसेसो समासजो नं पवक्खामि ॥५७॥ (१६०५)

Evam kammāsu vi jam sāmaṇṇam tayam samāujjam ।
Jo puṇa jattha visēso samāsaō tam pavakkhāmi. 57 (1605)

[एवं कर्मादिष्वपि यत् सामान्यं तत् समायोज्यम् ।
यः पुनर्यत्र विशेषः समासतस्तं प्रवक्ष्यामि ॥ ५७ ॥ (१६०५)

Evam karmādisvapi yat sāmānyam tat samāyojyam ।
Yah punar-yatra viśēsaḥ samāsatataṁ pravakṣyāmi. 57 (1605)]

Trans.—57. Thus, what is applicable to *karman*, etc., (the *Vādas* of the remaining *Gaṇadharas*) should be applied (there). And I shall briefly expound there, that which is a speciality (of it) (1605).

टीका—एवं यदिहात्मवादप्रक्रमे प्रत्यक्षा-ऽनुमाना-ऽऽगमप्रमाणवक्त-
व्यतादिकं वेक्ष्यमाणकर्मादिवादस्थानकैः किमपि तुल्यं तत् स्वधिया तत्र
तत्रायोजनीयम् । यस्तु यत्र वादस्थानके विशेषस्तं तत्र संक्षेपतः स्वयमेव
वक्ष्यामि ॥ इति सप्तपञ्चाशद्वाक्यार्थः ॥ ५७ (१६०५) ॥

D. C.—Here, while establishing the existence of the soul, several points have been discussed. Out of them, those that are applicable to the other discussions which are to follow, may be applied there by the reader himself. So, I shall, now, briefly discuss in the remaining *vādas* (discussions) only such points as happen to be their specialities.

End of the Discussion with the First Gaṇadhara.



Chapter II

द्वितीयगणधरवक्तव्यता

Discussion with the Second Gaṇadhara.

तं पच्यहं सोऽं वीओ आगच्छइ अमरिसेणं ।

ववामि णमाणेमी पराजिणित्ता ण तं समणं ॥५८॥ (१६०६)

Tam pavvaiaṃ sōum vīo āgacchāi amariseṇaṃ ।

Vaccāmi ṇaṃāṇēmi parājipittā ṇa taṃ samaṇaṃ. 58 (1606)

[तं प्रव्रजितं श्रुत्वा द्वितीय आगच्छत्यमरपेण ।

व्रजाम्यानयामि पराजित्य तं भ्रमगम् ॥५८॥ (१६०६)

Tam pravrajitam śrutvā dvitīya āgacchatyamarsēṇa ।

Vrajāmyānayāmi parajitya taṃ śramaṇaṃ. 58 (1606)]

Trans.—58. Having heard that he (*Indrabhūti*) had renounced the world, the second (*Gaṇadhara*) comes exasperated. (He thinks):—I may go and having vanquished that saint, I may bring (*Indrabhūti*) back. (1606)

टीका—तमिन्द्रभूतिं प्रव्रजितं श्रुत्वा द्वितीयोज्झिभूतिनामा तत्सौदर्य-
बन्धुरत्रान्तरेऽमरपेणाकुलितचेताः समागच्छति भगवत्समीपम् । केनामिप्रा-
येण ? इत्याह—व्रजामि । “ण”. इति वाक्यालङ्कारे । आनयामि
निजभ्रातरमिन्द्रभूतिं “ततः” इति गम्यते । ‘ण’ इत्ययमपि वाक्या-
लङ्कारे । तं भ्रमणमिन्द्रजालिकं कमपि पराजित्येति ॥ ५८ (१६०६) ॥

D. C.—On having heard that *Indrabhūti* had taken *dīkṣā*, *Agnibhūti*, his younger brother is exasperated. He comes to *Śramaṇa Bhagavān Mahāvira* with the object of defeating him and taking *Indrabhūti* back.

Agnibhūti thought—

छलिओ छलाइणा सो मण्णे माइंदजालिओ वा वि ।
को जाणइ कह वत्तं एत्ताहे वट्टमाणी से ॥ ५९ ॥ (१६०७)

Chalio chalaṇṇā so maṇṇe māindajāliō vā vi ।
Ko jāṇai kaha vattam eṭṭāhe vattamāṇi se. 59 (1607)

[छलितश्छलादिना स मन्ये मायेन्द्रजालिको वापि ।
को जानाति कथं वृत्तमेतस्माद् वर्तमाना तस्य ॥ ५९ ॥ (१६०७)]

Chalitaśchalādinā sa manye māyēndrajāliko vāpi ।
Ko jānāti katham vṛttamētaśmād vartamānā tasya. 59 (1607)]

Trans.—59. I think, he has been cheated by artful fraud, etc., or he is a clever juggler practising deceit. Who knows as to what happened there? Consequently, (the world will see) what will happen in his case. (1607)

टीका—दुर्जयस्त्रिभुवनस्यापि मद्भ्रातेन्द्रभूतिः, केवलमहमिदं मन्ये—
छलादिना छलितोऽसौ तेन धूर्तेन—छल—जाति—निग्रहस्थान—ग्रहणनिपुणेन
तेन केनापि दुष्टेन भ्रमितो मद्बन्धुरित्यर्थः । अथवा, मायेन्द्रजालिकः
कोऽपि निश्चितमसौ, येन तस्यापि जगद्गुरोर्मद्भ्रातुर्भ्रमितं चेतः । तस्माद्
किं बहुना ? को जानाति तद्वादस्थानकं तयोस्तत्र कथमपि वृत्तम्,
मत्परोक्षत्वात् ? । इव ऊर्ध्वं पुनर्मयि तत्र गते तस्य तदिन्द्रजालन्यतिकरभ्रमि-
तमानसखचर—नरा—ऽमरयातवन्दनमात्रवृंहिचेतसः, भ्रमणकस्य “वट्टमाणी
चि” या काचिद् वार्ता वर्तनी वा भविष्यति तां द्रक्ष्यत्ययं समग्रोऽपि-
लोक इति ॥ ५९ (१६०७) ॥

D. C.—My brother *Indrabhūti* cannot be defeated by any one in the three worlds, so, I think he has been deceived by

the rogue *Mahāvira*, who must be an expert in using *chala* (a trick - resulting in the destruction of the statement in discussion by use of ambiguities of meaning) *jāti* (an argument based on the same ground as put forth by the first speaker) and *nigraha sthāna* (fallacy) etc. Or this *Mahāvira* must certainly be a deceitful juggler. That is why he could change his (*Indrabhūti's*) mind. So what more ? I was not present there, so who knows as to what discussion took place between my brother and *Mahāvira* there ? So let me, first of all, go there and let the world see as to what happens, so far as this saint *Mahāvira* is concerned—*Mahāvira* who has been puffed up with pride owing to his being saluted by a collection of *khccaras* (demi-gods), human beings and celestial beings whose minds have been perplexed by jugglery.

While going there, *Agnibhūti* said,

सो पक्खन्तरमेगं पि जाइ जइ मे तओ मि तस्सेव ।

सीसत्तं होज्ज गओ वोत्तुं पत्तो जिणसगासे ॥ ६० ॥ (१६०८)

So pakkhantaramēgam pi jāi jai mè tañ mi tassēva ।

Sisattam hojja gaō rottum patto Jīṇasagāsē. 60 (1608)

[स पक्षान्तरमेकमपि याति यदि मे ततस्तस्यैव ।

शिष्यत्वं भवेयं गत उक्त्वा प्राप्तो जिनसकाशे ॥ ६० ॥ (१६०८)

Sa pakṣāntaramēkamapi yāti yadi mè tatastasyaiva ।

Śiṣyatvaṃ bhavēyam gata uktvā prāpto Jinasakāśē. 60. (1608)]

Trans.—60. If he clearly understands the weak point of any one of *pakṣas* (premises), I shall become a pupil of his. Having said so, he went and came up into the presence of *Tīrthāṅkara Mahāvira*. (1608)

टीका—को जानाति तावदिन्द्रभूतिस्तेन कथमपि तत्र निजितः ? ।
मम पुनरप्येकमपि पक्षान्तरं प्रश्नविशेषं स यदि यात्यवबुध्यते—मद्विहितस्य

सहेतु-दाहरणस्य पक्षविशेषस्य स यदुत्तरप्रदानेन कथमपि पारं गच्छतीति । हृदयम्, ततो 'मि' इति वाक्यालङ्कारे, तस्यैव श्रमणस्य शिष्यत्वेन गतोऽहं भवेयम् इति निश्चयः । तत इत्यादि वाग्गर्जि कृत्वा जिनस्य श्रीम-
न्महावीरस्मान्तिकं प्राप्त इति ॥ ६० (१६०८) ॥

D. C.—Who knows how *Indrabhūti* was defeated by him ? If however, he gives a satisfactory answer to any one of my *paksas* (premises) I shall become a pupil of that saint. He made a firm resolution. Having said so, he went to *Śramaṇa Bhagavān Mahāvira*.

आभट्ठो य जिणेणं जाइ-जरा-मरणविप्पमुक्केण ।
नामेण य गोत्तेण य सव्वण्णू सव्वदरिसी णं ॥ ६१ ॥ (१६०९)

Abhaṭṭho ya Jiṇeṇaṃ jāi-jarā-maraṇa vippamuḷḷeṇa ।
Nāmeṇa ya gottēṇa ya savaṇṇū savvadarisi ṇaṃ. 61 (1609)

[आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।
नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ ६१ ॥ (१६०९)]

Abhāṣitaśca Jinēna jāti-jarā-maraṇa-ripramuktēna ।
Nāmnā ca gotrēṇa ca sarvajñēna savvadarśinā. 61 (1609)]

Trans.—61. He was addressed by his name and *gotra* (lineage) by the *Tīrthāṅkara* who was free from birth, old age, and death; who was all-knowing, and who had complete *darśana* (undifferentiated knowledge.) (1609)

टीका-आभाषितश्च संलक्ष्य जाति-जरा-मरणविप्रमुक्तेन सर्वज्ञेन सर्व-
दर्शिना च जिनेन । कथम्?—नाम्ना च-हे अग्निभूते ! गोत्रेण च-हे
गौतमसगोत्र ! इति । इत्थं च नाम-गोत्राभ्यां संलक्ष्य तस्य चिन्ताऽभूत्-
अहो ! नामापि मम विजानाति, अथवा, जगत्प्रसिद्धोऽहम्, कः किल मां
न वेत्ति ? । यदि हि मे हृद्गतं संशयं ज्ञास्यति, अपनेष्यति वा, तदा भवेद्
मम विस्मयः ॥ ६१ (१६०९) ॥

D. C.—The omniscient *Tīrthāṅkara* addressed the second *Gaṇadhara* by name as *Agnibhūti* and as one having *Gautama*,

as lineage. When he was so spoken of, he was taken aback. But an after-thought came to him as under:—

I am famous in the world, so it is but natural that *Mahāvira* should be knowing my name and lineage. It will be, however, a matter of surprise to me if *Mahāvira* comes to know about my doubt or removes it.

When he was thinking so, *Śramaṇa Bhagavān Mahāvira* said,

किं मन्ने अत्थि कम्मं उयाहु नत्थि त्ति संसयो तुज्झं ।

वेयपयाण य अत्थं न याणसि तेसिमो अत्थो ॥६२॥ (१६१०)

Kim manne atthi kammam uyāhu natthi tti saṁsayo tujjham ।

Vēyapayāṇa ya attham na yāṇasi tēsimo attho. 62 (1610)

[किं मन्यसेऽस्ति कर्म उताहो नास्तीति संशयस्तव ।

वेदपदानां चायं न जानासि तेषामयमर्थः ॥ ६२ ॥ (१६१०)

Kim manyasē'sti karma utāho nāstīti saṁśayastava ।

Vēdapadānām cārtham na jānāsi tēsāmayamarthah. 62 (1610)]

Trans.—62. You think whether a *Karman* exists or not. This is your doubt. You do not know the (real) meaning of the sentences of the *Vēda*. Their meaning is this. (1610)

टीका—हे अग्निभूते ! गौतम ! त्वमेतद् मन्यसे चिन्तयसि यदुत-
क्रियते मिथ्यात्वादिहेतुसमन्वितेन जीवेनेति कर्म ज्ञानावरणादिकम् उत
किमस्ति, नास्ति वा ? इति । नन्वयमनुचितस्तव संशयः । अयं हि भवतो
विरुद्धवेदपदनिबन्धनो वर्तते, तेषां च वेदपदानां त्वमर्थं न जानासि, तेन
संशयं करोषि । तेषां च वेदपदानामयं वक्ष्यमाणलक्षणोऽर्थः इति ॥६२॥ (१६१०) ॥

D. C.—'O *Agnibhūti* ! of *Gautama* lineage.' You have a doubt as to whether the *Karman* which is being done by the soul under the influence of *Mithyātvā* (False Belief), etc., -and which is of the type of *Jñānāvaraṇa* (knowledge-obscuring), etc., exists or not. This doubt of yours is based on your unrealisation of the exact significance of the sentences of the *Vēda*. This significance is what will be just expounded.

कम्मे तुह संदेहो मन्नसि तं नाणगोयराईयं ।

तुह तमणुमाणसाहणमणुभूहमयं फलं जस्स ॥ ६३ ॥ (१६११)

Kammè tuha sandèho mannasi taṁ nāṇagoyarāīyam ।

Tuha tamaṇumaṇa sāhaṇamaṇubhūmayam phalam jassa. 63 (1611)

[कर्मणि तव संदेहो मन्यसे तज्ज्ञानगोचरातीतम् ।

तव तदनुमानसाधनमनुभूतिमयं फलं यस्य ॥ ६३ ॥ (१६११)

Karmaṇi tava sandèho manyasè tajjñānagocarātītam ।

Tava tadanumāna-sādhanaṁanubhūtimayam phalam tasya. 63 (1611)]

Trans.—63 You have a doubt about (the existence of) the *Karman*. You think it to be beyond the range of knowledge. That (*Karman*) of which experience is the fruit, is provable (to you) by means of *anumāna*. (1611)

टीका—हे आयुष्मन्निभूते ! ज्ञानावरणादिपरमाणुसंघातरूपे कर्मणि तव संदेहः, यतः प्रत्यक्षा—ऽनुमानादिसमस्तप्रमाणात्मकज्ञानगोचरातीतमेव तत् त्वं मन्यसे, तथा हि—न तावत् प्रत्यक्षं कर्म, अतीन्द्रियत्वात्, खरविषाणवत्, इत्यादि प्रमाणविषयातीतत्वं प्राग्वज्जीवस्येव कर्मणोऽपि समानप्रायत्वाद् भावनीयमिति । तदेतत् सौम्य ! मा मन्यास्त्वम्, यतो सम तावत् प्रत्यक्षमेव कर्म, तवाप्यनुमानं साधनं यस्य तदनुमानसाधनं वर्तते तत् कर्म, न पुनः सर्वप्रमाणगोचरातीतम् । यस्य, किम् ? इत्याह—“अनुभूहमयं फलं जस्स चि ” सुख-दुःखानामनुभूतिरनुभवनं तन्मयं तदात्मकं फलं यस्य शुभा-ऽशुभकर्मण इति । अनेन चेदनुमानं सूचितम्—अस्ति सुख-दुःखानुभवस्य हेतुः, कार्यत्वात्, अङ्कुरस्यैवेति ।

अथ यदि भवतः प्रत्यक्षं कर्म, तर्हि मयापि तत्प्रत्यक्षं कस्माद् न भवति ? इति चेत् । तदयुक्तम् । न हि यदेकस्य कस्यचित् प्रत्यक्षं तेनापरस्यापि प्रत्यक्षेण भवितव्यम् । न हि सिंह-सरभ-हंसादयः सर्वस्यापि लोकस्य प्रत्यक्षाः, न च ते न सन्ति बालादीनामपि तत्सर्वस्य प्रसिद्धत्वात् । तस्मादस्ति कर्म, सर्वज्ञत्वेन मया प्रत्यक्षीकृतत्वात्, भवत्संशयविज्ञानवदिति ।

न च वक्तव्यम्—त्वयि सर्वज्ञत्वमस्मान् प्रत्यसिद्धम् “कह सच्चणु त्ति मई जेणाहं सच्चंसंसयच्छेई, पुच्छसु व जं न याणासि” इत्यादिना प्रागेव प्रतिविहितत्वात् । कार्यमत्यक्षतया भवतोऽपि च प्रत्यक्षमेव कर्म, यथा घटादिकार्यप्रत्यक्षतया परमाणव इति ॥ ६३ (१६११) ॥

D. C.—O long-lived *Agnibhūfi* ! You entertain a doubt about the existence of the *Karman*, which is a multitude of *paramāṇus*, in the form of *jñānāvaraṇa*, etc.; for you think that its existence cannot be established by any one of the *pramāṇas* such as *pratyakṣa*, *anumāna*, etc., the *pramāṇas* which are knowledge. To be explicit, you argue as under:—

Karman is not directly perceived, because it is supersensuous as is the case with the horn on the head of an ass.

Other arguments that you advance are the same as mentioned by your brother in the case of the soul.

But these lines of arguments are faulty. For, this *Karman* is certainly *pratyakṣa* to me. Moreover, its existence is such as can be realized by you, by means of inference. Hence, it is not justifiable to believe that no *pramāṇa* can establish its existence. The *Karman* is either good or bad. The good *Karman* makes us experience happiness, whereas, the bad *Karman* brings misery.

This leads to an inference as under:—

There is a cause for experiencing happiness and misery since it is a *Kārya* (an act) as is the case with a sprout. It is no use arguing that since the *Karman* is *pratyakṣa* to me (i. e. *Mahāvīra*) it should be so to you. For, there is no such rule that what is *pratyakṣa* to one, should be necessarily so to another. A lion, a *śarabha* (a fabulous eight-legged animal—a match for lions and elephants), a swan, etc., are not *pratyakṣa* to one and all the beings. But, on that account, it is not that they do not exist, for even children know them. Therefore, there does exist the *Karman*, since

it is *pratyakṣa* to me, an omniscient being, just as, your doubt is *pratyakṣa* to me. If you doubt my omniscience, I may repeat what I said to your elder brother, viz.,

“*Kuha savaṇṇu tti maḷ jhēṇāham sava-samsayacchēḷi, pucchasa va jam na yāṇasi*” (verse 1579).

Moreover, this *Karman* is *pratyakṣa* to you too, since you realize its *Kārya* (effect), as is the case with *paramāṇus*, which though not directly realizable to you, are *pratyakṣa* to you, since their *Kāryas* like a pitcher, etc., are directly perceived by you.

अत्थि सुह-दुक्खहेऊ कज्जाओ बीयमंकुरस्सेव ।

सो दिट्ठो चेव मई वभिचाराओ न तं जुत्तं । ६४ ॥ (१६१२)

जो तुल्लासाहणाणं फले विसेसो न सो विणा हेउं ।

कज्जत्तणओ गोयम ! घडो व्व, हेऊ य सो कम्मं ॥ ६५ ॥ (१६१३)

Atthi suha-dukkhabhēū kajjāō biyamaṅkurassēva ।

So diṭṭho cēva maḷ vabhicārāō na tam juttam. 64 (1612)

Jo tullasāhaṇaṇam phalē visēso na so viṇā hēum ।

Kajjattaṇaō Goyama । ghaḍo vva, hēū ya so kammam. 65 (1613)

[अस्ति सुखदुःखहेतुः कार्यत्वात् बीजमंकुरस्येव ।

स दृष्ट एव मतिर्व्यभिचाराद् न तद् युक्तम् ॥ ६४ ॥ (१६१२)

यस्तुल्यसाधनयोः फले विशेषो न स विना हेतुम् ।

कार्यत्वतो गौतम ! घट इव, हेतुश्च स कर्म ॥ ६५ ॥ (१६१३)

Asti sukhdukkhabhētuḥ kāryatvāt, bijamaṅkurasyēva ।

Sa drīṣṭa ēva matir-vyabhicārād na tad yuktam. 64 (1612)

Yastulyasādhanaṇayoh phalē viśēso na sa vinā hētum ।

Kāryatvato Gautama । ghaṭa iva, hētuśca sa karma. 65 (1613)]

Trans—64-65 Just as, a sprout has a seed for its *hētu*, (because it is a *kārya*) so, there is a *hētu* for happiness and misery owing to their being a *kārya* (an action).

You may think :—That (*hētu*) is certainly seen. This (thought) is not proper owing to irrelevancy.

O *Gautama*! That difference which exists in the fructification in the case of those who have equal means is not without a *hētu*, since it is a *kārya*, as is the case with a pitcher. That *hētu* is *Karman*. 64-65 (1612-1613)

टीका-प्रतिप्राणिप्रसिद्धयोः सुख-दुःखयोर्हेतुरस्ति, कार्यत्वात्, अङ्कुरस्येव बीजमिति । यथेह सुख-दुःखयोर्हेतुस्तत् कर्मेव, इत्यस्ति तदिति । स्याद् मतिः—लक्ष्-चन्दना-ऽङ्गनादयः सुखस्य हेतवः, दुःखस्य त्वहि-विष-कण्टकादयः, इति दृष्ट एव सुख-दुःखयोर्हेतुरस्ति, किमदृष्टस्य कर्मणस्तद्वेतु-त्वकल्पनेन ? । न हि दृष्टपरिहारेणादृष्टकल्पना संगतत्वमावहति, अति प्रसङ्गात् । तदयुक्तम्, व्यभिचारात्, तथाहि—‘जो तुल्येत्यादि’ इह यस्तुल्य-साधनयोरिष्टशब्दादिविषयसुखसाधनसमेतयोरनिष्टार्थसाधनसंयुक्तयोश्च द्वयो-र्बहुनां वा फले सुख-दुःखानुभवनलक्षणे विशेषस्तारतम्यरूपो दृश्यते, नासावदृष्टं कमपि हेतुमन्तरेणोपपद्यते, कार्यत्वात्, घटवत् । यश्च तत्र विशेषाघा-यकोऽदृष्टहेतुस्तद् गौतम ! कर्मेति प्रतिपद्यस्वेति ॥६४-६५॥ (१६१२-१६१३)

D. C.—Just as, a sprout which is a *Kārya*, has a seed for its *hētu*, so, happiness and misery, which are well-known to every individual, have a cause, because they are *kāryas*. And this cause is nothing else but *Karman*, and so it exists. It may be that you may here raise a question as under :—

A garland, sandal, a woman, and the like are the *hētus* of happiness, whereas a serpent, a poison, a thorn, etc., are those of misery. All these *hētus* of happiness and misery, as well, are seen—are the objects of the sense of sight. So, why should we believe *Karman* to be their *hētu*—the *Karman* which is not seen ? To admit a thing not seen in the place of one that is seen, is not justifiable, as it out-shoots the mark.

This question is out of place owing to the *vyabhicāra* (irrelevancy). It is a matter of common experience that we

find that persons having the same means for enjoying happiness, do not get the same type of happiness.

Same is the case with those who have the same means to suffer misery.

This difference in each case, cannot be without any *hetu* which is not seen.

This very unseen *hetu* is *Karman*.

बालशरीरं देहान्तरपुच्छं इन्दियाहमत्ताओ ।

जह बालदेहपुच्छो युवदेहो पुन्रमिह कम्मं ॥६६॥ (१६१४)

Bālasarīram dēhāntarapuvvam indiyāimattao ।

Jaha bāladēhapuvvo yuvadēho puṇnamiha kammam. 66 (1614)

[बालशरीरं देहान्तरपूर्वकमिन्द्रियादिमत्त्वात् ।

यथा बालदेहपूर्वो युवदेहः पूर्वमिह कर्म ॥ ६६ ॥ (१६१४)

Bālasarīram dēhāntarapūrvakamindriyādimattvat । -

Yatha bāladēhapūrvō yuvadēhaḥ pūrvamiha karma. 66 (1614)]

Trans.—66 Just as, the body in youth is preceded by a body in child-hood, so, is the body in child-hood preceded by another body, since it has organs of sense etc Here—in this very body which is prior to that in child-hood is *Karman*. (1614)

टीकाः—शरीरान्तरपूर्वकमाद्यं बालशरीरम्, इन्द्रियादिमत्त्वात्, युव-
शरीरवदिति, आदिशब्दात् सुख-दुःखित्व-प्राणाऽपान-निमेषो-न्मेष-जीव-
नादिमत्त्वादयोऽपि हेतवो ग्राह्याः । न च जन्मान्तरातीतशरीरपूर्वकमेवेदमिति
शक्यते वक्तुम्, तस्यापान्तरालगतावसत्त्वेन तत्पूर्वकत्वानुपपत्तेः । न चाश-
रीरिणो नियतगर्भ-देश-स्थानप्राप्तिपूर्वकः शरीरग्रहो भुज्यते, नियामक-
कारणाभावात् । नापि स्वभावो नियामकः, तस्य निराकरिष्यमाणत्वात् ।
यच्चेह बालशरीरस्य पूर्वं शरीरान्तरं तत् “कर्म” इति सन्तव्यम्—कर्मणं
शरीरमित्यर्थः, “जो एण कम्मणं आहारेई अणंतरं जीवो” इत्यादि
वचनादिति ॥ ६६ (१६१४) ॥

D. C.—The body in childhood must have some body to precede it, since it has organs of sense, happiness, misery, *prāṇa* (sign of vitality), *apāna* (the vital air which goes downwards and out at the *anus*), winking of the eyes, opening of the eyes, life, etc., as is the case with the body in youth. This body which precedes one in child-hood, cannot be the body belonging to the previous birth; for it does not exist in the *apāntarāla gati* (state previous to the interval stage) and so, it has no scope here. Moreover, it is not possible for one having no body, to have a body in a particular womb, country, place, etc., as there is none to so direct it. Even nature cannot so direct it as we shall soon prove. So, the body which precedes one in child-hood is *Kārmaṇa*—one which is known as a *Kārmaṇa* body, as suggested by “*jo ñeṇa kammaṇeṇaṃ āhāreṇaṃ apantaram jīvo*”

There is another inference also,

किरियाफलभावाओ दाणाईणं फलं किस्सिए व्व ।

तं चिय दाणाइफलं मणप्पसायाई जइ बुद्धि ॥६७॥ (१६१५)

किरियासामण्णाओ जं फलमस्सावि तं मयं कम्मं ।

तस्स परिणामरूपं सुह-दुक्खफलं जओ भुज्जो ॥६८॥ (१६१६)

Kiriya-phala-bhāvāo dāṇāṭṭham phalam kisiṭṭe vva :

Tam oiya dāṇāṭṭhaphalam maṇappasāyāṭṭe jai buddhi 67 (1615)

Kiriyaśāmaṇṇāo jam phalamassāvi tam mayam kammam :

Tassa pariṇāmarūvam suha-dukkhaphalam jaō bhujjo. 68 (1616)

[क्रियाफलभावाद् दानादीनां फलं कृपेति ।

तदेव दानादिफलं मनःप्रसादादि यदि बुद्धिः ॥६७॥ (१६१५)

क्रियासामान्याद् यत्फलमस्यापि तद् मतं कर्म ।

तस्य परिणामरूपं सुख-दुःखफलं यतो भूयः ॥६८॥ (१६१६)

Kriyāphalabhāvād dānādīnām phalam kriṣṇeriva ।

Tadēva dānādīphalam manahprasādādi yadi buddhih. 67 (1615)

Kriyā-sāmānyād yatphalamasyāpi tad matam karma ।

Tasya pariṇāmarūpam sukha-duḥkha phalam yato bhūyah. 68 (1616)]

Trans.—67-68 Just as, there is a fruit of agriculture, so, there is a fruit of charity, etc., owing to the fructification of an act. If you think that, the fruit of charity, etc., is serenity of mind, etc., then (we say that) that which is its fruit, is looked upon as *Karman* owing to the commonness of *kriyā*—the *Karman* from which arises, ^{अहो} and again, the fructification in the form of happiness and misery which are the results of *Karman*. (1615-1616)

टीका—“ दानार्णं फलं चि ” इह दानादिक्रियाणां फलमस्ति “किरियाफलभावाओ चि” सचेतनारब्धक्रियाणां फलभावात् फलभावदर्शनादित्यर्थः, यथा कृषिक्रियायाः । इह या चेतनारब्धक्रिया तस्या फलं दृष्टम्, यथा कृष्यादिक्रियायाः, चेतनारब्धाश्च दानादिक्रियाः, तस्मात् फलवत्यः, यच्च तासां फलं तत् कर्म । या तु निष्फला क्रिया सा सचेतनारब्धापि न भवति, यथा परमाप्त्वादिक्रिया, सचेतनारब्धाश्च दानादिक्रियाः, तस्मात् फलवत्यः । स्यादेतत्, अनैकान्तिकोऽयं हेतुः, चेतनारब्धानामपि कासांचित् कृष्यादिक्रियाणां निष्फलत्वदर्शनात् । तदपुक्तम्, फलवत्त्वाभिप्रायेणैव तदारम्भात् । यच्च कचिद् निष्फलत्वमपि दृश्यते तत्सम्यग्ज्ञानाद्यभावेन सामग्रीवैकल्याद् द्रष्टव्यम्, मनःशुद्ध्यादिसामग्रीविकलतया दानादिक्रिया अपि निष्फला इष्यन्त एवेत्यदोषः ।

यदि चात्र परस्परैवंभूता बुद्धिः स्यात् । कथंभूता? इत्याह—“तं चिद्येत्यादि” तदेव दानादिक्रियाणां फलं यदस्मादस्मापि प्रत्यक्षं मनः प्रसादादिः । इदमुक्तं भवति—कृष्यादिक्रिया दृष्टान्याद्यत्रातिफला दृष्टाः, अतो दानादिक्रियाणामपि दृष्टमेव मनःप्रसादादिकं फलं भविष्यति, किमदृष्टकर्मलक्षणफलसाधनेन? । तत इष्टविरुद्धसाधनाद् विरुद्धोऽयं हेतुः । तर्ह्यत्र वयं ब्रूमः—“ किरियासामण्णाओ इत्यादि ” अस्यापि मनःप्रसादस्य यत्

फलं तद् मम कर्म संमतम् । ननु मनः प्रसादस्यापि कथं फलमभिधीयते ? इत्याह—“किरियासामण्णाओ चि” इदमुक्तं भवति—मनः प्रसादोऽपि क्रियारूप एव, ततश्च यथा दान—कृप्यादिकाः क्रियाः फलवत्यः, तथा क्रियासाम्याद् मनः प्रसादस्यापि फलेन भवितव्यमेव, यच्च तस्य फलं तत् कर्मैव, इति न कश्चिद् व्यभिचारः ।

यतः कर्मणः सकाशात्, किम् ? इत्याह—“सुह-दुःखफलं जड चि” सुख-दुःखरूपं फलं सुख-दुःखफलं यतो यस्मात् कर्मणः सकाशाज्जायते । कथम् ? भूयः पुनः पुनरपि । कथं भूतं यत् सुख-दुःखफलम् ? इत्याह—तस्यैव कर्मणस्तज्जनकत्वेन यत् परिष्कृष्टं परिणामस्तद्रूपमिति । एतदुक्तं भवति—यतः कर्मणः सकाशात् प्रतिक्षणं तत्परिणतिरूपं सुख-दुःखफलं प्राणिनां समुपजायते, तत् कर्म मनः प्रसादादिक्रियाया अपि फलमभिम-तम् । आह—नन्वनन्तरगाथायां “दानादिक्रियाफलं कर्म” इति वदता दानादिक्रियैव कर्मणः कारणमुक्ता, अत्र तु मनःप्रसादादिक्रिया तत्कारण-मुच्यते, इति कथं न पूर्वापरविरोधः ? इति । सत्पम्, किन्तु मनः प्रसादादि-क्रियैवानन्तर्येण कर्मणः कारणम्, केवलं तस्या अपि मनः प्रसादादि-क्रियाया दानादिक्रियैव कारणम्, अतः कारणकारणे कारणोपचाराददोष इति ॥ ६७-६८ (१६१५-१६१६) ॥

D. C.—In this world, we find that each and every act performed by a living being, yields a fruit, as is seen in the case of tilling of ground, etc. The acts of charity are undertaken by a living being, so, they too, must bear a fruit, and that fruit is nothing else but *Karman*. That act which is fruitless, is not commenced by a living being, e. g., the act of electrons etc; but the acts of charity, etc., are commenced by living beings; so, they are fruitful.

It may here be argued that this *hetu* is *anaikāntika*; for, the act, like tilling the ground, commenced by living beings, is at times seen to yield no fruit. But, this argument is not justifiable since such an act is commenced with the hope that it will be fruitful. Moreover, the failure which occurs sometimes

is due to something wanting in materials—a defect arising from want of real knowledge.

We may add that we are glad to admit that the act as that of charity, if done without the serenity of mind, is fruitless; for, it is an *istāpatti* (a desirable acquisition) to us.

Some one may here argue as under:—

The act, like tilling the ground, is seen to yield a visible fruit, viz., acquisition of crop. So, the act, like charity, must yield a visible fruit like the serenity of mind. Such being the case, why should we think of a fruit like *Karman* which is invisible? Hence, this *hētu* is *viruddha* (inconsistent); for, it establishes just the contrary to what is desired.

This argument may be refuted as below:—

Even the serenity of mind is certainly a *kriyā*. So, just as acts like charity yield a fruit, so this serenity of mind, too, must yield a fruit. And that fruit is *Karman*, and nothing else. So, there is no *vyabhicāra* (irrelevancy).

It may be here noted that, that *Karman* whence living beings experience happiness and misery which are its *pariṇati* (consequences), is certainly the fruit of the act, viz., serenity of mind.

It may be argued that in the preceding verse (v. 1615) while saying that "*dānādikriyāphalam Karma*" only the act like charity was mentioned as the cause of *Karman* and here the act like serenity of mind is stated as the cause of *Karman*. So, are not these statements contradictory? Yes, they are. But, it should be borne in mind that since the act like the serenity of mind is the intermediate cause of *Karman* and that the act like charity is the cause of the act like the serenity of mind, there arises no flaw, because, here, we have an *upacāra* (compliment) of *Kāraṇa* in *Kāraṇa*—

kāraṇa, that is to say, the cause of the cause is here taken to be cause.

होव मणोवित्तीए दाणाइकिए च जइ फलं बुद्धी ।

तं न निमित्तताओ पिण्डो व्व घटस्स विज्ञेओ ॥ ६९ ॥ (१६१७)

Hojja maṇovittīe dāṇāikiē va jai phalaṃ buddhī :

Taṃ na nimittatāo piṇḍo vva ghaṭassa viññeō 69 (1617)

[मवेद् मनोवृत्तेर्दानादिक्रियैव यदि फलं बुद्धिः ।

तद् न निमित्तत्वात् पिण्ड इव घटस्य विज्ञेयः ॥ ६९ ॥ (१६१७)

Bhavēd manovriter-dānādīkriyāiva yadi phalaṃ buddhī :

Tad na nimittatvāt piṇḍa iva ghaṭasya vijñēyah 69 (1617)]

Trans.—69. If you think that only the acts like charity, etc., are the fruits of the mental inclination, it is not (so) owing to there being a *nimitta* (instrumental cause). For instance, a lump (of clay) should be realized as a (a *nimitta*) of a pitcher. (1617)

टीका—अत्र परस्य यद्येवंभूता बुद्धिः स्यात् । कथंभूता ? इत्याह—ननु मनोवृत्तेर्मनःप्रसत्त्यादिक्रियाया दृष्टरूपा दानादिक्रियैव फलम्, न त्वदृष्टं कर्मेति भावः । अयमभिप्रायः—दानादिक्रियातो मनःप्रसादादयो जायन्ते, तेभ्यश्च प्रवर्धमानप्रसत्त्यादिपरिणामः पुनरपि दानादिक्रियां करोति, एवं पुनः पुनरपि दानक्रियाप्रवृत्तेः सैव मनः प्रसादादेः फलमस्तु, न तु कर्मेति भावः, दृष्टफलभात्रेणैव चरितार्थत्वात् किमदृष्टफलकल्पनेन ? इति हृदयम् । तदेतद् न । कुतः ? निमित्तत्वाद्—मनःप्रसादादिक्रियां प्रति दानादिक्रियाया निमित्तकारणत्वादित्यर्थः, यथा मृत्पिण्डो घटस्य निमित्तं विज्ञेयस्तथा दानादिक्रियापि मनःप्रसत्तेः । दृश्यन्ते हि पात्रदानादिभ्यश्चिदाहादादयो जायमानाः । न च यद् यस्य निमित्तं तत् तस्यैव फलं वक्तुमुचितम्, दुरविरुद्धत्वादिति ॥ ६९ ॥ (१६१७)

D. C.—Serenity of mind arises from the act of charity and this serenity gives an impetus to give donations and in virtue of this incination, one goes in for charity.

Thus, the fruit of the serenity of mind, is nothing else but the act of charity and not a *Karman*, which is invisible.

But such a belief is untenable; for, just as, a lump of clay is the *nimitta* (instrumental cause) of a pitcher, so, the act of charity is the *nimitta* of the serenity of mind.

We see that one gets pleased when a donation is given to a deserving individual.

Such being the case, it won't do to look upon that which is a *nimitta* of something, as its fruit, as it is highly objectionable.

Besides, asserting that all actions are attended by fruits which are seen, as is the case with the tilling of ground, the debator says :—

एवं पि दिट्ठफलया किरिया न कम्मफला पसत्ता ते ।

सा तम्मेत्तफल चिय जह मंसफलो पसुविणासो ॥७०॥ (१६१८)

Evam pi diṭṭhaphalayā kiriyā, na kammaphalā pasattā te ।

Sā tammèttaphala cciya jaho mānsaphalo pasuviṇāso. 70 (1618)

[एवमपि दृष्टफला क्रिया न कर्मफला प्रसक्ता ते ।

सा तन्मात्रफलैव यथा मांसफलः पशुविनाशः ॥ ७० ॥ (१६१८)

Evamapi dṛṣṭaphalā kriyā na karmaphalā prasaktā te ।

Sa tanmātraphalaiva yathā mānsaphalah paśuvinaśah. 70 (1618)]

Trans.—70 In this way, too, an act is proved to have a fruit which is seen, and not a *Karman* by way of its fruit. That (act) certainly has a fruit only to that extent, as is the case with (the act of) killing of a beast—the killing which has flesh as its fruit. (1618)

टीका—नन्वेमपि युष्मदुपन्यस्तकृप्यादिक्रियानिदर्शनेनापीत्यर्थः, सर्वा दानादिकापि क्रिया दृष्टफलदैव प्रसक्ता न कर्मफला । इदमुक्तं भवति—यथा कृप्यादिक्रिया दृष्टफलमात्रेणैवावसितप्रयोजना भवति, तथा दानादिक्रियाया अपि श्लाघादिकं किञ्चिद् दृष्टफलमस्तु, किमदृष्टफलकल्पनेन ? किं बहुना ? सा क्रिया सर्वापि तन्मात्रफलैव युज्यते, नादृष्टफला, यथा दृष्टमांसमात्रफला पशुविनाशक्रिया; न हि पशुविनाशनक्रियामदृष्टार्थमफलार्थं, कोऽप्यारभते, किन्तु मांसभक्षणार्थम्; अतस्तन्मात्रफलैव सा, तावतैवावसितप्रयोजनत्वात् । एवं दानादिक्रियाया अपि दृष्टमात्रमेव श्लाघादिकं किञ्चिद् फलम्, नान्यदिति ॥ ७० ॥ (१६१८)

D, C.—Just as, the act of tilling the ground has no other fruit than what is seen, so, the act of charity may have a fruit like some sort of praise which can be seen.

What more ? All these acts are such as have only visible fruits, and not any invisible one, as is seen in the act of killing a beast. For, the act of killing a beast has no other purpose underlying it except the acquisition of flesh. None kills a beast for some other motive, such as committing a sin which is invisible.

Similarly, the fruit of the act of charity, must be nothing else but some sort of praise which is seen.

Here, another argument is advanced as follows:—

पापं व जीवलोगो वदद् दिष्टफलासु किरियासु ।

अदिष्टफलासु पुण वदद् नासंखभागो वि ॥ ७१ ॥ (१६१९)

Payam va jivalogo vaṭṭai diṭṭhaphalāsu kiriyasu ।

Adiṭṭhaphalāsu puṇa vaṭṭai nāsamkhabhāgo vi. 71 (1619)

[प्रायो वा जीवलोको वर्तते दृष्टफलासु क्रियासु ।

अदृष्टफलासु पुनर्वर्तते नासंख्यभागोऽपि ॥ ७१ ॥ (१६१९)]

Prāyo vā jīvaloko vartatē dṛiṣṭaphalāsu kriyāsu ।
Adṛiṣṭaphalāsu puna-r-vartatē nāsamkhyabhāgo'pi. 71 (1619)]

Trans.—71 Moreover, the people indulge mostly in such acts of which the fruits are seen; and not even an infinitesimal part of them, in acts of which the fruits are not visible. (1619)

टीका—लोकोऽपि च प्रायेण दृष्टमात्रफलास्वेव कृषि-वाणिज्यादि क्रियासु प्रवर्तते, अदृष्टफलासु पुनर्दानादिक्रियासु तदसंख्येयभागोऽपि न वर्तते—कतिपयमात्र एव लोकस्तासु प्रवर्तते, न बहुरित्यर्थः । ततश्च हिंसादीनामशुभक्रियाणामदृष्टफलाभावाच्छुभक्रियाणामपि दानादीनामदृष्टफलाभावो भविष्यति । इति पराभिप्राय इति ॥७१॥ (१६१९)

D. C.—People mostly do such acts as agriculture, business, etc., of which the fruits are certainly seen. And only a very negligible number of them, indulges in acts like charity of which the fruits are not seen.

Consequently, just as evil-acts such as killing have not got such fruits as are not seen, so, must be the case with good acts like charity. That is to say, they too, cannot have such fruits as are not seen.

This is what may be advanced as an argument by *Agnibhūti*.

Śramaṇa Bhagavān Mahāyātra refutes it as under:—

सौम्य ! जड चिय जीवा पायं दिदृक्फलासु वदन्ति ।
अदिदृक्फलाओ वि य ताओ पदिवज्ज तेणेव ॥ ७२ ॥ (१६२०)

Somma ! jau cciya jīvā pāyam diṭṭhaphalāsu vadānti ।
Adiṭṭha phalāo vi ya tāo padivajja tēṇeva. 72 (1620)

[सौम्य ! यत एव जीवाः प्रायो दृष्टफलासु वर्तन्ते ।
अदृष्टफला अपि च ताः प्रतिपद्यस्व तेनैव ॥ ७२ ॥ (१६२०)

Saumya ! Yata ēva jīvāḥ prāyo dṛiṣṭaphalāsu vartantē ।
Adṛiṣṭaphalā api ca tāḥ pratipadyasva tēṇaiva. 72 (1620)]

Trans—72 O gentle one! By the very fact that the souls are active mostly in (doing) deeds, the fruits of which are visible (in this very life), learn (from me) that by that very (reason) those are also (deeds) the fruits of which are invisible, *i. e.* to be had in a subsequent birth. (1620)

टीका—सौम्य ! इत्यग्निभूतेरामन्त्रणम्, यत् एव प्राणिनः प्रायेण कृपि-वाणिज्य-हिंसादिकास्वेव दृष्टफलास्वश्रुभक्रियासु प्रवर्तन्ते, अदृष्टफलासु पुनर्दानादिकासु श्रुभक्रियासु स्वल्पा एव प्रवर्तन्ते, तेनैव तस्मादेव कारणात् ता अपि कृपि-हिंसादिका दृष्टफला क्रिया अदृष्टफला अपि प्रतिपद्यस्वाम्युपगच्छ । इदमुक्तं भवति—यद्यपि कृपि-हिंसादिक्रियाकर्तारो दृष्टफलमात्रार्थमेव ताः समारभन्ते नाधर्मार्थम्, तथापि तैर्धर्मलक्षणं पापरूपमदृष्टफलमश्नुवत एव, अनन्तसंसारिजीवान्यथानुपपत्तेः । ते हि कृपि-हिंसादिक्रियानिमित्तमनभिलपितमप्यदृष्टं पापलक्षणं फलं बद्धाजनन्तं संसारं परिभ्रमन्तोऽनन्ता इह तिष्ठन्ति, दानादिक्रियानुष्ठातारस्तु स्वल्पा अदृष्टं धर्मरूपं फलमासाद्य क्रमेण मुच्यन्त इति ।

ननु दानादिक्रियानुष्ठातृभिर्यददृष्टं धर्मलक्षणं फलमाशंसितं तत् तेषां भवतु, यैस्तु कृपि-हिंसादिक्रियाकर्तृभिरदृष्टमधर्मरूपं फलं नाशंसितं तत् तेषां कथं भवति ? इति चेत् । तदयुक्तम्, न ह्यविकलं कारणं स्वकार्यं जनयत् कस्याप्याशंसामपेक्षते, किन्त्वविकलकारणतया स्वकार्यं जनयत्येव । वस्तुरज्ञातमपि हि क्रोद्धवादिबीजं क्वचिद् भूप्रदेशे पतितं जलादिसामग्रीसङ्काचे विकलकारणतां प्राप्तं वज्राशंसामावेऽपि स्वकार्यं जनयत्येव अविकलकारण-भूताश्च कृपि-हिंसादयोऽधर्मजनने । अतस्तत्कर्तृगताशंसा तत्र कोऽयुज्यते ? । न च दानादिक्रियायामपि विवेकिनः फलाशंसां कुर्वते, तथाप्यविकलकारण-तया विशिष्टतरमेव ता धर्मफलं जनयन्ति । तस्मात् शुभाया अशुभायाश्च सर्वस्या अपि क्रियाया अदृष्टं शुभाऽशुभं फलमस्त्येवेति प्रतिपत्तव्यम्, अनन्तसंसारजीवसत्तान्यथानुपपत्तेरिति स्थितम् ॥ ७२ ॥ (१६२०)

D. C.—O. gentle one! Thus *Agnibhūti* is addressed. By the very fact that creatures generally become active in (doing)

evil deeds only, viz., cultivation of land, trading, doing injury to life, etc., the fruits of which are visible; but only a few become active in (doing) good deeds, giving a gift, etc., the fruits of which are invisible—by that same fact, i. e., by that very reason, admit that also those very activities—cultivation of land, injury to living beings, etc., are also activities, the fruits of which are invisible. The substance of what is said is this:—Though the people who do the deeds, cultivation of land, injury to living beings, etc., only for the sake of the reward which is visible (i. e., attained in this very birth) and not for the sin (involved in their performance), yet they do get an invisible fruit of the nature of religious demerit (*adharma*), viz.,—the sin (*pāpa*)—because, if it were otherwise, there will be no explanation (*upapatti*) of there being in this world innumerable transmigrating souls. Because, they having earned (*baddhvā*, lit.—having bound) an invisible fruit of the nature of sin (*pāpa*) though not sought by them, accrues to them, due to the activities, viz., cultivation of land, injury to life, etc., exist in this world in an indefinite number (*anantāḥ tiṣṭhanti*) revolving in the endless cycle of births (*saṁsāra*). But those persons, few in number, who perform the deeds of giving a gift (*dāna*), etc., attain an invisible reward of the nature of religious merit (*dharma*), and then they are liberated. Such is the sense.

An opponent may argue: Let those (persons) who do the deeds of giving a gift (*dāna*), etc., have that invisible reward of the nature of religious merit (*dharma*) which they expect. But how do those people who do the deeds of cultivation of land, injury to living beings, etc., get that invisible fruit of the nature of sin (*adharma*) which they never wish to get?

To this doubt, the reply is as follows:—That (argument) is improper. For, a cause complete in itself (*avikala*) does not stand in need of a wish or expectation on the part of

anybody (including even the doer of a deed) when it is (in the process of) produoing its effect; it rather, never, fails to produce (*janayanti* वा) its effect, because it is a self-complete cause. For, even though not known to the sower, the seed of *codrava*, etc, fallen in some tract of land and reaching the state of a self-complete cause by the presence of the materials, viz., the water, etc, does produce its effect even in the absence of a desire (for that effect) on the part of the sower. And deeds like cultivation of land, injury to living beings, etc., are of the nature (*bhūta*) of self-complete causes in so far as the production of sin (*a-dharma*) is concerned. Hence in such causes, where does the desire (if) present in the performer of those deeds, become useful ? On the other hand the wise (i. e, those who do their duties disinterestedly—*vivēkinah*) have no desire for the fruits even in doing such deeds as giving a gift, etc, instead of this, such deeds being of the nature of " self-complete causes " produce the fruit in the form of religious merit (*dharma*), which is only of a superior quality.

Therefore, it must be admitted that there is always an invisible fruit good or bad of any action whatsoever, whether it be good or bad; because, otherwise, there will be no propriety (*anupapatti*) of the existence of innumerable transmigrating souls.

To demonstrate the same, the author says :—

इहरा अदिट्ठरहिया सच्चवे मुवेज्ज ते अपयत्तेणं ।

अदिट्ठारंभो चेव केसवहुलो भविज्जाहि ॥ ७३ ॥ (१६२१)

Iharā aditt̥harahiya saccv̥e mucceṭṭja tē apayattēṇam ।

Aditt̥hārambho cēva kēsabahulo bhavijjāhi. 73 (1621)

[इतरयाज्दृष्टरहिताः सर्वे मुच्येरस्तेऽपयत्नेन ।

अदृष्टारम्भ एव क्लेशबहुलो भवेत् ॥ ७३ ॥ (१६२१)

Itarathā'drṣṭarāhitāḥ sarvā mucyēdānsthā'paayatnēna ।
Adrṣṭārambha ēva klēśabāhulo bhavēt. 73 (1621)]

Trans.—73 Otherwise, they being without an unseen (fruit of their actions viz. cultivation, etc.), will be all of them freed (from transmigration) without any effort (to be free) on their part. And the performance (*arambha*) of (the good deeds like a gift to a worthy recipient *dāna*, etc., which give the) unseen (good rewards) will be itself (*ēva*) the cause of much trouble (lit. that in which there is much trouble). (1621)

टीका—इतरथा यदि कृपि-हिंसाद्यशुभक्रियाणामदृष्टं फलं नाभ्युपगम्येत, तदा ते तत्कर्तारोऽदृष्टफलाभावाद् मरणानन्तरमेव सर्वेऽप्ययत्नेन मुच्येरन्—संसारकारणाभावाद् मुक्तिं गच्छेयुः, ततश्च प्रायः शून्य एव संसारः स्यादित्यर्थः । यथादृष्टारम्भोऽदृष्टफलानां दानादिक्रियाणां समारम्भः स एव ह्येवमुक्तः संसारपरिश्रमणकारणतया दुरन्तः स्यात्; तथाहि—ते दानादिक्रियानुष्ठातारस्तदनुष्ठानेनादृष्टफलानुबन्धं विदध्याः, ततो जन्मान्तरे तद्विपाकमनुभवन्तस्तत्प्रेरिताः पुनरपि दानादिक्रियास्त्वेव प्रवर्तेरन्, ततो भूयस्तत्फलसंचयाद् तद्विपाकानुभूतिः, पुनरपि दानादिक्रियारम्भः, इत्येवमनन्तसंततिमयः संसारस्तेषां भवेत् ।

तत्रैतद् स्यात्, इत्यमप्यस्तु, कात्र किलास्माकं बाधा ? । अत्रोच्यते—इयमत्र गरीयसी भवतां बाधा, यत् कृपि-हिंसाद्यशुभक्रियानुष्ठातृणामदृष्टसंचयाभावे सर्वेषां मुक्तिगमन एकोऽपि तत्क्रियानुष्ठाता संसारे कापि नोपलभ्येत, अशुभ तत्फलविपाकानुभविता चैकौऽपि न दृश्येत, दानादिशुभक्रियानुष्ठातारः शुभ तत्फलविपाकानुभवितारं एव च केवलाः सर्वत्रोपलभ्येरन्, न चैवं दृश्यते ॥ ७३ (१६२१) ॥

D. C.—Otherwise—If no unseen (evil) reward of evil deeds like cultivation of land, injury to living beings etc, be assumed (to accrue to the agent along with their visible reward in the shape of corn) . 'They'—those who do those unseen evil deeds, would be, all of them, freed without any

effort of their own, immediately after death, there being no invisible evil fruit (of their evil deeds like cultivation of land), *i. e.*, they will attain Liberation, because there would be no reason for their transmigration. And, then, the author means, the world of transmigration would be mostly empty.

[Now, the latter half of the verse] *Aḍṣṭārambha* the performance of meritorious deeds like 'dāna' 'a gift to a worthy recipient, etc., the fruits of which are invisible (or the unseen principle). This performance itself would be *klēśabakulāḥ i. e.*, its result will be bad as it will be the cause of wandering in the mundane world. To explain the same—Those who perform the deeds of 'dāna' 'a gift to a worthy recipient' etc., would by performing them, aim at (*anubandham vidadhyuh*) the invisible fruit; then, in a succeeding birth while experiencing the maturity of that fruit (*i. e.*, the object of enjoyment resulting from it), they being propelled by it would be once again active in doing the same deeds of *dāna*, etc., then again by earning their fruit, the experience of its maturity (will result), and once again, the performance of the deeds of *dāna* etc. In this way, they will have transmigratory existence consisting of an endless series.*

* Here we beg to differ from the commentator, who seems to us, to have missed the force of *klēśa* in the original verse. The author seems to mean that if we do not assume the evil unseen fruit of the evil deeds of *kṛsī* etc., then we have one out of two possibilities viz., all souls will be liberated immediately after their death, and (2) if we do not assume the conclusion, then, we shall have to take performance of the good deeds of *dāna* etc., as partly giving their good rewards and also partly but unfailingly giving the bad rewards leading to misery in a succeeding birth in this world. In this latter case, the performance of good deeds alone (*dāna* in the verse) will be cause of much misery (*klēśa*). We have to explain the great deal of misery in this world. We take it as an

To the above view of the *Siddhāntin*, an opponent may raise an objection as follows:—Let the case may be as you suggest, *i. e.*, let the good deeds alone be assumed to give an unending series of births and deaths. What inconsistency (*bādhā*) will there be in our system (if the good deeds alone be the cause of transmigration) ?

To this objection, we reply—the following will be the greatest inconsistency for you.—All souls will attain Liberation there being no collection of (bad) invisible fruit by those who perform the bad deeds viz., cultivation of the land, injury to living beings, etc., and in that case, not a single person performing those (bad) deeds (of cultivation of land etc.) will be found anywhere in the world, and not a single person experiencing the maturity of their rewards which are evil will be seen anywhere; and only persons who perform the good deeds of *dāna* etc., and experience the maturity of their rewards which are good, will be found every where. And such is not the world which we see.†

invisible result of either bad deeds like *kr̥ṣi* or of good deeds like *dāna* alone. If we do not make either of these two assumptions, then, we should have no misery in the world and every soul should be freed from the world immediately on departure from this world. Thus, the latter half of the verse is meant to lead to the contingency of assuming the good deeds *alone* as the cause of the misery of the soul, and thus the cause of the *saṁsāra* of the soul. The commentator, however, does not seem to us to emphasise the contingency of this assumption, that he takes the good deeds as cause of the worldly existence which may be in the form of repeated enjoyment in a series of successive births of only the good rewards of good deeds, there being no bad rewards of good deeds—*Translator*.

† In our opinion, this objection and its reply show the weakness of the commentary. The opponent, will receive

An opponent may ask "What, therefore." So, the author replies :—

जमणिट्ठभोगभाजो बहुतरगा जं च नेह मइपुच्चं ।

अदिट्ठाणिट्ठफलं कोह वि किरियं समारभइ ॥ ७४ ॥ (१६२२)

तेण पडिवज्ज किरिया अदिट्ठेगंतियप्फला सच्चा ।

दिट्ठाणेगंतफला सावि अदिट्ठाणुभावेण ॥ ७५ ॥ (१६२३)

Jamaṇiṭṭhabhogabbhājo bahutaragā jaṃ ca nēha maipucchaṃ ।

Adiṭṭhāṇiṭṭhaphalaṃ koi vi kiriyam samārabhai. 74 (1622)

Tēṇa padivaṇṇa kiriyā adiṭṭhēgantiyaṭṭhaphalā savvā ।

Diṭṭhāṇēgantaphalā sāvi adiṭṭhāṇubhāvēṇa. 75 (1623)

[यदानिष्टभोगभाजो बहुतरकां यच्च नेह मतिपूर्वाम् ।

अदृष्टानिष्टफलां कश्चिदपि क्रियां समारभते ॥ ७४ ॥ (१६२२)

तेन प्रतिपद्यस्व क्रियादृष्टैकान्तिकफला सर्वा ।

दृष्टानैकान्तिकफला साप्यदृष्टानुभावेन ॥ ७५ ॥ (१६२३)

Yadaniṣṭhabhogabbhājo bahutarakā yacca nēha matipūrvām ।

Adrṣṭāniṣṭhaphalām kaścidapi kriyām samārabhatē. 74 (1622)

Tēṇa pratipadyasva kriyā'drṣṭaikāntikaphalā sarvā ।

Drṣṭānāikāntikaphalā sāpyadrṣṭānubhāvēṇa. 75 (1623)]

Trans.—74-75 Since a great majority of souls experience undesired objects, and since none whatsoever in this world,

the reply as a welcome conclusion (*istapatti*) and say that even though we do not at present find the world as occupied only by those who do the good deeds and get the good rewards, let it be so in future according to our assumption, since the assumption leads to a welcome result. Even though no body would get Liberation, the world in any case would be better than it is now. "Na caivam drśyatē" is in any case not justified by any word in the original verse.—Translator.

intentionally performs a deed giving an invisible and undesired reward, therefore, do conclude that all actions (good and bad) invariably give an unseen fruit and that action (which produces a *dr̥ṣṭa* fruit) does not invariably produce a visible fruit because of the power of the *adr̥ṣṭa* (the evil) unseen of the doer.†

टीका—यस्मादनिष्टमोगभाजो बहुतरा भूयामः—अशुभकर्मविपाक-जनितदुःखभाज एव प्राणिनः प्रचुरा इहोपलभ्यन्ते, शुभकर्मविपाकनिवन्धन-सुखानुभवितास्तु स्वल्पा एवेति भावः । तेन तस्मात् कारणात् सौम्य ! प्रतिपद्यस्व शुभाशुभा वा सर्वाऽपि क्रिया, अदृष्टं शुभाशुभं कर्मरूपमैकान्तिक फलं यस्याः साऽदृष्टैकान्तिकफलेत्युत्तरगाथायां संचन्धः । इदमुक्तं भवति—येन दुःखिनोऽत्र बहवः प्राणिनो दृश्यन्ते सुखिनस्तु स्वल्पाः, तेन ज्ञायते—कृपि-वाणिज्य-हिंसादिक्रियानिवन्धनाशुभकर्मरूपादृष्टफलविपाको दुःखिनाम्, इतरेषां तु दानादिक्रियाहेतुकशुभकर्मरूपादृष्टफलविपाक इति । व्यत्ययः कस्माद् न भवति इति चेत् । उच्यते—अशुभक्रियारम्भिणामेव बहुत्वात्, शुभक्रियानुष्ठातृणामेव च स्वल्पत्वादिति ।

अत्राह—नन्वशुभक्रियारम्भफलामपि यद्यदृष्टफलं भवति, तत् किमिति दानादिक्रियारम्भक इव तदारम्भकोऽपि कश्चित् तदाशंसां कुर्वाणो न दृश्यते ? इत्याह—“जं च नेहेत्यादि” यस्माच्च नेहाऽदृष्टमनिष्टमशुभं फलं यस्याः साऽदृष्टानिष्टफला तामित्यंभूतां क्रियां मतिपूर्वमाशंसापुद्भिर्पूर्विकां कोऽपि समारभते, इत्यतो न कोऽपि तदाशंसां कुर्वाणो दृश्यते । तस्मात् सर्वापि क्रियाऽदृष्टैकान्तिकफलेति प्रतिपद्यस्वेति ।

पुनरपि कथंभूताः ? इत्याह—“दिट्ठाणेगंतफलं च” दृष्टं धान्य-द्रविणलाभादिकमनैकान्तिकमनवश्यंभावि फलं यस्यः कृपिवाणिज्यादिक्रियायाः सा दृष्टानैकान्तिकफला सर्वापि क्रिया । इदमुक्तं भवति—सर्वस्यापि क्रियाया अदृष्टं फलं तावदेकान्तेनैव भवति, यच्च दृष्टफलं तदनैकान्तिकमेव—कस्याश्चित् तद् भवति कस्याश्चिद् नेत्यर्थः । एतच्च दृष्टफलस्यानैकान्तिकत्वमदृष्टानुभावेनैवेति प्रतिपद्यन्त्यम् । न हि समानसाधनारब्धतुल्यक्रि-

† Vide our note at the end of the commentary on verse 1621.

याणां द्वयोर्बहूनां चैकस्य दृष्टफलविधातः, अन्यस्य तु न, इत्येतददृष्टहेतुमन्तरेणोपपद्यत इति भावः। एतच्चैव प्रागुक्तमेवेति ॥७४-७५ (१६२२-१६२३)॥

D. C.—"Sinceobjects" means "because in this world innumerable beings are found to be only unhappy due (*janita*) to the maturity of evil actions;" it also means "Only few are those who enjoy happiness which depends upon (*nibandhana*) the maturity of good actions." *Tena*—because of that reason, O gentle student! know that (i. e. conclude that) each and every action good or bad, is *adr̥ṣṭa* *aikāntika phala* i. e., such as gives a reward which is invariably of the form of a (new) action which is unseen and both good and bad. Thus, "*anīṣṭabhogabhājā bahutarakāh*" is to be connected with "*tena..... sarva*" the first half of the succeeding verse (v/1623). The sense of the sentence is as follows:—Because in this world we find a great majority of beings to be suffering and only a few to be enjoying, we should infer that in the case of the suffering, the fruit of the unseen principle (*adr̥ṣṭa*) in the form of "evil *karma*"† based upon (*nibandhana*) activities like cultivation of land, trade, injury to living beings etc., has ripened, but in the case of the rest (the enjoying) the fruit of the unseen principle (*adr̥ṣṭa*) in the form of good *karma* produced by (*hetuka*) the activities of giving a gift to a worthy recipient has ripened. An opponent may ask "Why not the reverse of what you say? The reply is as follows:—Just because in the world only those who do evil activities are in a majority and only those who perform good deeds are in a minority.

Here the opponent argues:—If even those who do evil deeds, get a fruit in the form of an *adr̥ṣṭa* (in addition to the *dr̥ṣṭa* or visible fruit e. g., the crops by means of cultivation of the land), then, why is it that, just like one who does

† The word "*karma*" is here used in the sense of *saṃcīla karma* which is also called *adr̥ṣṭa*—Tr.

the deed of *dāna*, that man also who does the evil deed is never found to hold an expectation for that *adrṣṭa*?

To this the reply is—'And since etc.' And because none in this world does intentionally *i. e.*, with a previous expectation (*āśaṃśa buddhi pūrvikām*) such deed as would give a fruit unseen and evil. It is due to this reason that no body is found to hold an expectation for the evil unseen (*adrṣṭa*) [while he does the deeds of *kṛṣi* etc.] Therefore, conclude that all actions (good like *dāna* and bad like *kṛṣi*) whatever invariably give a result which is *adrṣṭa* (unseen).

What other qualifications do actions possess? To this the reply is:—"diṭṭhāṇeganta phala tti" (beginning of the latter half of v. 1623). All actions—cultivation of land, trade, etc., bear a visible fruit viz., the acquisition of corn, money etc., which is not absolute *i. e.*, which is not invariably accruing (*anavaśyambhāvi*). It means that every action invariably produces an invisible fruit; but the visible fruit which is to be produced is not absolute or invariably happening *i. e.*, some action produces it and some action does not produce it. And this uncertainty of the visible fruit must be accepted as the effect of the power of an *adrṣṭa* (a destiny of the man who does the deed of *kṛṣi* etc.) because when one out of two or many persons who do the same action (*e. g.*, cultivation of land) with the same means, suffers the loss of his visible fruit (crops) while another does not, it never happens without a cause in the form of *adrṣṭa*, the evil unseen. Moreover, this has been already explained in this very book†

† When the crops of a cultivator fails, the failure is due to his *adrṣṭa* and not to his action of cultivation which is a *drṣṭa* or visible deed.

† The commentator is anxious to explain 'savva kiriya' as all actions good (like *dāna*) and bad (like *kṛṣi*); but it is very difficult to explain how the good actions (like *dāna*)

Or, of what avail is this trouble ? ' *Karma* ' is a foregone conclusion. By what argument ? He replies :—

अहवा फलाउ कम्मं कज्जात्तणओ पसाहियं पुवं ।

परमाणवो घटस्स व किरियाण तयं फल मिन्नं ॥ ७६ ॥ (१६२४)

Ahava phalāu kammam kajjattaṇao pasāhiyaṃ purvaṃ ।

Paramāṇavo ghaṭassa va kiriyāṇa tayaṃ phalaṃ bhīṇam. 76 (1624)

can bear a visible fruit (*diṭṭhānēganta phala*), so, even the commentator has somehow to explain it as referring only to the bad actions like *krśi* etc.

We hold that by *saṃva kiriyā* we should take *only the bad actions* like cultivation of land, trade, etc. The purpose of the verse is to explain how all bad actions bear invariably a bad fruit which is invisible (*adīṭṭha*) and how even the visible fruits which these bad actions bear and which the agent intentionally aims at, are *uncertain* and therefore the result of the man's *adrśta*, the invisible *karma*. The visible action which a man does *e. g.*, *krśi* bears two kinds of fruits *invisible* and *visible*, both of which are dependent upon the man's *adrśta* (*adīṭṭhānubhāveṇa*). Since we find most people suffering and since we find that none does any bad action even *e. g.* *krśi* with the intention that the result be bad and invisible *i. e.* that he may be unhappy in his next life as a result of *krśi*, we must conclude that all bad actions like *krśi* give invariably an invisible bad result.

Thus, in our opinion the proper conclusion (*padāvajja*) from the whole of v. 1622 is the first half of v. 1623. The latter half of v. 1623 is only an additional remark. The commentator connects the first half of v. 1623 with first half of v. 1622 and the latter half of the former, with the latter half of the latter. As the latter half of v. 1622 refers only to *adrśta anīṣṭa*, it cannot be connected with the latter half of v. 1623 which refers only to the *drśta phala* and traces it to *adrśta karmas*—Tr.

[अथवा फलात् कर्म कार्यत्वयः प्रसाधितं पूर्वम् ।

परमाणवो घटस्येव क्रियाणां तत् फलं भिन्नम् ॥ ७६ ॥ (१६२४)

Athavā phalāt karma kāryatvataḥ prasādhitam pūruam ।

Paramāṇavo ghaṭasyēva kriyāṇām tat phalam bhinnam. 76 (1624)]

Trans.—76 Or rather, 'karman' is already proved from the fruit (*i. e.*, the special fruit) *i. e.*, from (the fact that, that special fruit is) an effect. Just as the atoms of a pot (are different from a pot) the effect of actions is different from those actions. (1624)

जो तुल्लासाहणाणं फले विसेसो न सो विणा हेउं ।

कज्जत्तणओ गोयम ! घटो व्व, हेउ य सो कम्मं ॥

Jo tullasahaṇāṇam phalē visēso na sō viṇā hēūm ।

Kajjattaṇao Goyama ! ghaṭo vva, hēū ya so kammam. (verse 1618)

टीका—इत्यस्यां गाथायां प्रागस्माभिः कर्म प्रसाधितमेव । कुतः ? इत्याह—फलात् तुल्यसाधनानां यः फले विशेषस्तत्सादित्यर्थः । ततोऽपि फलविशेषात् कस्मात् प्रसाधितं कर्म ? इत्याह—कार्यत्वात् तस्य फलविशेषस्य, यच्च कार्यं तस्य कारणं भवत्येव, यथा घटस्य परमाणवः, यचेह कारणं तत् कर्म । “किरियाण तयं फलं भिन्नं ति” तदेव च कर्म सर्वासामपि क्रियाणाम-दृष्टं फलमित्येवमिहापि साध्यते । कथं भूतम् ? ताम्यः क्रियाम्यो भिन्नम्, कर्मणः कार्यत्वात्, क्रियाणां च कारणत्वात्, कार्यकारणयोश्च परस्परं मेदादिति भावः ॥ ७६ (१६२४) ॥

D. C.—Or, there is a difference as to the fruit achieved, though those who try to achieve it, use the same and equal means. That difference cannot take place without a cause. O Gautama ! like the pot, that cause is “karman” on account of the fact that, that (difference) is an effect.

While explaining this verse we have already proved

"*karma*." Whence? He replies—"From the fruit *i. e.*, from that difference in the fruit (achieved by 'different people with equal means'). How is '*karma*' proved on the strength of that difference of fruit? He replies:—

"From its being an effect," *i. e.*, because that difference of fruit is an effect. There is invariably a cause corresponding to what is an effect, just as atoms of earth are the cause of a pot." and in this case the cause is an action. "The effect of actions is different from those actions" and it can be proved here that, that very '*karman*' is the unseen fruit of all actions. What kind of action is it? It is different from those actions. Since this '*karman*' is an effect and since actions are the cause, and since an effect and a cause must be mutually different, the '*karman*' is different from those actions. 1624

The author states an objection to this and its reply:—

आह ननु मुत्तमेवं मुत्तं चिय कज्जमुत्तिमत्ताओ ।

इह जह मुत्तत्तणओ घटस्य परमाणवो मुत्ता ॥७७॥ (१६२५)

Aha naṇu muttamēvaṃ muttam ciya kajjamuttimattāo ।

Iha jaha muttattṇao ghaḍassa parmāṇavo mūttā 77 (1625)

[आह ननु मूर्तमेवं मूर्तमेव कार्यमूर्तिमत्त्वात् ॥

इह यथा मूर्तत्वतो घटस्य परमाणवो मूर्ताः ॥ ७७ (१६२५)॥

Āha naṇu mūrtamēvaṃ mūrtamēva kāryamurtimattvāt ।

Iha yathā mūrtatvato ghaṭasya parmāṇavo mūrtāḥ. (1625)]

Trans.—77 (The opponent will say,) " Then the action (*karman*) has a physical form (*mūrta*). " We (the *Siddhāntin*) would reply, " The action has indeed a physical form because its effect (*viz.*, the body) has a physical form. In this world the atoms (*paramāṇus*) the cause of the pot, the effect which has a physical form, will have also a physical form. " (1625)

टीका—आह प्रेरकः—ननु यदि कार्याणां शरीरादीनां दर्शनात् तत्का-

रणभूतं कर्म साध्यते, तर्हि कार्यस्य भूतत्वात् कर्मापि भूतं प्राप्नोति ।
 आचार्य उत्तरमाह—“ भुतं चिद्येत्यादि ” यदस्माभिः प्रयत्नेन साध्यितव्यम्,
 तद्भवतापि परसिद्धान्तानभिज्ञबालबुद्धितयाऽनिष्ठापादनाभिप्रायेण साधित-
 मेव, तथाहि—वयमपि ब्रूमः—भूतमेव कर्म, तत्कार्यस्य शरीरादेर्भूतत्वात्, इह
 यस्य यस्य कार्यं भूतं तस्य तस्य कारणमपि भूतम्, यथा घटस्य परमाणवः,
 यच्चाभूतं कार्यं न तस्य कारणं भूतं, यथा ज्ञानस्यात्मेति । समवायिकारणं
 चेहाधिक्रियते, न निमित्तकारणभूता रूपाऽऽलोकादय इति । आह—ननु
 सुख-दुःखादयोऽपि कर्मणः कार्यम्, अतस्तेषामभूतत्वात् कर्मणोऽभूतत्वमपि
 प्राप्नोति । न हि भूतदिभूतप्रसवो युज्यते । न चैकस्य भूतत्वमभूतत्वं च
 युक्तम्, विरुद्धत्वात् । अत्रोच्यते—नन्वत एवात्र समवायिकारणमधिक्रियते,
 न निमित्तकारणम्, सुख-दुःखादीनां चात्मधर्मत्वादात्मैव समवायिकारणम्,
 कर्म पुनस्तेषामन्न-पानाऽहि-विपादिवद् निमित्तकारणमेवेत्यदोष इति ॥
 ७७ (१६२५) ॥

D. C.—The opponent asks “If on the ground that we can see (physically) the body, etc., which are the effects, the *karman* is proved to be their cause, then, on the ground that the effect has a physical form, the *karman* also will have to be admitted as something having a physical form.”

The Ācārya replies:—“*Karman* has indeed a physical form...” What we intend to prove with great effort, you also have already proved with an intention to lead us to an unacceptable position, because your intelligence is like that of a child (or a fool), who does not know the doctrine of others. To explain the same—We also say “A *karman* is nothing but possessed of a physical form, because its effect, the body, etc., has a physical form. In this world, the causes of the various effects having a physical form are also possessed of a physical form e. g., the atoms which are the cause of a pot. And if an effect is without a physical form, its cause is not possessed of a physical form e. g., *Atman* which is the cause of knowledge (*jñāna*). And in this discussion, the essential cause (*samavāyi*

. *kāraṇa*) is the topic of consideration, and not the objects which are only the instrumental causes, such as the form (*rūpa*), the light (*āloka*) etc.

The opponent will argue—"The pleasure, the pain, etc., are also of the nature of effects (like the body, etc.). Hence, since they have no physical form, we would argue that the *karman* is also devoid of a physical form, because the rise of something devoid of a physical form, is not possible as taking place from something which has a physical form. Nor is it possible that one and the same thing be both *mūrta* (possessed of a physical form) and *a-mūrta* (devoid of a physical form) since that would be self-contradictory."

To this objection, we reply :—Indeed, for this very reason, the intimate or essential cause only is taken as the topic of our consideration and we have excluded the discussion of the instrumental cause. As the pleasure, the pain, etc., are the properties of the soul (*Ātman*), the soul alone is their essential cause, while *karman* is only the instrumental cause of the pleasure, the pain, etc., just as are the food, the drink, the poison of a snake, etc. Thus there is no flaw in our doctrine.
1625.

The *Acārya* mentions also other arguments proving the physical nature (*mūrtatva*) of an action (*karman*) :—

तह सुहसंवितीओ संयंघे वेयणुव्मवाओ य ।

पञ्चयलाहाणाओ परिणामाओ य विण्णेयं ॥ ७८ ॥ (१६२६)

आहार इवानल इव घडु व्व नेहाइकयवलाहाणो ।

खीरमिवोदाहरणाहं कम्मरुवित्तगमगाहं । ७९ ॥ (१६२७)

Taha subhasamvittito sambandhē vāyaṇubbhavāo ya ।

Bajjhabalāhāṇāo pariṇāmāo ya viṇṇēyam. 71 (1626)

Āhāra ivānala iva ghaḍu vva nēhāi kaya balāhāṇo ।

Khīramivodāharāṇāim kammavittagamagāim. 79 (1627)

[तथा सुखसंविचेः संबन्धे वेदनोद्भवाच्च ।

बाह्यबलाधानात् परिणामाच्च विज्ञेयम् ॥ ७८ ॥ (१६२६)

आहार इवानल इव घट इव स्नेहादिकृतबलाधानः ।

क्षीरमिवोदाहरणानि कर्मरूपित्वगमकानि ॥ ७९ ॥ (१६२७)

Tatha sukhasamvittēḥ sambandhē vēdanodbavācca ।

Bāhyabalādhānāt pariṇāmācca vijñēyam. 78 (1626)

Abhāra ivānala iva ghata iva snēhādikṛtabalādhānah ।

Kṣīramivodāharṇāni karmarūpitvagamakāni. 79 (1627)]

Trans.—78-79 Also, the fact that the *karman* has a physical form should be admitted, because in the association (with the *karman*) the consciousness of pleasure, etc., (becomes possible) and because of the rise of experience of heat (*vēdanā*) when one is in association (with the *karman*) § because it is possible to add to the strength of the '*karman*' by external means and because of the fact that *karman* undergoes change.

The following four illustrations are conclusive for the fact that *karman* has a physical form (and are to be taken respectively with each of the four arguments stated in the above verse—(1) Like food, (2) like fire, (3) like the addition of strength made by means of oil, etc., to a pot of earth, (and) (4) like the (change of) milk. (1626-1627)

टीका—इह प्रथमगाथोपन्यस्तहेतुचतुष्टयस्य द्वितीयगाथायां यथा-संगम्यं चत्वारो दृष्टान्ता द्रष्टव्याः । तत्र मूर्तं कर्म तत्संबन्धे सुखादिसंविचेः, इह यत्संबन्धे सुखादि संवेद्यते तद् मूर्तं दृष्टम्, यथाऽऽनाद्याहारः, यच्चा मूर्तं न तत्संबन्धे सुखादिसंविदस्ति, यथाऽऽकाशसंबन्धे, संवेद्यते च तत्संबन्धे सुखादि, तस्मात् मूर्तं कर्मेति । तथा, यत्संबन्धे वेदनोद्भवो भवति तद् मूर्तं दृष्टम्, यथाऽनलोभिः, भवति च कर्मसंबन्धे वेदनोद्भवः तस्मात् तद् मूर्त-

§ Thus '*Sambandhē*' is to be construed with both *sukha-samvitti* and *vēyaṇubbhavā*.

मिति । तथा, मृतं कर्म, आत्मनो ज्ञानादीनां च तद्धर्माणां व्यतिरिक्तत्वे सति बाह्येन स्रक्-चन्दना-ऽङ्गनादिना बलस्योपचयस्याधीयमानत्वात्, यथा स्नेहाद्याहितबलो घटः, इह यस्यानात्म-विज्ञानादेः सतो बाह्येन वस्तुना बलमाधीयते तद् मृतं दृष्टम्, यथा स्नेहादिनाऽऽधीयमानबलो घटः, आधीयते च बाह्यमिध्यात्वादिहेतुभूतवस्तुभिः कर्मण उपचयलक्षणं बलम्, तस्मात् तद् मृतमिति । तथा, मृतं कर्म, आत्मादिव्यतिरिक्तत्वे सति परिणामित्वात्, क्षीरमिवेति । एवमादीनि हेतुदाहरणानि कर्मणो रूपित्व-गमकानीति ॥ ७८-७९ ॥ (१६२६-२७)

D. C.—The four illustrations stated in the second verse, should be respectively taken as those of the four arguments presented in the first verse viz.:—The *karman* has a physical form (*mūrtam*), because of the experience of pleasure etc. when one is united with that *karman*; in this world that in association with which the pleasure etc. are experienced, is found to be something having a physical form, just as the food one eats etc; and there is no experience of pleasure etc. in association with that which is without a physical shape, just as in connection with the ether.

But in association with that *i. e.* *karman* we do experience pleasure etc., therefore, the *karman* has a physical form. Similarly, that in association with which, a burning sensation arises is found to be something having a physical form, just as in association with the fire, and the rise of a burning sensation, pain occurs when one is in association with the *karman*; therefore, it has a form. Here the author states an objection and its reply:—

अह मयमसिद्धमेयं परिणामात् त्ति सो वि कज्जाओ ।

सिद्धो परिणामो से दहिपरिणामादिव पयस्स ॥ ८० ॥ (१६२८)

Aha mayamasiddhamēyam pariṇāmāu tti so vi kajjāō ।

Siddho pariṇāmo se dahipariṇāmādiva payassa. 80 (1628)

[अथ मतमसिद्धमेतत् परिणामादिति सोऽपि कार्यात् ।

सिद्धः परिणामस्तस्य दधिपरिणामादिव पयसः ॥ ८० ॥ (१६२८)

Atha matamasiddhametat pariṇāmāditi so'pi kāryāt ।

Siddhaḥ pariṇāmastasya dadhipariṇāmādīva payasaḥ. 80 (1628)]

Trans.—80. Again, (the opponent will say) this (*i. e.* *Karmarūpatva*) could not be accomplished by (virtue of) the *hetu* that it undergoes change. (But) even that is due to *Kārya*. Just as the mutability of milk is established by the mutability of curds, its mutability could (also) be established (by that of *Kārya*) (1628)

टीका—अथ 'परिणामित्वात्' इत्यसिद्धोऽर्थं हेतुरिति मतं भवतः ।

एतदप्युक्तम्, यतः सोऽपि परिणामः सिद्धः कर्मणः, 'कञ्जाउ त्ति' कर्मकार्यस्य शरीरादेः परिणामित्वदर्शनादित्यर्थः । इह यस्य कार्यं परिणाम्युपलभ्यते तस्यात्मनोऽपि परिणामित्वं निश्चीयते, यथा दध्नस्तक्रादिभावेन परिणामात् पयसोऽपि परिणामित्वं विज्ञायत एवेति ॥ ८० ॥ (१६२८)

D. C.—Again, you would believe that *Karman* is *asiddha* by reason of its *pariṇāma*. But that is not proper. The *pariṇāmīva* of *Karman* is apprehended from the *pariṇāmīva* of its *Kāryas* like *Śarīra* etc. For, when the effect is mutable, mutability of the action is automatically recognized, just as the mutability of milk is recognized from the *pariṇāma* of its *Kārya viz.*, curds, in the form of butter-milk.

Agnibhūti asks:—

अवभादिविगाराणं जह वेचित्तं विणा वि कम्मेण ।

तह जह संसारीणं हवेज्ज को नाम तो दोसो ? ॥ ८१ ॥ (१६२९)

Abbhādivigārāṇam jaha vēcittam viṇā vi kammēṇa ।

Taha jai saṁsārīṇam havējja ko nāma to doso ? 81 (1629)

[अत्रादिविकाराणां यथा वैचित्त्यं विनापि कर्मणा ।

तथा यदि संसारिणां भवेत् को नाम ततो दोषः ? ॥ ८१ ॥ (१६२९)

Abhrādivikārāṇām yathā vaicitryam vināpi karmanā ।
Tathā yadī saṁsāriṇāṁ bhavēt ko nāma tato doṣaḥ. 81 (1529)]

Trans—81 Just as, a variety of visible changes in the clouds etc. is apprehended even without (the help of) *Karman* in the same way, what harm is there if it is so in the case of *mundane* souls also ? (1629)

टीका—आह—ननु यथाऽभ्रादिविकाराणामन्तरेणापि कर्मवैचित्र्यं दृश्यते, तथा तेनेव प्रकारेण संसारिजीवस्कन्धानामपि सुख-दुःखादिभावेन वैचित्र्यं यदि कर्मविनापि स्यात्, ततः को नाम दोषो भवेत् ?—न कोऽपीत्यर्थः ॥ ८१ ॥ (१६२९)

D. C.—A variety of visible changes in the clouds is apprehended even in the absence of *Karman*. In the same way, in the case of *mundane* souls also, there would be no harm if we believe that a variety of *vikāras* like *sukha*, *duḥkha* etc. exists without the help of *Karman*.

The Acārya replies :—

कम्मम्मि व को भेओ जह षड्झक्खंधचित्तया सिद्धा ।
तह कम्मपोग्गलाण वि विचित्तया जीवसहियाणं ॥८२॥ (१६३०)

Kammammi va ko bhēḍo jaha ṣaḍḍhakkhandhacittayā siddhā ।
Taha kammapoggalāṇa vi vicittayā jīvasahiyāṇam. 82 (1630)

[कर्मणि वा को भेदो यथा बाह्यस्कन्धचित्रता सिद्धा ।

तथा कर्मपुद्गलानामपि विचित्रता जीवसहितानाम् ॥ ८२ ॥ (१६३०)

Karmaṇi vā ko bhēdo yathā bāhyaskandhacitratā siddhā ।
Tathā karmapudgalānāmapi vicitratā jīvasahitānām. 82 (1630)]

Trans. 82 (Then) what difference (would it make) even in the case of *Karman* ? Just as, the variegation of eternal objects is proved, variegation of the *Karmapudgalas* could also be proved. (1630)

टीका—यद्यत्रविकाराणां गन्धर्वनगरेन्द्रघनुरादीनां गृह-देवकुल-प्राकार-तरु-कृष्ण-नील-रक्तादिभावेन वैचित्र्यमिष्यते सौम्य ।। वाशब्दस्यापिशब्दार्थत्वात्, तर्हि कर्मण्यपि को भेदः को विशेषः, येन तत्र वैचित्र्यं नाभ्युपगम्यते ? । ननु हन्त ! यथा सकललोकप्रत्यक्षाणाममीषां गन्धर्वपुर-शक्र-कोदण्डादीनां बाह्यस्कन्धानां विचित्रता भवतोऽपि सिद्धा, तथा तेनैव प्रकारेणान्तराणामपि कर्मस्कन्धानां पुद्गलमयत्वे समानेऽपि जीवसहितत्वस्य विशेषतः वैचित्र्यकारणसद्भावेऽपि सुख-दुःखादिजनकरूपतया विचित्रता किमिति नेष्यते ? । यदि बाह्यादयो बाह्यपुद्गला नानारूपतया परिणमन्ति, तर्हि जीवैः परिगृहीताः सुतरां ते तथा परिणस्यन्तीति भावः ॥८२॥ (१६३०)

D. C.—O Saumya ! If forms such as a house, a temple, a wall, black, green, red etc. are believed as the variety of visible changes like a gandharva city or a rain-bow in the sky, what harm is there if the same kind of variety is accepted in the case of Karma also? Variegation of objects having external forms is admissible to you. Now, the internal Karma-skandhas consist of the same substance as the bāhya skandhas; and on the top of that, they are alive. Moreover, as they produce sukha, dukkha etc. as their vikāras there is all the more reason to admit vaicitrya of the Karma-pudgalas. Thus when various transformations in the case of lifeless bāhya pudgalas are admitted, they are all the more acceptable in the case of Karma-pudgalas which are surrounded by the cētana jīvas.

यज्ज्ञाण चित्तया जइ पडिवज्जा कम्मणो विसेसेण ।

जीवाणुगयस्स मया भत्तीण व सिप्पिनत्थाणं ॥ ८३ ॥ (१६३१)

Bajjhāṇa cīttayā jai padivannā kammaṇo visēsēṇa ।

Jīvāṇugayassa mayā bhattīṇa va sippinatthāṇam. 83 (1631)

[बाह्यानां चित्रता यदि प्रतिपन्ना कर्मणो विशेषेण ।

जीवानुगतस्य मता भक्तीनामिव शिल्पिन्यस्तानाम् ॥८३॥ (१६३१)

Bāhyānām citratā yadi pratipannā karmaṇo viśēṣeṇa ।

Jīvānugatasya matā bhaktīnāmiva śilpīnyastānām. 83 (1631)]

Trans.—83 If variety (in the case) of external (objects) is established, variety (in the case) of *Karman* which is surrounded by soul should (all the more) be accepted (as positive) like the variety of forms laid down in a piece of art. (1631)

टीका—यदि हि जीवापरिगृहीतानामपि बाह्यानामभ्रादिपुद्गलानां नानाकारपरिणतिरूपा चित्रता त्वया प्रतिपन्ना, तर्हि जीवानुगतानां कर्म-पुद्गलानां विशेषत एवास्माकं भवतश्च सा सम्मता भविष्यति, भक्तयो विच्छिद्यस्तासामिव चित्रादिषु शिल्पिन्यस्तानाम्। अयमभिप्रायः—चित्रकरादिशिल्पिजीवपरिगृहीतानां चित्र-लेप्य-काष्ठकर्मानुगतपुद्गलानां या परिणामचित्रता सा विसृष्टापरिणतेन्द्रधनुरादिपुद्गलपरिणामचित्रतायाः सकाशाद् विशिष्टैवेति प्रत्यक्षतः एव दृश्यते। अतो जीवपरिगृहीतत्वेन कर्म-पुद्गलानामपि सुखदुःखादिवैचित्र्यजननरूपा विशिष्टतरा परिणामचित्रता कथं न स्यात्? इति ॥ ८३ ॥ (१६३१)

D. C.—Now that you have accepted *citraṭā* in the form of manifold transformations in the case of *bāhya-pudgalas* like *abhira* etc. which are not surrounded by *jīva*, you shall have to accept the same in the case of *Karma-pudgala* also as they have already been surrounded by *jīvas*.

Again, the *citraṭā* of forms drawn by an artist in painting, sculpturing, carpentry etc. is peculiarly distinct from the *citraṭā* of the manifold *vikāras* of *bāhya-pudgalas* like rain-bow etc., while in the case of *Karma-pudgalas* also, the *pariṇāmacitraṭā* is peculiarly distinct from the other two varieties, firstly, because it gives rise to alterations like *sukha*, *duḥkha* etc., and secondly, because it is aided by *jīva*.

Again, the opponent asks:—

तो जह तणुमेत्तं चिय हवेज्ज का कम्मकप्पणा नाम ? ।

कम्मं पि नणु तणु चिय सण्हयरब्भन्तरा नवरं ॥८४॥ (१६३२)

To jai taṇumēttam ciya haṇḍja kā kammakappaṇā nāma ? ।

Kammam pi naṇu taṇu coiya saṇhaya rabbbhantara navaram. 84(1632)

[ततो यदि तनुमात्रमेव भवेत् का कर्मकल्पना नाम ? ।

कर्मापि ननु तनुरेव सूक्ष्मतराम्यन्तरा नवरम् ॥८४॥ (१६३२)

Tato yadi tanumātramēva bhavēt kā karma-kalpanā nāma ? ।

Karmāpi nanu tanurēva sūksmatarābhyantarā navaram. 84 (1632)]

Trans.—84 Now, if *Karman* is itself the body, why should *Karman* be assumed at all? That is not proper. In fact *Karman* is also a body though subtle and interior to a great extent. (1632)

टीका—एवं मन्यते परः—यद्यभ्रादिविकाराणामिव कर्मपुद्गलानां विचित्र-परिणतिरभ्युपगम्यते । ततो बाह्यं सकलजनप्रत्यक्षं तनुमात्रमेवेदं सुरूप-कुरूप-सुख-दुःखादिभावैः स्वभावत एवाभ्रादिविकारवद् विचित्ररूपतया परिणमति, इत्येतदेवास्तु, का नाम पुनस्तद्वैचित्र्यहेतुभूतस्यान्तर्गटकल्पस्य कर्मणः परिकल्पना, स्वभावादेव सर्वस्यापि पुद्गलपरिणामवैचित्र्यस्य सिद्धत्वाद् ? इति । भगवानाह—“कम्मं पीत्यादि” । अयमभिप्रायः—यद्यभ्रादिविकाराणामिव तनोर्वैचित्र्यमभ्युपगम्यते, तर्हि ननु कर्मापि तनुरेव, कर्मण-शरीरमेवेत्यर्थः, केवलं सूक्ष्मतरा, अतिन्द्रियत्वाद् ; अम्यन्तरा च, जीवेन सहाविसंश्लिष्टत्वाद् । ततश्च यथाऽभ्रादिविकारवद् बाह्यस्थूतनोर्वैचित्र्यमभ्युपगम्यते, तथा कर्मतनोरपि तत्किं नाभ्युपगम्यते ? इति भावः ॥८४॥ (१६३२)

D. C.—The opponent—Now that *Karma-pudgalas* have been accepted as having variegated transformations like various visible changes in clouds etc, this body also, which is *pratyakṣa* to all, can undergo a number of alterations by virtue of its *svabhāva* in the form of *surūpa*, *karūpa*, *sukha*, *duḥkha* etc. And hence, it is not at all necessary to assume an intervening agent like *Karman* for the production of *śarīra* etc. For, a variety of visible changes in the case of all *pudgalas* is accomplished by its very *svabhāva*.

The Ācārya—Because we take the *vaicitrya* of *tanu* as being similar to that of various *vikāras* in *abhra* etc., the *Karman* should also be taken as *tanu*. This *Kārmaṇa* body

is very subtle as it is beyond the cognizance of senses and it is of an interior nature, because it is so closely connected with *jīva*. So, *vicitratā* in the case of a *Kārmaṇa śarīra* should be recognized, just as variegation of an external gross object is apprehended as that of *vikāras* of the clouds etc.

Again, the author states an objection and its reply :—

को दीप विना दोषो धूलौ सव्वहा विप्पमुक्कस्स ।
देहग्रहणाभावो तउ य संसारवोच्छिच्छी ॥८५॥ (१६३३)

Ko tīḥ vipā doṣo thūlāḥ savvahā vippamukkassa ।

• Dēhggabaṇābhāvo tau ya saṁsāravocchittī. 85 (1633).

[कस्तया विना दोषः स्थूलया सर्वथा विप्रमुक्तस्य ।
देहग्रहणमावस्ततश्च संसारव्यवच्छिन्तिः ॥ ८५ ॥ (१६३३)

Kastayā vinā doṣaḥ sthūlaya sarvathā vipramuktasya ।

Dāhagrahaṇābhāvastataśca saṁsāravavyavacchittib. 85 (1633)]

Trans.—85 (The opponent will say—) What harm is there in (believing) its absence ? (The reply is—) It is impossible for (the soul) liberated from a gross body to enter a (new) body in that case; and ultimately a (complete) break-off of the *mundane* world (will follow). (1633)

टीका—प्रेरकः प्राह—ननु बाह्यायाः स्फुरत्स्वा वैचित्र्यं प्रत्यक्षदृष्टत्वादेवा-
भ्रादिविकारवदभ्युपगच्छामः । अन्तरङ्गायास्तु कर्मरूपायाः सूक्ष्मतनो वैचित्र्यं
कथमिच्छामः, तस्याः सर्वथाऽप्रत्यक्षत्वात् ? । अथ तदनभ्युपगमे दोषः कोऽ-
प्यापतति, ततोऽर्थापत्तरेव तद्विचित्रताऽभ्युपगन्तव्या, तर्हि निवेद्यतां कस्तया
विना दोषोऽनुपप्यते ? । आचार्यः प्राह—मरणकाले स्थूलया दृश्यमानतन्वा
सर्वथा विप्रमुक्तस्य जन्तोर्भवान्तरगतस्थूलतनुग्रहणनिबन्धनभूतां सूक्ष्मकर्म-
तनुमन्तरेणाग्रेतनदेहग्रहणाभावलक्षणो दोषः समापद्यते । न हि निष्कारणमेव
शरीरान्तरग्रहणं युज्यते । ततश्च देहान्तरग्रहणानुपपत्तेर्मरणानन्तरं सर्वस्याप्य-
शरीरत्वादयत्नेनैव संसारव्यवच्छिन्तिः स्यात् ॥८५॥ (१६३३)

D. C.—The opponent—We recognize the variety of *sthūla-śarīra* by virtue of its being *pratyakṣa*. But we cannot apprehend the variety of a *sūkṣma śarīra* as it is absolutely *a-pratyakṣa* (imperceptible). Hence, if we do not accept the *sūkṣma-śarīra* at all, will you kindly tell me what difficulty would arise ?

Acārya—If the *sūkṣma Kārmana śarīra* is not accepted, in its absence, the soul when liberated from the *sthūla-śarīra* after death, will not be able to enter the new body at the next birth. For, this *Kārmana śarīra* is the only agency through which a new body could be attained in the next birth. So, in case this *sūkṣma kārmana śarīra* is not accepted, *jīva* will not enter a new body after death, and ultimately the whole of the *mundane* world will become disjuncted in absence of effort on the part of *jīvas*.

And even if it were so, what would happen ?

सर्वविमोक्षवावर्त्ती निष्कारणञ्च सर्वसंसारो ।

भवमुक्ताणं च पुनो संसारणमञ्जो अणास्ताञ्जो ॥८६॥ (१६३४)

Sarvavimokkhāvattī nikkāraṇaṇ vva savvasamsāro :

Bhavamukkāṇam va puṇo samsaraṇamaṇo anāsāṇo 86 (1634)

[सर्वविमोक्षापत्तिनिष्कारणको वा सर्वसंसारः ।

भवमुक्तानां वा पुनः संसारणमतोऽनास्ताः ॥८६॥ (१६३४)

Sarvavimokṣāpattir-niskāraṇako vā sarvasamsārah ।

Bhavamuktāṇam vā punaḥ samsarananīto'nāśvāsah. 86 (1634)]

Trans.—86 (In that case) all will attain *Mokṣa*; the whole of *mundane* world would become useless, those who are exempted from existence, will have birth, and re-birth; and there will be no consolation for *Mokṣa* even (1634)

टीका—ततः संसारव्यवच्छेदानन्तरं सर्वस्यापि जीवराशेर्मोक्षापत्तिर्भवेत् । अथाशरीरस्यापि संसारपर्यटनम्, तर्हि निष्कारण एव सर्वस्यापि संसारः स्यात्, भवमुक्तानां च सिद्धानामित्यं पुनरप्यकस्माद् निष्कारण एव

संसारपातः स्यात् । तथैव च तत्र संसरणम् । तत्र मोक्षेऽप्यनावास इति
॥८६॥ (१६३४)

D. C.—In that case there is disjunction of the entire *mundane* world; all the living beings will attain *mokṣa*. Again those that are bodiless will also wander in the world along with others that have bodies; the *mundane* world will become *niskāraṇa* or good-for-nothing. Moreover, *Siddhas* that are exempted from existence will also have to fall back into *samsāra* and hence into the cycle of birth and re-birth. Ultimately there will be no consolation even in *mokṣa*. Thus, along with disjunction of the entire *mundane* world, all the above-stated difficulties will arise, if *Karman* is not admitted as the cause of variety.

Again the opponent asks :—

मुत्तस्सामुत्तिमया जीवेण कं हवेज्ज संबधो ? ।

सोम्म ! घटस्स व्व नभसा जह वा दव्वस्स किरियाए ॥८७॥ (१६३५)

Muttassāmuttimayā jīvèṇa kaṇaṃ havèjja sambandho ? ।

Somma ! ghaḍassa vva nabhasā jaha vā dāvassa kiriyāe. 87(1635)

[मूर्तस्यामूर्तिमता जीवेन कथं भवत् संबन्धः ? ।

सौम्य ! घटस्येव नभसा यथा वा द्रव्यस्य क्रियाया ॥८७॥ (१६३५)

Mūrtasyāmūrtimatā jīvèṇa katham bhavèṭ sambandhaḥ ? ।

Saumya ! ghaṭasyēva nabhasā yathā vā dravyasya kriyayā. 87(1635)]

Trans.—87 “How can the corporeal (*Karman*) be related to the incorporeal *Jīva* ?” (The *Acārya* replies :—) O *Saumya* ! (Their relation is) like the relation of *ghaṭa* with sky or like that of substance (*dravya*) with action (*kriyā*). (1635)

टीका—ननु मूर्तं कमेति प्राग् भवद्भिः समर्थितम् । तस्य च मूर्तस्य कर्मणोऽमूर्तेन जीवेन सह कथं संयोगलक्षः समवायलक्षणो वा संबन्धः

स्यात् ? । अतः कर्मसिद्धावप्येतदपरमेव रन्ध्रं पश्यामः । भगवानाह—सौम्य ! यथा मूर्तस्य घटस्यामूर्तेन नमसा संयोगलक्षणः संबन्धस्तथाऽत्रापि जीव-कर्मणोः । यथा वा द्रव्यास्याङ्गुलयादेः क्रिययाऽऽङ्कुञ्चनादिकया सह समवा-यलक्षणः संबन्धः, तथाऽत्रापि जीव-कर्मणोरयमिति ॥ ८७ ॥ (१६३५)

D. C.—Agnibhūti—You have already asserted that *Karman* is *mūrta*. Now, how could this *mūrta Karman* be connected with the *amūrta jīva* either by means of the *samavāya* relation or even by *Samyoga* ? This is one more difficulty in the way of the accomplishment of *Karman*.

The *Acārya*—O blessed one ! just as, a *mūrta ghaṭa* is connected with the *amūrta ākāśa* by means of *samyoga*, and an object like finger is connected with *kriyā* like contraction by means of the *samavāya* relation, so, here also, *Karman* is connected with *jīva*.

The relation of *jīva* with *Karman* is proved in another way :—

अहवा पच्चक्खं चिय जीवोवनिबन्धणं जह् सरीरं ।

चिट्ठइ कम्मयमेवं भवन्तरे जीवसंजुत्तं ॥ ८८ ॥ (१६३६)

Ahavā paccakkham ciya jīvovanibandhaṇam jaha sarīram ।

Ciṭṭhai kammayamēvaṁ bhavāntarē jīvasanjuttam. (1636)

[अथवा प्रत्यक्षमेव जीवोपनिबन्धनं यथा शरीरम्

तिष्ठति कर्मणमेवं भवान्तरे जीवसंयुक्तम् ॥ ८८ ॥ (१६३६)

Athavā pratyakṣamēva jīvopanibandhanam yathā śarīram ।

Tiṣṭhati kārmaṇamēvaṁ bhavāntarē jīvasamyuktam. 88 (1636)]

Trans.—88 Or, just as the (coarse) body, being perceptible (to the senses), is connected with the soul (in this world), the *Kārmaṇa* body is connected with the soul in the next world. (1636).

टीका-अथवा, यथेदं बाह्यं स्थूलशरीरं जीवोपनिबन्धनं जीवेन सह संबद्धं प्रत्यक्षोपलभ्यमानमेव तिष्ठति सर्वत्र चेष्टते, एवं भवान्तरं गच्छता जीवेन सह संयुक्तं कार्मणशरीरं प्रतिपद्यस्व । अथ ब्रूये-धर्माऽधर्मनिमित्तं जीवसंबद्धं बाह्यं शरीरं प्रवर्तते, तर्हि पृच्छामो भवन्तम्-तावपि धर्मा-धर्मौ मूर्तौ वा भवेताम्, अमूर्तौ वा ? । यदि मूर्तौ, तर्हि तयोरप्यमूर्तेनात्मना सह कथं संबन्धः ? । अथ तयोस्तेन सहासौ कथमपि भवति, तर्हि कर्मणोऽपि तेन सार्धमयं कस्माद् न स्यात् ? । अथामूर्तौ धर्माऽधर्मौ, तर्हि बाह्यमूर्तस्थूल-शरीरेण सह तयोः संबन्धः कथं स्यात्, मूर्ताऽमूर्तयोर्भवदभिप्रायेण संबन्धा-योगात् ? । न चासंयद्वयोस्तयोर्बाह्यशरीरचेष्टानिमित्तत्वमुपपद्यते, अतिमसद्भाद् । अथ मूर्तयोरपि तयोर्बाह्यशरीरेण मूर्तेण सहेष्यते संबन्धः, तर्हि जीव-कर्मणो-स्तत्सद्भावे कः प्रश्नः ? इति ॥ ८८ ॥ (१५३६)

D. C.—This *sthūla śarīra*, as it is *pratyakṣa* and connected with *jīva*, moves its limbs here and there, in this world, while the *Kārmāṇa śarīra* is connected with *jīva* in the next world.

Here again, if you think that it is the *sthūla śarīra*—with *dharma* and *adharma* as its *nimittas*—that exhibits all movements when connected with *jīva*, I would ask you to consider whether *dharma* and *adharma* are *mūrta* or *amūrta*.

In the first case, if you take *dharma* and *adharma* to be *mūrta*, how could they be related to *ātman* which is *amūrta* ? But, if their relation to *ātman* is, anyhow, approved by you, why should you not approve of their relation to *Karman* also ? Secondly, if you believe that *dharma* and *adharma* are *amūrta* they could not have any relation with the *bāhya* and *sthūla* body which is *mūrta*. For, according to you, connection between *mūrta* and *amūrta* is improper. Thus, if *dharma* and *adharma* become the *nimitta kāraṇas* of all the gestures of body even though there is no mutual relation between them, the fault of *alipsaṅga* would arise. Moreover, if these *amūrta dharma* and *adharma* have been believed as being connected with the external *mūrta śarīra*, what objection would there be to assume a similar relation between *jīva* and *Karman* ?

Here, there is an objection and its refutation—

मुत्तेणामुत्तिमओ उवघाया-ऽणुग्गहा कहं होज्जा ? ।
जह विण्णाणाईणं मदिरापानोसहाईहि ॥ ८९ ॥ (१६३७)

Muttēṇāmuttīmāḥ uvaghāyā-’ṇuggahā kaham hojjā ?
Jaha viṇṇāṇāīṇam mairāpānosahāīhim. 89 (1637)

[मूर्तेणामूर्तिमत उपघाता-ऽनुग्रहौ कथं भवेताम् ? ।
यथा विज्ञानादीनां मदिरापानौ-पघादिभिः ॥ ८९ ॥ (१६३७)

Mūrtēṇāmūrtimata upaghātā’nugrahau katham bhavētām ? ।
Yathā vijñānādīnān mairāpānau-sadhādibhiḥ. 89 (1637)]

Trans.—89 “ How could the *amūrta* (soul) be supported or damaged by the *mūrta* (*Karman*) ? ” (The answer is—) In the way as *vijñāna* etc. are (damaged or supported) by a drink of wine, medicine etc. (1637)

टीका-ननु मूर्तेन कर्मणाऽमूर्तिमतो जीवस्य कथमाहादपरितापाद्य-
नुग्रहो-पघातौ स्याताम् ? । न ह्यमूर्तस्य नभसो मूर्तेर्मलयजज्वलनज्वाला-
दिभिस्तौ युज्येते इति भावः । अत्रोत्तरमाह—‘ जह विण्णाणाईणमित्यादि ’
यथाऽमूर्तानामपि विज्ञान-विविदिषा-धृति-स्मृत्यादिजीवधर्माणां मूर्तेरपि
मदिरापान-हृत्पूर-विष-पिपीलिकादिभिर्भक्षितैरुपघातः क्रियते, पयः-शर्करा-
घृतपूर्णमेपजादिभिस्त्वनुग्रह इत्येवमिहापीति । एतच्च जीवस्यामूर्तत्वमभ्युप-
गम्योक्तम् ॥ ८९ ॥ (१६३७)

D. C.—*Agnibhūti*—In fact, the *amūrta ātman* cannot feel joy or sorrow as an *anugraha* (favour) or *upaghiāta* (offense) by virtue of a *mūrta Karman*, just as the *amūrta ākāśa* is neither supported nor damaged by the *mūrta* sandalwood or fire-flame.

Ācārya—Desire for discussion of *vijñāna*, moral courage, remembrance etc., are the *amūrta* qualities of soul. These qualities are weakened by taking wine, poison, ants, white thornapple etc.† and, are nourished by taking the *mūrta* drugs which contain

† Popularly known as *dhaturā* in Western India.

milk, *ghee*, sugar-candy etc. So, the *amūrta jīva* is also nourished or weakened by the *mūrta Karman*.

अहवा नेगंतोऽयं संसारी सब्बहा अमुत्तो त्ति ।

जमणार्हकम्मसंतहपरिणामवन्नरूवो सो ॥ ९० ॥ (१६३८)

Ahavaṁ nēganto'yam saṁsārī savvahā amutto tti ।

Jamaṇāṛkammaśantaipariṇāmaṁvannarūvo so. 90 (1638)

[अथवा नैकान्तोऽयं संसारी सर्वथाऽमूर्त इति ।

यदनादिकर्मसन्ततिपरिणामापन्नरूपः सः ॥ ९० ॥ (१६३८)

Athavaṁ naikānto'yam saṁsārī sarvathā'mūrta iti ।

Yadanādīkarmasantaṭipariṇāmaṁpannarūpah sah. 90 (1638)]

Trans.—90 Or, this *mundane* soul is not entirely '*amūrta* in the extreme. For, it has attained an alteration in the continuous range of *Karman*, which has no beginning. (1638)

टीका—अथवा, नायमेकान्तो यदुत—संसारी जीवः सर्वथाऽमूर्त इति । कुतः ? । यद् यस्मादनादिकर्मसन्ततिपरिणामापन्नं बह्वयः पिण्डन्यायेना-नादिकर्मसंतानपरिणतिस्वरूपतां प्राप्तं रूपं यस्य स तथा । ततश्च मूर्तकर्मणः कथञ्चिदनन्यत्वाद् मूर्तोऽपि कथञ्चिज्जीवः । इति मूर्तेन कर्मणा भवत एव तस्मानुग्रहो-पघातौ, नभसस्त्वमूर्तत्वात्, अचेतनत्वाच्च तौ न भवत एवेति ॥ ९० ॥ (१६३८)

D. C.—Or, this *saṁsāri jīva* is also not wholly *amūrta* because it is assumed as an alteration distinct from the expanse of *Karman*. *Ātman* is attached to *Karman* as *agni* is attached to an iron-rod. Now, since *Karman* is *mūrta* and *ātman* is similar to *Karman* to a certain extent, the *ātman* is also *mūrta* to a certain extent even though it is *amūrta* by its nature. Consequently, the *amūrta* and lustrous *jīva* feels *anugraha* or *upaghāta* by virtue of a *mūrta Karman* while *ākāśa* being *amūrta* and *acētana* feels neither *anugraha* nor *upaghāta*.

Then, how is the *Karma-santana* born ? The reply is —

सन्तानोऽणाई उ परोप्परं हेउहेउभावाओ ।

देहस्स य कम्मस्स य गोयम । वीयं-कुराणं च ॥९१॥ (१६३९)

Santāno'ṇai u paropparam hēuhēubbhāvaō ।

Dēhassa ya kammassa ya Goyama । bīyam-kuraṇam va 91 (1639)

[सन्तानोऽनादिस्तु परस्परं हेतुहेतुभावात् ।

देहस्य च कर्मणश्च गौतम ! बीजा-ङ्कुरयोरिव ॥ ९१ ॥ (१६३९)

Santāno'nadistu paraṣparam hētuḥētubhāvat ।

Dēhasya ca karmanasca Gautama । bījankurayoriva 91 (1639)]

Trans —91 And, O *Gautama* ! as *Karman* and body are mutually related as the causes of each other like the seed and sprout, the continuous range of *Karman* will have no beginning (1639)

टीका-अनादिः कर्मणः सन्तान इति प्रतिज्ञा । देहकर्मणोः परस्परं हेतुहेतुमद्भावादिति हेतुः । बीजा-ङ्कुरयोरिवेति दृष्टान्तः । यथा बीजेनाङ्कुरो जन्यते, अङ्कुरादपि क्रमेण बीजमुपजायते, एवं देहेन कर्म जन्यते, कर्मणा तु देह इत्येवं पुनः पुनरपि परस्परमनादिकालीनहेतुहेतुमद्भावादित्यर्थः । इह ययोरन्योऽन्य हेतुहेतुमद्भावस्तयोरनादिः सन्तानः, यथा बीजा-ङ्कुर-पितृपुत्रादीनाम्, तथा च देह-कर्मणोः, ततोऽनादिः कर्मसन्तान इति ॥ ९१ ॥ (१६३९)

D C—The expanse of *Karman* has no beginning, as *dēha* and *Karman* are related to each other as *hētu* and *hētumat*. Just as, a sprout is born of seed, and the seed, in turn, is produced from the sprout, in the same way, *Karman* is also produced from *dēha*, and *dēha*, in turn, is born of *Karman*. Thus *dēha* and *Karman*, are related as the causes of each other like *bīja* and *ankura*. So, just as the continuous range of *bīja* and *ankura* or *pitā* and *putra* is *anadi*, that of *dēha* and *Karman*, should also be *anadi*.

Karman can be established by means of *Vēda-vacana* also—

कम्मे चासइ गोयम ! जमग्निहोत्ताइ सग्गकामस्स ।

वेयविहिपं विहण्णइ दाणाइफलं च लोयम्मि ॥९२॥ (१६४०)

Kammē cāsai Goyama ! jamaggihoṭṭāi sagga-kāmaṣṣa !

Vēyaribhiyam vihaṇṇai dāṇaiphalam ca loyammi. 92 (1640)

[कर्मणि चासति गौतम ! यदग्निहोत्रादि स्वर्गकामस्य ।

वेदविहितं विहन्यते दानादिफलं च लोके ॥ ९२ ॥ (१६४०)

Karmaṇi cāsati Gautama ! yadagnihotrādi svargakāmaṣṣya !

Vēda-rihitam rihanyatē dānādi-phalam ca loka. 92 (1640)]

Trans.—92 If, *O Gautama* ! the existence of *Karman* is denied, rites like the performance of Sacred-fire for a person aspiring for Salvation, and the reward of munificence etc. in this world prescribed by the *Vēda*, would, be refuted. (1640).

टीका—कर्मणि चासति गौतम ! अग्निहोत्रादिना स्वर्गकामस्य वेदविहितं यत् किमपि स्वर्गादिफलं तद् विहन्यते, स्वर्गादेः शुभकर्महेतुत्वात्, तस्य च भवताऽनभ्युपगमात् । लोके च यद् दानादिक्रियाणां फलं स्वर्गादिकं प्रसिद्धं तदपि विहन्यते । अयुक्तं चेदम्, “ किरियाफळभावाओ दाणाईणं फलं किस्सीए व्व ” इत्यादिना प्रतिविहितत्वादिति ॥ ९२ ॥ (१६४०)

D. C.—If, *O Gautama* ! the existence of *Karman* is denied, the commandment of *Vēdas* that a person desiring to attain Salvation can do so by performing *agnihotra* etc. would be null and void. Again, the wellknown *phalas* like *svarga* etc. prescribed for actions like *dāna* etc. would also be refuted, if you don't believe in *Karman*. But that is not proper, as it is opposed by “ *Kiriya-phala bhāvāo dānāṇaṃ phalam kiṣṣe vat* ” etc. Hence you shall have to accept *Karman* with its *anādi sanfāna*.

On the non-apprehension of *Karman*, if *Īsvara* etc. were taken to be the creators of the manifold variations in the world, a number of difficulties would arise,

कम्मणिच्छंतो वा सुद्धं चिय जीवमीसराहं वा ।

मण्णसि देहाईणं जं कत्तारं न सो जुत्तो ॥ ९३ ॥ (१६४१)

उवगरणाभावाओ निचेट्ठा-ऽमुत्तयाइओ वा वि ।

ईसरदेहारंमे वि तुल्लया वाऽणवत्था वा ॥ ९४ ॥ (१६४२)

Kammamaṇicchanto vā suddham oiya jīvamīsarāim vā ।

Maṇṇasi dēhāīṇam jaṁ kattāram na so jutto. 93 (1641)

Uvagaraṇābhāvāo niccēṭṭhā'muttayāiō vā vi ।

Īsaradēhārambhē vi tullayā vā'ṇavattā vā. 94 (1642)

[कर्मानिच्छन् वा शुद्धमेव जीवमीश्वरादि वा ।

मन्यसे देहादीनां यं कर्तारं न स युक्तः ॥ ९३ ॥ (१६४१)

उपकरणाभावाद् निश्चेष्टा-ऽमूर्ततादितो वापि ।

ईश्वरदेहारम्भेऽपि तुल्यता वाऽणवस्था वा ॥ ९४ ॥ (१६४२)

Karmānicchan vā suddhamēva jīvamīśvarādīni vā ।

Manyasē dēhādīnām yaṁ kartāram na sa yuktah. 93 (1641)]

Upakaraṇābhāvād niścēṣṭā-'mūrtatādīto vāpi ।

Īśvaradēhārambhē'pi tulyatā vā'ṇavasthā vā. 94 (1642)]

Trans.—93-94 Or, denying (the existence of) *Karman*, you might presume *jīva* itself—pure and simple—or *Īsvara* etc., to be the creator of (the objects like) *dēha* etc. But that is not so, since *jīva* is void of means (*upakaraṇa*), motion (*cēṣṭā*), and form (*mūrtatā*). Even (in the case of) *dēha* etc. being accomplished by *Īsvara* etc., either the same difficulties would arise or there would be disorder. (1641-1642)

टीका-कर्म वाऽनिच्छन्नग्निभूते गौतम ! यं कर्मरहितत्वात् शुद्धमेव जीवमात्मानमीश्वराव्यक्तकाल-नियति-यदच्छादिकं वा देहादीनां कर्तारं मन्यसे, तत्राप्युच्यते-नासौ शुद्धजीवे-श्वरादिः कर्ता युज्यत इति ॥

टीका-नायमीश्वरजीवादिरकर्मा शरीरादिकार्याण्यारभते, उपकरणा-भावात्, दण्डाद्युपकरणरहितकुलालवत् । न च कर्म विना शरीराधारम्मे जीवा-दीनामन्यदुपकरणं घटते, गर्भाद्यवस्थास्वन्योपकरणासंभवात्, शुक्र-शोणितादि ग्रहणस्योप्यकर्मणोऽनुपपत्तेः । अथवा, अन्यथा प्रयोगः क्रियते-“निच्छेद्वेत्यादि” नाकर्मा शरीराधारभते, निच्छेद्वत्त्वात्, आकाशवत्, तथाऽमूर्तत्वात्, आदि शब्दादशरीरत्वात्, निष्क्रियत्वात्, सर्वगतत्वात्, आकाशवदेव, तथा, एक-त्वात्, एकपरमाणुवदित्यादि । अथोच्यते-शरीरवानीश्वरः, सर्वाण्यपि देहादि-कार्याण्यारभते । नन्वीश्वरदेहधारम्मेऽपि तर्हि तुल्यता पर्यनुयोगस्य, तथाहि-अकर्मा नारभते निजशरीरमीश्वरः, निरुपकरणत्वात्, दण्डादिरहितकुलाल-वदिति । अयान्यः कोऽपीश्वर स्तच्छरीरात्माय प्रवर्तते । ततः सोऽपि शरीरवान्, अशरीरो वा ? । यद्यशरीरः, तर्हि नारभते, निरुपकरणत्वात्, इत्यादि सैव वक्तव्यता । अथ शरीरवान्, तर्हि तच्छरीरात्माय तुल्यता, सोऽप्यकर्मा निज-शरीरं नारभते, निरुपकरणत्वादित्यादि । अथ तच्छरीरमन्यः शरीरवानारभते । अतस्तस्याप्यन्यः, तस्याप्यन्य इत्येवमनवस्था । अनिष्टं च सर्वमेतत् । तस्माद् नेश्वरो देहादीनां कर्ता, किन्तु कर्मसद्वितीयो जीव एव । निष्प्रयोजनश्चेश्वरो देहादीन् कुर्वन्तुन्मत्तकल्प एव स्यात्, सप्रयोजनकर्तृत्वे पुनरनीश्वरत्वप्रसङ्गः । न चानादिशुद्धस्य देहादिकरणेच्छा युज्यते, तस्या रागविकल्परूपत्वात्, इत्याद्यत्र बहुवक्तव्यम्, ग्रन्थगहनताप्रसङ्गात् नोच्यत इति । अनेनैव विधानेन विष्णु-ब्रह्मादयोऽपि प्रत्युक्ता द्रष्टव्या इति ॥ ९३-९४ ॥ (१६४१-१६४२)

D. C.—O Agnibhūti Gautama ! Leaving the Karman aside, it is absolutely improper to accept any one of jīva, īśvara, Kāla (Time), anyakta (Viṣṇu), niyati (Destiny), or yadricchā (self-will) to be the kartā of dēha etc.

It is not possible for jīva and īśvara etc., to accomplish Kāryas such as śarīra etc., without the help of Karman. jīva

cannot accomplish objects like *śarīra* on account of the following reasons :—

(1) If *jīva* is presumed to be the *Kartā* of *śarīra* etc., it must have some means to produce them. Just as a potter cannot produce a *ghaṭa* without the help of an *upakaraṇa* like *daṇḍa*, so also, *jīva* cannot accomplish *Kāryas* like *śarīra* in absence of an *upakaraṇa*. Now, *jīva* is not supposed to have any other *upakaraṇa* except *Karman* in producing *śarīra* etc. For, no other *upakaraṇa* except *Karman* can exist in the state of embryo etc.

(2) In the process of accomplishment of *Kāryas* like *śarīra*, *jīva* would not be able to suck up semen, blood etc., without the help of *Karman*.

(3) *Jīva* cannot accomplish *śarīra* etc., on account of its inactive, incorporeal, and all-pervading nature like *ākāśa*.

Again, it is useless to believe that *śarīravān* *Īśvara* produces each and every object such as *dēha* etc. Because the above-mentioned difficulties are bound to arise in that case also. In absence of an *upakaraṇa*, *Īśvara* like a potter without a *daṇḍa*, is not supposed to create his own body. Now here, if it is assumed that a second *Īśvara* creates the body of this *Īśvara*, consider whether that *Īśvara* has a body or not. If he has no body it is clear from what has already been discussed that he cannot create *śarīra* in absence of an *upakaraṇa*. But if it is said that a third *Īśvara* having a body creates the body of this *Īśvara*, a fourth *Īśvara* shall have to be supposed to create the body of the third one, and a fifth *Īśvara* to create that of the fourth one, and so on, until ultimately it results in an *anavasthā* which is not at all desirable.

Thus it is clear that *Īśvara* is not the creator of *śarīra* etc. But in spite of that if it is believed that *Īśvara* creates *śarīra* etc., consider whether he does so with or without any

purpose. If *Īvara* creates body without any purpose he would be taken as frantic, and if he does so with some intention he would lose his *Īvaratva*. For a *siddha* and *anādi ātman* is not expected to cherish desire for creating *dēha* etc., as desire is one of the forms of illusion and so on. A number of such arguments could be advanced in this connection, but for fear of *grantha-vistāra* (extension of the work) they are not stated here. But in line of the arguments stated above, it can also be proved that neither *Brahmā* nor *Viṣṇu* nor any one else, can be taken as the *Kartā* of *śarīra* etc.

Īvara therefore is not acceptable as the creator of *śarīra* etc., from any point of view, but *jīva* accompanied by the *upakaraṇa Karmān*, should alone be accepted as the *kartā* of *śarīra* etc.

अहं सहावं मन्नसि विण्णाणघणाहवेयवुत्ताओ ।

तह बहुदोसं गोयम ! ताणं च पयाणमयमत्थो ॥२५॥ (१६४३)

Ahava sahāvam mannasi viṇṇāṇa ghaṇāi Veyavuttāo !

Taha bahudosam Goyama ! taṇam ca payāṇamayamattho. 95 (1643)

[अथवा स्वभावं मन्यसे विज्ञानघनादिवेदोक्तात् ।

तथा बहुदोषं गौतम ! तेषां च पदानामयमर्थः ॥ ९५ ॥ (१६४३)

Athavā svabhāvam manyasē vijñānaghaṇādiVēdoktāt !

Tathā bahudosam Gautama ! tēsām ca padānāmayamarthah. 95(1643)

Trans.—95 Again, O *Gautama* ! if you think *svabhāvam* (to be the *kartā* of *śarīra* etc.), from the sentences of the *Vēdas* such as "*vijñānaghaṇa*" etc. a number of difficulties will arise. But (*ca*) the real interpretation of those sentences is this.

टीका—अथ "विज्ञानघन एवैतेभ्यो भूतेभ्यः" इत्यादि वेदवचनश्रवणात् स्वभावं देहादीनां कर्तारं मन्यसे, यतः केचिदाहुः—

सर्वहेतुनिराशंसं भावानां जन्म वर्ण्यते ।

स्वभाववादिभिस्ते हि नाहुः स्वमपि कारणम् ॥ १ ॥

राजीवकण्टकादीनां वचिज्यं कः करोति हि ? ।

मयुस्त्वन्द्रिकादिर्वा विचित्रः केन निर्मितः ? ॥ २ ॥

कादाचित्कं यदत्रास्ति निःशेषं तदहेतुकम् ।

यथा कण्टकैरुष्ण्यादि तथा चैते सुखादयः ॥ ३ ॥

तदेतद् यथा त्वं मन्यसे गौतम ! तथाऽभ्युपगम्यमानं बहुदोषमेव; तथाहि — यो देहादीनां कर्ता स्वभावोऽभ्युपगम्यते, स किं वस्तुविशेषो वा, अकारणता वा, वस्तुधर्मो वा, ? इति त्रयी गतिः । तत्र न तावद् वस्तुविशेषः, तद्ग्राहकप्रमाणाभावात् । अप्रमाणकस्याभ्युपगमे कर्मापि किं नाभ्युपगम्यते, तस्यापि त्वदभिप्रेयाणाप्रमाणकत्वात् ? । किञ्च, वस्तुविशेषः स स्वभावो मूर्तो वा स्यात् अमूर्तो वा ? । यदि मूर्तः, तर्हि स्वभाव इति नामान्तरेण कर्मवोक्तं स्यात् । अथामूर्तः, तर्हि नासौ कस्यापि कर्ता, अमूर्तत्वात्, निरुपकरणत्वाच्च, व्योमवदिति । न च मूर्तस्य शरीरादेः कार्यस्यामूर्त कारणमनुरूपम्, आकाशवदिति । अथाकारणता स्वभाव इष्यते, तत्राप्यभिदग्धहे-नन्वेवं सत्यकारणं शरीराद्युत्पद्यत इत्ययमर्थः स्यात्, तथा च सति कारणाभावस्य समानत्वाद् घुगपदेवाशेषदेहोत्पादप्रसङ्गः । अपि च, इत्यमहेतुकमाकस्मिकं शरीराद्युत्पद्यत इत्यभ्युपगतं भवेत् । एतथायुक्तमेव, यतो यदहेतुकमाकस्मिकं न तदादिमत्प्रतिनियताकारम्, यथाऽभ्रादिविकारः, आदिमत्प्रतिनियताकारं च शरीरादि । तस्माद् नाकस्मिकम्, किन्तु कर्महेतुकमेव । प्रतिनियताकारत्वादेव चोपकरणसहितकटुनिर्वर्त्यमेव शरीरादिकं घटादिवदिति गम्यत एव । न च गर्माद्यवस्थासु कर्मणोऽन्यदुपकरणं घटत इत्युक्तमेव । अथ वस्तुनो धर्मः स्वभावोऽभ्युपगम्यते । तथाप्यसौ यद्यात्मधर्मो विज्ञानादिवत्, तर्हि न शरीरादिकारणमसौ, अमूर्तत्वात्, आकाशवत्, इत्यभिहितमेव । अथ मूर्तवस्तुधर्मोऽसौ, तर्हि सिद्धसाध्यता, कर्मणोऽपि पुद्गलास्तिकायपर्यायविशेषत्वेनास्माभिरभ्युपगतत्वादिति ।

अपि च, “ पुरुष एवेदं सर्वम् ” इत्यादिवेदवाक्यश्रवणाद् भवतः

कर्मास्तित्वसंशयः। एषां हि वेदपदानामयमर्थस्तव चेतसि विपरिवर्तते—पुरुष आत्मा, एवकारोऽवधारणे, स च पुरुषातिरिक्तस्य कर्म-प्रकृती-धरादेः सत्ताव्यवच्छेदार्थः, इदं सर्वं—प्रत्यक्षं वर्तमानं चेतनाचेतनस्वरूपम्, “मि” इति वाक्यालङ्कारे, यद् भूतम्-अतीतम्, यच्च भाव्यं-भविष्यद् मुक्तिसंसारवपि स एवेत्यर्थः। उतामृतत्वस्येशान इति। उतशब्दोऽप्यर्थे। अपिशब्दश्च समुचये। अमृतत्वस्य च अमरणभावस्य मोक्षस्येशानः प्रश्रुतिर्यर्थः। यदन्तेनातिरोहतीति। चशब्दस्य लुप्तस्य दर्शनाद् यच्चात्रेण-आहारेण, अतिरोहति-अतिशयेन वृद्धिमुपैति। यदेजति-चलति, पश्चादि। यद् नैजति-न चलति पर्वतादि। यद् दूरे मेर्वादि। यद् अन्तिके-उतशब्दोऽवधारणे, यदन्तिके समीपे तदपि पुरुष एवेत्यर्थः। यदन्तः-मध्ये, अस्य-चेतनाचेतनस्य सर्वस्य; यदेव सर्वस्याप्यस्य बाह्यतः, तत् सर्वं पुरुष एवेति। अतस्तव्यतिरिक्तस्य कर्मणः किल सत्ता दुःश्रद्धेयेति ते मतिः। तथा, “विज्ञानघन एवैतेभ्यो भूतेभ्यः” इत्यादीन्यपि वेदपदानि कर्माभावप्रतिपादकानि मन्यसे त्वम्, अत्राप्येवकारस्य कर्मादिसत्ताव्यवच्छेदपरत्वात्।

तदेवमेतेषां “पुरुष एवेदम्” इत्यादीनां “विज्ञानघन”—आदीनां च वेदपदानां नायमर्थो यो भवतश्चेतसि वर्तते, किन्तु तेषां पदानामयं भावार्थः—“पुरुष एवेदं सर्वम्” इत्यादीनि तावत् पुरुषस्तुतिपराणि जात्यादिमदत्यागहेतोरद्वैतभावनाप्रतिपादकानि च वर्तते, न तु कर्मसत्ताव्यवच्छेदकानि। वेदवाक्यानि हि कानिचिद् विधिवादपराणि, कान्यप्यर्थवादप्रधानानि, अपराणि त्वनुवादपराणि। तत्र “अग्निहोत्रं जुहुयात् स्वर्गकामः” इत्यादीनि निधिवादपराणि। अर्थवादस्तु द्विधा-स्तुत्यर्थवादः, निन्दार्थवादश्च। तत्र “पुरुष एवेदं सर्वम्” इत्यादिकः स्तुत्यर्थवादः तथा तत्र “स सर्वविद् यस्यैषा महिषा भुवि दिव्ये चक्षुषे ह्येष व्योम्नि आत्मासु प्रतिष्ठितस्तमक्षरं वेदयते यस्तु स सर्वज्ञः सर्वविद् सर्वमेवाविवेश” इति; तथा, “एकया पूर्णया हृत्या सर्वान् कामानवाप्नोति” इत्यादिकश्च सर्वोऽपि स्तुत्यर्थवादः। “एकया पूर्णया” इत्यादिनिधिवादोऽपि कस्माद् न भवति? इति चेत्। उच्यते—शेषस्याग्निहोत्राद्यानुष्ठानस्य वैयर्थ्यप्रसङ्गादिति। “एषः चः प्रथमो यज्ञो योऽग्निष्टोमः योऽन्नेनानिष्टाऽन्नेन यजते स गर्तमनुस्यपत” अत्र

पशुमेधादीनां प्रथमकरणं निन्दत इत्ययं निन्दार्थवादः ॥ “ द्वादशमासाः संवत्सरः ” “ अग्निरुष्णः ” “ अग्निर्हिमस्य मेघजम् ” इत्यादीनि तु वेद-वाक्यान्पुनर्वादप्रधानानि, लोकप्रसिद्धस्यैवाथस्यैतेष्वनुवादादिति ।

तस्मात् “ पुरुष एवेदं सर्वम् ” इत्यादीनि वेदपदानि स्तुत्यर्थवाद-प्रधानानि द्रष्टव्यानि । “ विज्ञानघन एवैतेभ्यः ” इत्यत्राप्ययमर्थः— विज्ञानघनाख्यः पुरुष एवायं भूतेभ्योऽर्यान्तरं वर्तते । स च कर्ता, कार्यं च शरीरादिकमिति प्राक् साधितमेव । ततश्च कर्तृकार्याभ्यामर्थान्तरं करणमनुमीयते; तथाहि—यत्र कर्तृ-कार्यभावस्तत्रावश्यंभावि करणम्, यथाऽयस्काराऽयःपिण्डसद्भावे संदंशः यच्चात्रात्मनः शरीरादिकार्यनिवृत्तौ करणभावमापद्यते तत् कर्म इति प्रतिपद्यस्व । अपिच, साक्षादेव कर्मसत्ताप्रतिपादकानि श्रूयन्त एव वेदवाक्यानि, तद्यथा—“ पुण्यः पुण्येन कर्मणा, पापः पापेन कर्मणा ” इत्यादि । तस्मादागमादपि सिद्धं प्रतिपद्यस्व कर्मेति ॥ ९६ ॥ (१६४३)

D. C.—You, too, *O Agnibhūti* ! like others presume *svabhāva* and *svabhāva* only to be the *kartā* of *dēha* etc. on hearing the *Vēdapadas* such as “ *Vijñānaghana evaitebhyo bhūtebhyah* ” etc. It is therefore said by some people that—

Sarvabhūtanirāśamsam bhāvānām janma varṇyatē ।
Svabhāvavādibhistē hi nāhuh svamapi kāraṇam ॥ 1 ॥

Rājīvakantakādinām vaicityam kaḥ karoti hi ? ।
Mayūracandrikādirvā vicitraḥ kēna nīrmitaḥ ॥ 2 ॥

Kādācitkam yadatrāsti nibhēṣaḥ tadahētukam ।
Yathā kṛptakataikāśyādī tathā caitē sukhādayaḥ ॥ 3 ॥

So, Gautamā ! If you also hold the same view., viz., that *svabhāva* is the *kartā* of *dēha* etc., a number of *doṣas* will crop up. In the first instance, consider whether *svabhāva* is (1) a *vastuviśēṣa* (an object in particular) or (2) a-*kaṇaṇa* (causelessness) itself or (3) *vastudharma* (quality of an object).

(1) *Svabhāva* can never be recognized as a *vastuviśēṣa* as there exists no *pramāṇa* (ground of assurance) to prove

that it is a *vastu*. Now here, if you are prepared to accept an *a-pramāṇaka* (unauthorized) *vastu* as the *vastu* itself, you should also accept *Karman* as a *vastu*, for according to you, *Karman* is also *a-pramāṇaka*. Secondly, if that *śābhlāṇa* is *vastuvśēṣa*, is it *mūṛta* or *amūṛta*? If it is *mūṛta*, it is nothing but *Karman* with a synonym of *śābhlāṇa*. If it is *amūṛta* it is not supposed to have any sort of *upakaraṇa* and hence like *ākāśa* it can never be a *karṭā* of any object. Moreover, it is improper to accept an *amūṛta śābhlāṇa* to be the *kāraṇa* of a *mūṛta* *karjā* such as *dēha* etc. So, it is clear that *śābhlāṇa* is not a *vastuvśēṣa* in any case.

2. If *śābhlāṇa* were supposed to be *a-kāraṇatā*, all objects will have to be taken as being produced without cause, and *Kāraṇa* will be absent uniformly at all places, consequently, all objects will have to be supposed to have been produced accidentally all at a time. But it would be absurd to believe like that. For, one that is produced spontaneously without any reason, does never possess, like the *vikāras* of *ablira* etc., a beginning or a definite form. Objects like *śarīra* should never be believed to have been born without cause, because they are produced by means of *Karman*, they are *ādimān* and they possess a definite form—as that of a *ghaṭa*. This shows that such objects are produced by a *karṭā* by means of an *upakaraṇa*, and *Karman* is the only possible *upakaraṇa* in the state of embryo. So, *Karman* ought to be accepted as its real *hetu* and not the *śābhlāṇa*.

3. Now, consider if *śābhlāṇa* can be taken as a *vastu-dharma*. If *śābhlāṇa* is supposed to be the quality of a *vastu* like *ālman* it would be *amūṛta* like *ākāśa* and hence it would not become the cause of *śarīra* etc. But there would be no objection if *śābhlāṇa* were taken to be the quality of a *mūṛta* object. For, in that case, *Karman* will become a *parjāya* of the *śābhlāṇa* of a *mūṛta* object. So, we have no objection in accepting *śābhlāṇa* as a *dharma* of the *mūṛta* object.

Moreover, *O Agnibhūti* ! you entertain doubt as regards *Karman* by hearing sentences such as "*purusa evēdam sarvam*" of the *Vēdas*. According to you, the interpretation of those sentences is as follows:—

"Everything that is animate and inanimate, past and future, movable and immovable, distant and near, interior and exterior everything that is nourished by food, and one who is the lord of *mokṣa*—all this is *purusa* and *purusa* alone. No other object as *Karman* exists as distinct from this *purusa*.

Similarly, according to you, sentences such as "*viśvānaghana*" also establish the non-existence of *Karman*. Because, in both the above-mentioned *padas* you interpret "*eva*" as referring to the non-existence of *Karman*

Your interpretation of the *Vēda-padas* is not correct. Sentences like "*purusa evēdam*" etc. are meant to praise the *ātman* and to establish the *advaita-bhāva* in order to avoid the arrogance of *jāli* etc. but they are not meant to establish the non-existence of *Karman*.

Sentences are generally divided into three kinds:—(1) *Vidhivādapara i. e.*, sentences that are laid down as rules. (2) *Arthavādapara i. e.*, sentences that are laid down as the explanatory remarks and (3) *Anuvādapara i. e.*, sentences that are laid down as explanatory repetitions—" *Agnihotram juhuyāt svargakāmaḥ*" is an example of *vidhivāda*. *Arthavāda* is of two kinds:—(1) *Stuti-arthavāda* and (2) *Nindā arthavāda*. Sentences such as "*purusa evēdam sarvam*" etc., as well as those "*Sa sarvavid yasyaisa mahimā bhuvī viryā brahmōparā hyēsā vyomni ātmāsū pratisthītamakṣaram vedyatē yastu sa sarvajña sarvavit sarvamēravivēśa*" and "*ekayā pūṇyāhūtyā sarvān kāmānavāpnōti*" etc., are also the examples of *stuti-arthavāda*.

Again you may raise a question as to why the sentences like "*ekayā pūṇyā*" etc. be not taken as the illustrations

of *Vidhāda*. But if it illustrates *Vidhāda*, the rest of the *anvāṇas* like *agnihotra* would be of no avail.

In the sentence "*ēṣa raka prathamā yajño yōgīśānāḥ, yōgīnāṁśīśārāṇyēna yajate sa śarīramābhyapadati*" the sacrifice of animals is censured and hence it illustrates the *nāndārtha-rāda*. Lastly *Veda-rākyas* such as "*ārādaśamasāḥ sāmāś saraḥ*" "*agnirasya*" "*agni rāśasya bhūśajam*" etc, are *anvāda pradhāna* as they state mere explanatory repetitions of well-known facts.

It is, therefore, clear that *Vedapadas* like "*paraṣa ēvādaṁ sarvaṁ*" are meant to illustrate the *śūfi-arthavāda*.

"*Vijñāna ghana evaiśēkīḥ*" etc, can be interpreted in this way—*Ātman*, as an assemblage of knowledge is distinct from *bhūtas* and it itself is the *karṣā* of the *kāryas* such as *śarīra* etc. Now that, it has become the *karṣā* it must have a *karmaṇa* (instrument) to accomplish the *Kāryas*. For, wherever there are *karṣā* and *kārya*, there ought to be a *karmaṇa* also. Like a forceps in the case of a blacksmith and iron-rod, *Karman* is used as an instrument in the accomplishment of *Kāryas* like *śarīra* by *Ātman*. So, you shall have to accept the existence of *Karman*.

Moreover, *Karman* can be established by the help of *Veda-vaśanas* like "*pranyāḥ pranyēna karmaṇā, pāpāḥ pāpēna karmaṇā*" also. Thus *Karman* is proved by means of *śānta* also. Hence, leave all the doubts aside and know it for certain that *Karman* does exist and *Karman* is the only instrument to accomplish *Kāryas* like *śarīra* etc.

चिन्तमि संसयमि जिणेण जरा-मरणदिप्पमुद्धेणं ।

सो समणो पव्वइवो पंचहिं सह खंडियत्तएहिं ॥९६॥ (१६४४)

Chinnammi samsayammi Jipēṇa jarā-maraṇavippamukkhēṇa ।

So samāṇo pavvaṇṇo pañcahiṁ saha khaṇḍiya-sāḥim. 96 (1644)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तेन ।

स श्रमणः प्रव्रजितः पञ्चभिः सह खण्डिकशतैः ॥ ९६ ॥ (१६४४)

Chinnē saṃśaye Jinēna jarā-maraṇavipramuktēna ।

Sa śramaṇaḥ pravrajitaḥ pañcabhiḥ saha khaṇḍikaśataib. 96 (1644)]

Trans.—96 When the doubt was removed by the *Nirṭhaṇ-kara* who was entirely free from old age and death, the saint *Agnibhūti* accepted *Dikṣa* along with his five hundred pupils. (1644).

End of the Discussion with the Second Gaṇadhara.



Chapter III

तृतीयगणधरवक्तव्यता

Discussion with the Third Ganadhara

ते पञ्चहए सोउं तइओ आगच्छइ जिणसगासं ।
वच्चामि वंदामी वंदित्ता पज्जुवासामि ॥ ९७ ॥ (१६४५)

Tē pavvaḥe soum taio āgacchāi Jinasagāsam ।
Vaccāmi vandāmi vanditā pajjувāsāmi ॥ 97 ॥ (1645)

[तौ प्रव्रजितौ श्रुत्वा तृतीय आगच्छति जिनसकाशम् ।
प्रजामि वन्दे वन्दित्वा पर्युपासे ॥ ९७ ॥ (१६४५)

Tau pravrajitau śrutvā tṛtīya āgacchati Jinasakāsam ।
Vrajāmi vandē vanditvā paryupāsē ॥ 97 ॥ (1645)]

Trans—97 Having heard that both of them (*Indrabhūti* and *Agnibhūti*) had renounced the world, the third (*Ganadhara*) comes before the *Tīrthankara* (He thinks) —I may go, pay my homage, and worship him (1645)

टीका-ताविन्द्रभूत्य-ऽग्निभूती प्रव्रजितौ श्रुत्वा तृतीयो वायुभूतिर्नामा
द्विजोपाध्यायो जिनसकाशमागच्छति सातिशयनिजगन्धुद्वयनिष्क्रमणाकर्णना-
ज्ज्ञगिति विगलिताभिमानो भगवति संजातसर्वज्ञप्रत्ययः सन्नेत्रमवधार्यागतः-
प्रजामि तत्राहमपि, वन्दे भगवन्तं श्रीमन्महावीरम्, वन्दित्वा च पर्युपासे-
पर्युपास्ति करोमि तस्य भगवत इति ॥९७॥ (१६४५)

D. C—On having heard that *Indrabhūti* and *Agnibhūti* had accepted the *Dikṣā* (and were defeated,) the third *ganadhara* named *Vayubhūti* approached *Śramana Bhagavan Mahāvīra* with an humble and obedient motive of bowing down to him and worshipping him

And, what more did he think when he approached ?

सीसत्तेणोवगया संपयमिंद-ग्निभूहणो जस्स ।
 तिहूयणकयप्पणामो स महाभागोऽभिगमणिज्जो ॥१८॥ (१६४६)
 तदभिगमण-वंदणो-वासणाइणा होज्ज पूयपावोऽहं ।
 वोच्छिण्णसंसओ वा वोत्तुं पत्तो जिणसगासे ॥ ९९ ॥ (१६४७)

Śīsatteṇovagayā sampayaminda-ggibhūṇo jassa ।
 Tihūyaṇakayappaṇāmo sa mahābhāgo'bhigamaṇijjo 98. (1646)
 Tadabhiḡamaṇa-vandaṇo-vāsaṇāiṇā hojja pūyapavo'ham ।
 Vocchiṇṇa saṃsao vā vottum patto Jīṇasagāse. 99. (1647)

। शिष्यत्वेनोपगतौ सांप्रतमिन्द्रा-ग्निभूती यस्य ।
 त्रिभुवनकृतप्रणामः स महामागोऽभिगमनीयः ॥ १८ ॥ (१६४६)
 तदभिगमन-वन्दनो-पासनादिना भवेयं पूतपापोऽहम् ।
 व्यवच्छिन्नसंशयो वोक्ता प्राप्तो जिनसकाशे ॥ ९९ ॥ (१६४७)

Śīsyatvènopagatau, sāmpratamindrā'gnibhūti yasya ।
 Tribhuvanskṛitapraṇāmah sa mahābhāgo'bhiḡamanīyaḥ. 98. (1646)]
 Tadabhiḡamana-vandano-pāsanādinā bhavèyam pūtapāpoham,
 Vyavacchinnaśaṃśoyo vaktā prāpto Jīṇasakāśè. 99 (1647)]

Trans.—98-99 "I should approach the revered *Bhagavan Mahāvīra* whom *Indrabhūti* and *Agnibhūti* have recently accepted as their preceptor, and to whom (people of) the three worlds pay their obeisances. Having approached him, I shall get myself purged of sins by bowing down to him and worshipping him, and I shall get my doubts cleared." Having said so, he came to *Śramaṇa Bhagavān Mahāvīra*. (1646-1647)

Then what next ?

आभट्ठो य जिणेणं जाइ-जरा-मरणविप्पमुक्केणं ।
 नामेण य गोत्तेण य सब्वण्णं सब्वदरिसीणं ॥ १०० ॥ (१६४८)

Abhattho ya Jīṇaṇaṃ jāi-jarā-maraṇavippamukkhaṇaṃ ।

Nāmaṇa ya gottēṇa ya savvaṇṇū savvadarisī ṇaṃ. 100 (1648)

[आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।

नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ १०० ॥ (१६४८)

Abhaṣitaśca Jīṇaṇa jāti-jarā-maraṇavipramukthēna ।

Nāmnā ca gotrēṇa ca sarvajñēna sarvadarśinā. 100 (1648)]

Trans.—100 He was addressed by his name and lineage by the *Tīrthankara* who was free from birth, old age, and death, who was all-knowing, and who had complete *darśana* (undifferentiated knowledge). (1648).

D. C.—Although thus respectfully and directly addressed by the Lord and seeing the beauty and splendour of his eminence extending over the three worlds, and being unable to disclose the doubt remaining in his mind, out of agitation *Vāyubhūti* remained silent with amazement. But we was again addressed thus:—

तज्जीव तस्सररं ति संसओ न वि य पुच्छसे किंचि ।

वेयपयाण य अत्थं न याणसी तेसिमो अत्थो ॥ १०१ ॥ (१६४९)

Tajjiva tassarīram ti saṃsao na vi ya pucchase kimeci ।

Vēyapayāṇa ya attham na yāṇasī tēsimo attho. 101 (1649)

[तज्जीवस्तस्सररमिति संसयो नापि च पृच्छसि किञ्चित् ? ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ १०१ ॥ (१६४९)

Tajjivasteccharīramiti saṃśayo nāpi ca pricchasi kimeci ? ।

Vēdapadānām cārtham na jānāsī tēśāmayamarthah. 101 (1649)]

Trans.—101 You entertain the doubt as to whether that which is *jīva* is *śarīra* itself and yet you do not ask me (about it). But (*ca*) you do not know the real meaning of *Vēda-padas*. Here is their real interpretation. (1649).

टीका—हे आयुष्मन् वायुभूते ! “तदेव वस्तु जीवस्तदेव च शरीरम्, न पुनरन्यत्” इत्येवंभूतस्तव संशयो वर्तते, नापि च तदपनोदार्थं किञ्चिद् मा पृच्छसि । ननु यज्ञपाटाद् निर्गच्छता त्वयाऽभिहितमासीत्—“वोच्छिष्णससओ वा” इति, तत् किमिति न किञ्चित् पृच्छसि ? अयं च संशयस्त्वं विरुद्धवेदपदश्रवणनिग्रन्थनो वर्तते । तेषां च वेदपदानामर्थं त्वं न जानासि, तेन संशयं कृत्ये । तेषां चायं वक्ष्यमाणलक्षणोऽर्थ इति ॥ १०१ ॥ (१६४९)

D. C.—You entertain the doubt in your mind as to whether that which is *jīva* be called *śarīra* also. But you do not put any question about it to remove that doubt. This doubt of yours is based upon hearing the *Vēda-padas* of contradictory senses. But that is not the correct interpretation. Here is the real interpretation.

Moreover,

वसुधाद्भूयसमुदयसंभूया चैयण त्ति ते संका ।
 पत्तेयमदिट्ठा वि हु मज्जंगमउ व्व समुदाये ॥ १०२ ॥ (१६५०)
 जह मज्जंगेसु मओ वीसुमदिट्ठो वि समुदए होउं ।
 कालंतरे विणस्सइ तह भूयगणम्मि चैयणम् ॥ १०३ ॥ (१६५१)

Vasuhāi-bhūya-samudaya-sambhūya cēyaṇa tti tē sanka ।
Pattāyamadittā vi hu majjāngamaṇu vva samudāye. 102 (1650)
Jaha majjāṅgeṣu maō vīsūmadittō vi samudāe houm ।
Kālantarē viṇassai taha bhūya gaṇammi cēyaṇam. 103 (1651)

[वसुधादिभूतसमुदयसंभूता चैतनेति तत्र शङ्का ।

प्रत्येकमदृष्टाऽपि खलु मद्याङ्गमद इव समुदाये ॥ १०२ ॥ (१६५०)

यथा मद्याङ्गेषु मदो विश्वगद्योऽपि समुदये भूत्वा ।

कालान्तरे विनश्यति तथा भूतगणेऽपि चैतन्यम् ॥ १०३ ॥ (१६५१)

Vasudhādi-bhūta-samudaya sambhūta cētanēti tava śāṅkā ।

Pratyēkamadrīṣṭa'pi khalu madyāṅgamada iva samudāyē. 102 (1651)

Yathā madyāṅgēṣu mado viśvagadrīṣṭo'pi samudayē bhūtvā :

Kālāntarē vinasyati tathā bhūtagaṇē'pi caitanyam. 103 (1651)]

Trans.— 102-103. Your presumption is that consciousness (*cētaṇa*) is produced from the collection (*samudaya*) of *bhūtas* like *prithivī* etc., because like intoxication (*mada*) though not found in each separate constituent, it is apprehended in the collection (of those constituents). Just as intoxication, though not present in each separate constituent of wine (*madya*), is produced in the collection of these constituents, and disappears after a particular period of time, similarly consciousness (*caitanya*) is also produced in the collection of *bhūtas* and perishes as time passes. (1650-1651)

टीका-वसुधा पृथ्वी, आदिशब्दादप्-तेजो-वायु-परिग्रहः, वसुधादय एव भवन्तीति कृत्वा भूतानि वसुधादिभूतानि, तेषां समुदयः परस्परमिलन-परिणतिवसुधादिभूतसमुदयः, तस्मात् प्रागसती संभूता संजाता, चेतनेत्येवं-भूता तव शङ्का । सा च चेतना पृथिव्यादिभूतेषु प्रत्येकावस्थायामदृष्टापि धातकीकुसुम-गुडोदकादिषु मद्याङ्गेषु मद इव तत्समुदाये संभूतेति प्रत्यक्षत एव दृश्यते । तदेवमन्वयद्वारेण चेतनाया भूतसमुदायधर्मता दर्शिता । अथ व्यतिरेकद्वारेण तस्यास्तां दर्शयितुमाह—“जह मज्जंगेसु इत्यादि” यथा मद्याङ्गेषु मदभावः प्रत्येकावस्थायामदृष्टोऽपि तत्समुदाये भूत्वा ततः कियन्तमपि कालं स्थित्वा कालान्तरे तथाविवसामग्रीवशात् कुतश्चिद् विनश्यति, तथा भूतगणेषु प्रत्येकसमचैतन्यं भूत्वा ततः कालान्तरे विनश्यति । ततोऽन्वयव्यतिरेकाभ्यां निश्चीयते-भूतधर्म एव चैतन्यम् ।

इदमत्र हृदयम्-यत् समुदायिषु प्रत्येकं नीपलभ्यते तत्समुदाये चोपलभ्यते, ततस्तत्समुदायमात्रधर्म एव, यथा मद्याङ्गसमुदायधर्मो मदः । स हि मद्याङ्गेषु विश्वगोपलभ्यते, तत्समुदाये चोपलभ्यते, अतस्तद्धर्मः । एवं चेतनापि भूतसमुदाये भवति, पृथग् न भवति, अतस्तद्धर्मः ।

धर्म-धर्मिणोश्चामेद एव, मेदे घट-पटयोरिव धर्मि-धर्मभावाप्रसङ्गात् । तस्मात् स एव जीवस्तदेव च शरीरम् । वाक्यान्तरेषु पुनः शरीराद् भिन्नः श्रूयते जीवः, तद्यथा “ न हि वै स शरीरस्य प्रियाऽप्रिययोरपहतिरस्ति, अशरीरं वा वसन्तं प्रियाप्रिये न स्पृशतः ” इत्यादि । ततस्तव संशय इति ॥ १०२-१०३ ॥ (१६५०-१६५१) ॥

D. C.—According to your presumption *cetanā* is produced from the *samudāya* of *bhūtas* such as *prithvī*, *ap*, *tejas*, *vāyu* etc. Just as *mada* cannot be seen in each separate constituent e. g., *dhātaki* flower, jaggery etc., of the wine, but it can be produced only when all those constituents are combined together. In the same way, *cetanā* is recognized in the *samudāya* of *bhūtas* only and not in a separate constituent like *prithvī*. So, *cetanā* becomes the quality of the *samudāya* of *bhūtas*. Again, this *cetanā*, after being produced in the *samudāya* of *bhūtas* perishes after having stayed for some time, just as the quality of *mada* after being produced in the combination of the constituents of wine, vanishes as time passes. Thus, it is proved by means of *anvaya* as well as *vyatirēka* in the above two cases that *caitanya* is a *dharma* of the *samudāya* of *bhūtas*.

Again, that which is not present in a constitution of *samudāya* but in the *samudāya* itself becomes the quality of *samudāya* only, and not of a constituent. So, *caitanya* being found only in *samudāya* and not in each of its individual constituents becomes a *dharma* of the *samudāya* of *bhūtas*, as *mada* becomes a *dharma* of the *samudāya* of *madyāngās*. Now, there can be no distinction between *dharma* and *dharmin*. For, if they were distinct, they could not be related as *dharma* and *dharmin*. *Śarīra* is nothing but the *samudāya* of *bhūtas* and *jīva* is formed of *cetanā*. Hence, *jīva* and *śarīra* are nothing but *dharma* and *dharmin* and as such they should be considered as one and the same.

Now, on the other hand, there are several *Vēda-padas* which establish *jīva* to be distinct from *śarīra* e. g. “ *Na hi*

vai sa-śarīśya priyāpriyayo-r-apahatīrastī, a-śarīram vā vasantam priyāpriyē na sprśatah." And that is the reason why you have raised this doubt.

The doubt is refuted as follows :—

पत्तेयमभावाओ न रेणुतेल्लं व समुदये चेया ।

मज्झङ्गेषु तु मओ वीसुं पि न सब्बसो नत्थि ॥ १०४ ॥ (१६५२)

भमि-धणि-वितण्हयाई पत्तेयं पि हु जहा मयंगेसु ।

तह जइ भूएसु भवे चेया तो समुदये होज्जा ॥ १०५ ॥ (१६५३)

Pattēyamabbhāvāo na reṇutellam va samudayē cēyā ।

Majjaṅgēsu tu mao viṣum pi na sabvaso natthi 104 (1652)

Bhami-dhaṇi-ritaphayāi pattēyam pi hu jahā mayāṅgēsu ।

Taha jai bhūēsu bhavē cēyā to samudayē hojjā. 105 (1653)

[प्रत्येकमभावाद् न रेणुतैलमिव समुदये चेतना ।

मद्याङ्गेषु तु मदो विष्वगपि न सर्वशो नास्ति ॥ १०४ ॥ (१६५२)

भ्रमि-ध्राणि-वितृष्णतादयः प्रत्येकमपि खलु यथा मदाङ्गेषु ।

तथा यदि भूतेषु भवेच्चेतना ततः समुदये भवेत् ॥ १०५ ॥ (१६५३)

Pratyēkamabbhāvād na reṇutailamiva samudayē cētanā ।

Madyāṅgēṣu tu mado viṣvagapi na sarvaśo nāsti. 104 (1652)

Bhrami-dhīrāṇi-vitriṣṇatādayaḥ pratyēkamapi khalu yathā

madāṅgēṣu ।

Tathā yadi bhūtēsu bhavēccētanā tataḥ samudayē bhavēt. 105 (1653)

Trans.—104-105 Consciousness (*cētanā*) can never exist in a collection if it is absent in case of (its) individual constituents, just as oil cannot be found in a collection of sands if it is not present in each individual particle of the sand. Again, intoxication (*mada*) is not absolutely absent even in an individual constituent of wine. (For), every constituent (of wine) possesses some capacity or other like that of inducing

insanity, producing satiety and quenching thirst etc. in its individual state. If consciousness were present in (each of the) *bhūtas* (separately), it could be (found) in the collection (also) (1652-1653).

टीका—“न समुदये चेयं चि” न भूतसमुदायमात्रप्रभवा चेतना, “पक्षेयमभावात् चि” भूतप्रत्येकावस्थायां तस्या अंशतोऽपि सर्वथाऽनुपलब्धेरित्यर्थः । किं यथा किंप्रभवं न भवति ? इत्याह—“न रेणुतेलं च चि” यथा प्रत्येकं सर्वथाऽनुपलम्भाद् रेणुकणसमुदायप्रभवं तैलं न भवतीत्यर्थः । प्रयोगः—यद् येषु पृथगवस्थायां सर्वथा नोपलभ्यते तत् तेषां समुदायेऽपि न भवति, यथा सिकताकणसमुदाये तैलम्, यच्च तेषां समुदाये भवति न तस्य पृथग् व्यवस्थितेषु तेषु सर्वथाऽनुपलम्भः, यथैकैकतिलावस्थायां तैलस्य, सर्वथा नोपलभ्यते च भूतेषु प्रत्येकावस्थायां चेतना, तस्माद् नासौ तत्समुदायमात्रप्रभवा, किन्त्वर्थापत्तरेवान्यत् किमपि जीवलक्षणं कारणान्तरं भूतसमुदायातिरिक्तं तत्र संघट्टितं, यत इयं प्रभवतीति प्रतिपत्तव्यम् । आह—“प्रत्येकावस्थायां सर्वथाऽनुपलम्भात्” इत्यनैकान्तिकोऽयं हेतुः । प्रत्येकावस्थायां सर्वथाऽनुपलब्धस्यापि मदस्य मद्याङ्गसमुदाये दर्शनात्, इत्याशङ्क्याह—“मज्जंगेषु इत्यादि” धातकीकुसुमादिषु मद्याङ्गेषु पुनर्विष्वक् पृथग् न सर्वथा मदो नास्ति, अपि तु या च यावती च मदमात्रा पृथगपि तेष्वस्त्वैवेत्यर्थः । ततो नानैकान्तिकता हेतोरिति ।

टीका—यथा प्रत्येकावस्थायां धातकीकुसुमेषु या च यावती च अमिश्रितभ्रमापादनशक्तिरस्ति, गुड-द्राक्षे-क्षुरसादिषु पुनर्धाणिरतृप्तिजननशक्तिरस्ति, उदके तु वितृष्णताकरणशक्तिरस्ति, आदिशब्दादन्येष्वपि मद्याङ्गेष्वन्यापि यथासंभवं शक्तिर्वाच्या, तथा तेनैव प्रकारेण व्यस्तेष्वपि पृथिव्यादिभूतेषु यदि काचिच्चैतन्यशक्तिरभविष्यत्, तदा तत्समुदाये संपूर्णा स्पष्टा चेतना स्यात्, न चैतदस्ति, तस्माद् न भूतसमुदायमात्रप्रभवेयमिति ॥ १०४-१०५ (१६५२-५३) ॥

D. C.—Since *cetanā* is not present in the individual state of a *bhūta*, even to a limited extent, it can never be found in

the combination of the *bhūtas* also, just as oil cannot be found in a *samudāya* of sands when it is not present in each individual particle of sand. From this, a rule can be deduced that whatever is absent in an individual state should be absent in the collective state also, and whatever is present in collection should be present in the individual also, *e. g.*, oil when present its *prithak avasthā* of *sesamum* is found in its collective state also.

In the present case, *cetanā* is not found in the *prithak avasthā* of *bhūtas*, and hence, it is improper to accept that *cetanā* is produced in the '*samudāya* of *bhūtas*. Really speaking, it is produced by some other cause totally different from *bhūta-samudāya*. That cause is nothing else but *jīva* which is *amūrta* on account of the *amūrta cetanā*.

Here again, the opponent may argue that the above-mentioned rule is wrong. For, *mada* is not found in the individual state of a constituent like *dhātaki puspa* of the *madya*; and yet the quality of intoxication does exist in its *samudāya*. But it is not proper to say that *mada-bhāva* is altogether absent from *dhātaki puspa* etc. For, *mada* does exist in the individual state to a certain extent. A *dhātaki puspa* can induce insanity in its individual capacity; the juice of jaggery, wine, sugar-cane etc can produce contentment and water can quench the thirst. By the word "*ādi*" other constituents of wine should also be included, as they too, possess some capacity or the other as far as possible. Now, if *caitanya-śakti* were present in the individual *bhūtas* like *prithak* etc. even to a limited extent, *caitanya* would certainly have been manifested in their combination also. But when *cetanā* is absent in the very *prithak* state, it can never be produced in the combined state.

Now, what would happen if the constituents of wine had no power of intoxication at all?

जइ वा सव्वाभावो वीसुं तो किं तदंगनियमोऽयं ।

तस्समुदयनियमो वा अन्नेसु वि तो हवेज्जाहि ॥ १०६ ॥ (१६५४)

Jai vā savvābhāvo viṣum to kim tadaṅganiyamō'yam ।

Tassamudayaniyamō vā annēsu vi to havējjāhi. 106 (1654)

[यदि वा सर्वाभावो विष्वक् ततः किं तदङ्गनियमोऽयं ।

तस्समुदयनियमो वाऽन्येष्वपि ततो भवेत् ॥ १०६ ॥ (१६५४)

Yadi vā sarvābhāvo viṣvak tataḥ kim tadaṅganiyamō'yam ।

Tassamudayaniyamō vānyēṣvapi tato bhavēt. 106 (1654)]

Trans.—106 Or, if the power of intoxication were altogether absent from all (the constituents of wine) individually, how could they be called its divisions at all ? and why should there be any rule regarding its collection also ? (For), in that case, it must be produced by means of (the collection of) other objects also. (1654)

टीका—यदि च मद्याङ्गेषु पृथगवस्थायां सर्वथैव मदशक्त्यभावः, तर्हि कोऽयं तदङ्गनियमः—कोऽयं घातकीकुसुमादीनां मद्याङ्गतानियमः, तस्समुदायनियमो वा—किमिति मद्यार्थी घातकीकुसुमादीन्येवान्वेषयति, तस्समुदायं किमपि नियमेन मीलयति ? इत्यर्थः, नन्वन्येष्वपि च मश्मा-ज्जम-गोमयादिषु समुदितेषु मद्यं भवेदिति ॥ १०६ ॥ (१६५४)

D. C.—If the power of intoxication is denied to exist in the *prithak avasthā* of the constituents like *dhātaki puspa* etc., they cannot be called the constituents of wine at all. Again, if *dhātaki puspa* etc., has no power of intoxication at all, why should people desirous of wine, collect all the constituents like *dhātaki puspa* in order to prepare wine ? and why do they not prepare wine by combining other objects like—ashes, stones, cowdung, etc. ? This clearly indicates that the power of intoxication does exist in the individual state of constituents like *dhātaki puspa* etc., and as a result of that, it appears in wine which is the combined state of all such constituents.

At this point, an opponent may advance the following argument.—

भूयाणं पत्तेयं पि चैयणा समुदए दरिसणाओ ।

जह मज्जंगेसु मओ मइ त्ति हेऊ न सिद्धोऽयं ॥१०७॥ (१६५५)

Bhūyāṇam pattēyam pi cēyaṇā samudāḥ darisaṇāō ।

Jaha majjaṅgesu maō mai tti hēū na siddho'yaṁ. 107 (1655)

[भूतानां प्रत्येकमपि चेतना समुदये दर्शनात् ।

यथा मद्याङ्गेषु मदो मतिरिति हेतुर्न सिद्धोऽयम् ॥ १०७ ॥ (१६५५)

Bhūtānām pratyēkampī cētanā samudayē darśanāt ।

Yathā madyāṅgeṣu mado matiriti hēturna siddho'yaṁ. 107 (1655)]

Trans.—107 Since consciousness is found in the collection of *bhūtas*, if an argument is advanced that consciousness is present in each individual *bhūta* also, as intoxication is present in various constituents of wine, it can never be approved of. (1655).

टीका—स्यात् परस्य मतिः—साधुक्तं यत्—पृथगपि मद्याङ्गेषु किञ्चिद् मदसामर्थ्यमस्तीति । एतदेव हि मम भूतेषु व्यस्तावस्थायां चैतन्यास्तित्वसिद्धाबुदाहरणं भविष्यति, तथाहि—व्यस्तेष्वपि भूतेषु चैतन्यमस्ति, तत्समुदाये तद्दर्शनात्, मद्याङ्गेषु मदवदिति । यथा मद्याङ्गेषु मदः पृथगल्पत्वाद् नातस्पष्टः, तत्समुदाये त्वभिव्यक्तिमेति, तथा भूतेष्वपि पृथगवस्थायामणीयसी चेतना, तत्समुदाये तु भूयसीयमिति । अत्रोचरमाह—“हेऊ न सिद्धोऽयमिति” “चेतनाया भूतसमुदाये दर्शनात्” इत्यसिद्धोऽयं हेतुरित्यर्थः, आत्मनो भूतसमुदायान्तर्गतत्वेन चेतनायास्तद्दर्शनात्, आत्माभावे च तत्समुदायेऽपि तदसिद्धेरसिद्धोऽयं हेतुरिति भावः । यदि हि भूतसमुदायमात्रधर्मचेतना भवेत् तदा मृतशरीरेऽप्युपलभ्येत । वायोस्तदानीं तत्रामावात् तदनुपलम्भ इति चेत् । नैवम्, नलिकादिप्रयोगतस्तत्प्रक्षेपेऽपि तदनुपलब्धेः । तेजस्तदानीं तत्र नास्तीति चेत् । न, तत्प्रक्षेपेऽपि तदनुपलम्भात् । विशिष्टोऽजो—वायव-

भावादनुपलम्भ इति चेत् । किं नामात्मसत्त्वं विहायाऽन्यत् तद्वैशिष्ट्यम् ?
ननु संज्ञान्तरेणात्मसत्त्वमेव त्वयापि प्रतिपादितं स्यादिति ॥१०७॥ (१६५५)

D. C.—An opponent may advance the following line of argument:—

As *mada* is present in each separate constituent of wine, it is found in the *samudāya* of those *bhūtas* also. In the same way, it can be said that since *cetanā* is completely manifested in the collection of *bhūtas* it should be present in each independent *bhūta* at least to a certain extent. Just as *mada* is not clearly perceptible in its individual state, but distinct in the *samudāya*, so also, *cetanā* is not clearly perceptible in the individual state on account of its minute form, but it is more distinct in the collective state.

But it is not in the fitness of things to state that, because *cetanā* is found in the *bhūta-samudāya* it should be present in each individual *bhūta* also, as *cetanā* is the quality of Soul and the Soul is contained within (*antargata*) the *bhūta-samudāya*. So, if *ātman* is absent from the *bhūta-samudāya*, *cetanā* cannot exist in the *samudāya*. Thus, your argument that *cetanā* is found in the collection of *bhūtas* is not valid. For, if *cetanā* were taken to be a quality of mere *bhūta-samudāya* it ought to be found in a dead body also. Here again, it is improper to advance an excuse that *cetanā* is absent in a dead body on account of the absence of *vāyu*. For, *cetanā* could never be found in a dead body, even if *vāyu* were made to enter the body by means of a pipe etc. Similarly, if it is argued that *cetanā* does not exist in a dead body due to the absence of *tejas*, *tejas* also could be made to enter the dead body by the same sort of means and proved that *cetanā* is absent in that case also. Lastly, if it is said that on account of the non-existence of a peculiar type of *vāyu* and *tejas*, *cetanā* is absent from a dead body, the peculiarity in the case would be due to nothing else but the excellence of *ātman* which would automatically mean that you admit the existence of *ātman*.

ननु पच्चक्खविरोहो गोयम ! तं नाणुमाणभावाओ ।

तुह पच्चक्खविरोहो पत्तेयं भूयचेयं त्ति ॥ १०८ ॥ (१६५६)

Nāṇu paccakkhaviroho Goyama ! tam nāṇumaṇabhāvaō ।

Tuba paccakkhaviroho pattēyam bhūyacēyam tti. 108 (1656)

[ननु प्रत्यक्षविरोधो गौतम ! तद् नानुमानभावात् ।

तव प्रत्यक्षविरोधः प्रत्येकं भूतचेतनेति ॥ १०८ ॥ (१६५६)

Nānu pratyakṣavirodho Gautama ! tad nānumāna bhāvat ।

Tava pratyakṣavirodhaḥ pratyēkaṁ bhūtacētanēti. 108 (1656)]

Trans.—108 Certainly *O Gautama* ' that is not an evident contradiction (as you think) on account of the existence of *anumāna*. (On the contrary), your assumption that *cētanā* exists in each and every *bhūta* constituent is an evident contradiction. (1656)

टीका—ननु प्रत्यक्षविरुद्धमेवेदं यत्—भूतसमुदाये सत्पुलभ्यमानापि चेतना न तत्समुदायस्येत्यभिधीयते । न हि घटे रूपादय उपलभ्यमाना न घटस्येति वक्तुमुचितम् । तदयुक्तम्, यतो न भू-जलसमुदायमात्रे उपलभ्यमाना अपि हरितादयस्तन्मात्रप्रभवा इति शक्यते वक्तुम् । तद्वीजसाधकानुमानेन बाध्यतेऽसावुपलम्भ इति चेत् । तदेतदिहापि समानम् । एतदेवाह—
“ गोपमेत्यादि ” वायुभूतेरपीन्द्रभूतिसोदर्यभ्रातृत्वेन समानगोत्रत्वाद् गौतम ! इत्येवमामन्त्रणम्, यत्त्वं ब्रूषे—तदेतद् न, भूतसमुदायातिरिक्तात्म-साधकानुमानसद्भावात्, ततस्तेनैव त्वत्प्रत्यक्षस्य बाधितत्वादिति भावः । प्रत्युत तवैव प्रत्यक्षविरोधः । किं कुर्वतः ? इत्याह “ पत्तेयं भूयचेयं त्ति ” ‘ ब्रुवतः ’ इति शेषः । प्रत्येकावस्थायां पृथिन्यादिभूतेषु चैतन्याभावस्यैव दर्शनात् तदस्त्वत्वं प्रत्यक्षेणैव बाध्यत इति “ प्रत्येकं भूतेषु चेतना ” इति ब्रुवतस्तवैव प्रत्यक्षविरोध इत्यर्थः ॥ १०८ ॥ (१६५६)

D. C.—*Vāyubhūti*—That *cētanā* though perceived in a collection of *bhūtas*, does not belong to the *bhūta-samudāya* seems to be incongruent. For, just as it is improper to assert

that qualities like *rūpa* etc., seen in a *ghaṭa*, do not belong to the *ghaṭa*, so here also, it is not proper to state that *cētanā* though apprehended in a collection of *bhūtas*, does not belong to the *bhūta-samudāya*.

Ācārya—The argument advanced by you, O *Gautama* ! is absolutely invalid. Just as vegetables etc., found in a collection of earth and water can never be considered to have been produced from the collection of earth and water, since they are produced from their seeds; in the same way, *cētanā* also, should never be taken to have been produced from the collection of *bhūtas* though it is found in a body made of *bhūtas* such as *prithivī* etc. For, that *cētanā* is produced from *ātman* which is altogether distinct from the *bhūta-samudāya*. Thus, there is no contradiction in my argument. But the contradiction lies in your assertion that *cētanā* is produced in each and every individual *bhūta*.

भूइन्दियोवलद्धाणुसरणओ तेहिं भिन्नरूपस्स ।

चेया पञ्चगवक्खोवलद्धपुरिस्स वा सरओ ॥ १०९ ॥ (१६५६)

Bhūndīyovaladdhāṇusaraṇao tēhim bhinnarūvassa ।

Cēyā paṇcagavakkhōvaladdhapurisassa vā sarā 109 (1657)

[भूतेन्द्रियोपलब्धानुस्मरणतस्तेभ्यो भिन्नरूपस्य ।

चेतना पञ्चगवाक्षोपलब्धपुरुषस्येव स्मरतः ॥ १०९ ॥ (१६५७)

• Bhūtēndriyopāladdhāṇusmaraṇatastēbhya bhinnarūpasya ।

Cētanā paṇcagavākṣopāladdha puruṣasyēva smarataḥ. 109 (1657)]

Trans.—109 Like a man who perceives (an object) from five windows and recalls (it) to his mind, *cētanā* being itself (the quality) of an object different from them (*i. e.*, *bhūtas*) perceives (an object) by means of sense-organs (in the form) of *bhūtas* and recalls (the object) to his mind. (1657)

टीका-तेभ्यो भूतेन्द्रियभ्यो भिन्नरूपस्य कस्यापि यमश्चेतनेति प्रतिज्ञा ।

भूतेन्द्रियोपलब्धार्थानुस्मरणादिति हेतुः । यथा पञ्चभिर्गवाक्षैरुपलब्धानर्थाननुस्मरतस्तदतिरिक्तस्य कस्यापि देवदत्तादेः पुरुषस्य चेतनेति दृष्टान्तः । अयमत्र तात्पर्यार्थः—इह य एको यैरनेकैरुपलब्धानर्थाननुस्मरति स तेभ्यो भेदवान् दृष्टः, यथा पञ्चभिर्गवाक्षैरुपलब्धानर्थाननुस्मरन् देवदत्तः, यद्यस्माद् भूतेन्द्रियात्मकसमुदायाद् भिन्नो न भवति, किं तर्हि ? अनन्यः, नायमेकोऽनेकोपलब्धानामर्थानामनुस्मर्ता, यथा शब्दादिग्राहकमनोविज्ञानविशेषः, तैरुपलब्ध्यानुस्मरतोऽपि च तदनतिरिक्तत्वे देवदत्तस्यापि गवाक्षमात्रप्रसङ्गो बाधकं प्रमाणम् । इन्द्रियाण्यवोपलभन्ते, न पुनस्तैरन्य उपलभत इति चेत् । न, “तदुपरमेऽपि तदुपलब्धार्थानुस्मरणात्, तद्व्यापारे च कदाचिदनुपलम्भात् ” इत्यनन्तरमेव वक्ष्यमाणत्वादिति ॥ १०९ ॥ (१६५७)

D. C.—The point is that *cētanā* who remembers an object perceived by its sense-organs in the form of *bhūṭas*, becomes the quality of something which is different from those *bhūṭeन्द्रियas*, just as *Dēvadatta* who remembers an object perceived through five windows by means of five *indriyas*, is distinct from those windows. So, that which is not *bhūṭa* from the *samudāya* of *bhūṭeन्द्रियas*, can never remember an object apprehended by more than one means. For, after having perceived an object through a number of means, if *cētanā* were *abhūṭa* from those means, then, *Dēvadatta* who recognizes an object through a number of windows, would become the window itself.

Again, in recognizing an object, it is improper to say that mere *indriyas* apprehend the object and nothing else. For, even when the *indriyas* have ceased working the object perceived by them is recalled; and sometimes, in spite of their working, the object is not apprehended.

तदुपरमे वि सरणो तच्चावारे वि नोवलम्भाओ ।

इन्द्रियभित्तस्स मई पंचगवक्खाणुभविणो व्व ॥ ११० ॥ (१६५८)

Taduparamè vi saraṇao tadvāvarè vi nopalambhāo ।

Indriyabhinnassa maḥ pañcagavakkhāṇubhaviṇo vva. 110 (1658)

[तदुपरमेऽपि स्मरणतस्तद्व्यापारेऽपि नोपलम्भात् ।

इन्द्रियभिन्नस्य मतिः पञ्चगवाक्षानुमविन इव ॥ ११० ॥ (१६५८)

Taduparamè'pi smaraṇatastadvyāpārè'pi nopalambhāt ।

Indriyabhinnasya matih pañcagavakṣāṇubhavina iva. 110 (1658)]

Trans.—110. As, in the case of a person perceiving (an object) from five windows, cognition (in the form of knowledge) is distinct from sense-organs; because an object apprehended by the sense-organs, is remembered even when the *indriyas* have ceased working and (sometimes) in spite of their working, the object is not perceived. (1658)

टीका—इन्द्रियेभ्यो भिन्नस्यैव कस्यार्पीयं घटादिज्ञानलक्षणा मतिरिति प्रतिज्ञा । तदुपरमेऽपि—अन्धत्व—आधिर्याद्यवस्थायामिन्द्रियव्यापारामावेऽपि, तद्वद्वारेणोपलब्धानामर्थानामनुस्मरणादिति हेतुः । अथवा, अस्यामेव प्रतिज्ञायां तद्व्यापारेऽपि—इन्द्रियव्यापृतावपि कदाचिदनुपपुक्तावस्थायाम्, वस्त्वनुलम्भादित्यपरो हेतुः । यदि हीन्द्रियाण्येव द्रष्टृणि मयेयुः, तर्हि किमिति विस्फारिताक्षस्यापि प्रगुणश्रोत्रादीन्द्रियवर्गस्यापि योग्यदेशस्थितानामपि रूप-शब्दादिवस्तूनामनुपपुक्तस्य अन्यमनस्कस्य शून्यचित्तस्योपलम्भो न भवति ? । ततो ज्ञायते—इन्द्रियग्रामव्यतिरिक्तस्यैव कस्यचिदयमुपलम्भः, यथा पञ्चभिर्गवाक्षैर्योपिदादिवस्तून्पनुभवितुर्दशकस्येति दृष्टान्तः ।

अत्रापि प्रयोगाभ्यां तार्तयमुपदर्श्यते, तद्यथा—इह यो यदुपरमेऽपि यैरुपलब्धानामर्थानामनुसर्ता स तेभ्यो व्यतिरिक्तो दृष्टः, यथा गवाक्षैरुपलब्धानामर्थानां गवाक्षोपरमेऽपि देवदत्तः, अनुस्मरति चायमात्माऽन्ध-चक्षिरत्वादिकालेऽप्यान्द्रियोपलब्धानर्थान्, अतः स तेभ्योऽर्थान्तरमिति । तथा, इन्द्रियेभ्यो व्यतिरिक्त आत्मा, तद्व्यापारेऽप्यर्थानुपलम्भात्, इह यो यद्व्यापारेऽपि यैरुपलम्भानर्थान् नोपलभते स तेभ्यो भिन्नो दृष्टः, यथाऽस्थगितगवाक्षोऽप्यन्यमनस्कतयाऽनुपपुक्तोऽपश्यंस्तेभ्यो देवदत्त इति ॥११०॥ (१६५८)

D. C.—Cognition (*mati*) which constitutes the knowledge of *ghaṭa* etc, belongs to something which is distinct from sense-organs. For, even if the senses are benumbed as in the state of deafness, blindness etc, the object perceived by the *indriyas* is remembered, while on the other side, even if the senses are working, the object is not recognized.

Now, if the sense-organ itself were to apprehend an object, how is it that an absent-minded man is not able to apprehend an object even with open eyes, and efficient ears, substances of *rūpa* and *śabda* placed at proper places? It follows, therefore, that some one, who like a person looking at an object like a woman from five windows, is different from the sense-organs, is able to apprehend it. A rule can be deduced from this, that one who remembers an object even after its *indriyas* have ceased working, is distinct from those *indriyas*. When *Dēvadatta* recalls an object seen through a number of windows even after the windows are closed, it is *ātman*, who remembers the object perceived by sense-organs even when the sense-organs have ceased working as in the state of blindness, deafness etc. This proves that *ātman* is different from *indriyas*. Again, that which does not recognize an object even while the *indriyas* are working, is different from the sense-organs like an absent-minded *Dēvadatta* looking through the open windows.

उचलब्धमेण विगारगहणओ तदहिओ ध्रुवं अत्थि ।

पुच्चावरवातायणगहणविगाराइपुरिसो व्व ॥ १११ ॥ (१६५९)

Uvalabbhannēṇa vigāragahanaṇṇo tadahiṇo dhruvaṃ atthi ।

Purvāvaravātāyaṇagahaṇavigārāipuriso vva. 111 (1659)

[उपलब्धान्येन विकारग्रहणतस्तदधिको ध्रुवमस्ति ।

पूर्वापरवातायनग्रहणविकारादिपुरुष इव ॥ १११ ॥ (१६५९)]

Upalabhyānyēna vikāragrahaṇatastadadhiko dhruvamasti ।

Purvāparavātāyanagrahaṇavikārādipuruṣa iva. 111 (1659)]

Trans.—III Just as a person apprehending (an object) from an eastward window and perverting himself (due to its sight) at the opposite window, is different from those windows, so also, the soul who apprehends (an object) by means of one (sense-organ) and exhibits perversion by means of another, is decidedly different from those sense-organs. (1629)

टीका—इह भ्रुवं निश्चितं तदधिकस्तेभ्य इन्द्रियेभ्यः समधिको भिन्नः समस्ति जीवः, अन्येनोपलभ्यान्येन विकारग्रहणात्, इह योऽन्येनोपलभ्यान्येन विकारं प्रतिपद्यते स तस्माद् भिन्नो दृष्टः, यथा प्रवरप्रासादोपरीतस्ततः पदपरिपाटीं कुर्याणः पूर्ववातायनेन रमणीमवलोक्यापरवातायनेन समागता-यास्तस्याः करादिना कुचस्पर्शादिविकारमुपदर्शयन् देवदत्तः, तथा चायमात्मा चक्षुषाऽम्लीकामश्रन्तं दृष्ट्वा रसनेन हृष्टास-लालास्रावादिविकारं प्रतिपद्यते, तस्मात् तयोर्भिन्न इति। अथवा, ग्रहणशब्दमिहाऽऽदानपर्यायं कृत्वाऽन्यथानुमानं विधीयते—इन्द्रियेभ्यो व्यतिरिक्त आत्मा, अन्येनोपलभ्यान्येन ग्रहणात्, इह य आदेयं घटादिकमर्थमन्योपलभ्यान्येन गृह्णाति स ताभ्यां भेदवान् दृष्टः, यथा पूर्ववातायनेन घटादिकमुपलभ्यापरवातायनेन गृह्णानस्ताभ्यां देवदत्तः, गृह्णाति च चक्षुषोपलब्धं घटादिकमर्थं हस्तादिना जीवः, ततस्ताभ्यां भिन्न इति ॥ १११ ॥ (१६५९)

D. C.—*Jiva* who apprehends an object by means of one *indriya* and exhibits *vikāras* by means of another, is *bhinna* from both the *indriyas*. Just as *Dēvadatta* who looks at a woman from an eastward window and exhibits his perversion of the sight of *stānasparśa* etc., by her hands at the other is really speaking different from both the windows; in the same way, the Soul who observes a person eating tamarind 'by means of eyes and exhibits *vikāras* in the form of distilling *saliva* etc., by means of tongue, is decidedly different from both. Or, *ātman* is different from *indriyas* because having seen an object by means of eyes, *ātman* holds it by means of hands.

Another inference,

सर्वेन्द्रियवल्लक्षणसंरणो तदहिओऽनुमंतव्वो ।

जह पंचभिन्नविज्ञानपुरिसविज्ञानसंपन्नो ॥ ११२ ॥ (१६६०)

Sarvèndriyavaladdhāṇusaraṇaṭṭo tadahio'numantavvo ।

Jaha pañcabbhinnavinnāṇapurisavinnāṇasaṃpanno. 112. (1660)

[सर्वेन्द्रियोपलब्धानुसरणतस्तदधिकोऽनुमन्तव्यः ।

यथा पञ्चभिन्नविज्ञानपुरुषविज्ञानसंपन्नः ॥ ११२ ॥ (१६६०)

Sarvèndriyopalabdhānusmaraṇatatastadadhiko'numantavyah ।

Yathā pañcabbhinnavijñāna puruṣavijñānasampannaḥ. 112 (1660)]

Trans.—112 Just as, from five different persons having five different *vijñānas*, ■ sixth person possessing all the five *vijñānas* is different, so also, the soul who remembers an object cognized by all the sense-organs, should be inferred as being distinct from them. (1660)

टीका—सर्वेन्द्रियोपलब्धार्थानुसरणतः कारणात् तदधिकोऽस्ति जीवः । दृष्टान्तमाह—यथा पञ्च च ते भिन्नविज्ञानाश्च पञ्चभिन्नविज्ञाना इच्छावशात् प्रत्येकं स्पर्श-रस गन्ध-रूप-शब्दोपयोगवन्त इत्यर्थः, पञ्चभिन्नविज्ञानाश्च ते पुरुषाश्च पञ्चभिन्नविज्ञानपुरुषास्तेषां यानि स्पर्शादिविषयाणि विज्ञानानि तैः संपन्नस्तद्वेत्ता यः पट्टः पुरुषस्तेभ्यः पञ्चभ्यो भिन्नः । इदमत्र तात्पर्यम्—य इह यैरुपलब्धानामर्थानामेकोऽनुसर्ता स तेभ्यो भिन्नो दृष्टः, यथेच्छानुविधायिशब्दादिभिन्नजातीयविज्ञानपुरुषपञ्चकात् तदशेषविज्ञानाभिज्ञः पुमान्, इच्छानुविधायिशब्दादिभिन्नजातीयविज्ञानेन्द्रियपञ्चकाशेषविज्ञानवेत्ता चायमेक आत्मा, तस्मादिन्द्रियपञ्चकाद् भिन्न एवेति । शब्दादिभिन्नविज्ञानपुरुषपञ्चस्यैव पृथगेन्द्रियाणामुपलब्धिप्रसङ्गतोऽनिष्टापादनाद् विरुद्धोऽयं हेतुरिति चेत् । न, इच्छानुविधायिविशेषणात्, इच्छायाथेन्द्रियाणामसंभवात्, सहकारिकारणतयोपलब्धिकारणमात्रताया इन्द्रियेष्वपि सद्भावात्, उपचारतस्तेषामप्युपलब्धेरविरोधाददोषः । किञ्च, प्रतिपत्त्युपायमात्रमेवैतत्, न ह्यतीन्द्रियेष्वर्थेष्वेकान्तेनैव युक्त्यन्वेषणपरिर्भाव्यम् ; उक्तं च—

आगमश्चोपपत्तिश्च संपूर्णं दृष्टिकारणम् ।

अतीन्द्रियाणामर्थानां सद्भावप्रतिपत्तये ॥१॥ इति ॥११२॥ (१६६०)

D. C.—Since *jīva* remembers an object perceived by all the sense-organs, *jīva* should be distinguished from *indriyas*. From five different persons possessing five different *viñānas* such as *sparsa*, *rasa* etc., according to their will, a sixth *puruṣa* having all the five *viñānas* together, is distinguished. In the same way, the Soul that possesses the cognizance of all the five sense-organs, should be distinguished from each of the five sense-organs. In short, one who is the only *anusmartā* of the objects cognized, is distinguished from those by means of which the objects are perceived.

An objection may be raised at this point, that like five different *puruṣas* having five different *viñānas* such as *śabda*, *rasa*, etc., the five *indriyas* should also possess the power of cognizance. For, if they have no cognizance, the argument stated above would be *a-siddha*. But the contention is not *valid*. For, there would be no difficulty in this case by reason of the adjective "*icchāvasāt*." *Indriyas* are not supposed to have any sort of desire. Or, by way of the co-operative cause the reason of perception lies in *indriyas*, and hence, there is no harm, if *indriyas* were metaphorically believed to be *jñāna* itself. Or, say, this illustration is nothing but a means to an end. Consequently, for the recognition of objects which are *atīndriya* (beyond perception), *āgama* and *yukti* are the only resorts. For, it is said,

Āgamaśco'papattiśca sampūrṇam dṛṣṭikāraṇam;

Atīndriyāṇāmārtthānām sadbhāvapratipattayē.

A few more inferences are laid down in support of the distinction of Soul,

विष्णोर्गन्तरपुष्वं बालण्णामिह नाणभावाओ ।

जह बालनाणपुष्वं जुवनानं तं च देहहिअं ॥ ११३ ॥ (१६६१)

Vijñānantarapurvam bālanānamibha nānabhāvaḥ ।

Jaha balanānapurvam yuvajñanam tam ca dēhabhāvam 113 (1661)

[विज्ञानान्तरपूर्वं बालज्ञानमिह ज्ञानमायात् ।

यथा बालज्ञानपूर्वं युवज्ञानं तच्च देहाधिकम् ॥ ११३ ॥ (१६६१)

Vijñānantarapurvam balajñanamibha jñanabhavat ।

Yatha balajñanapurvam yuvajñanam tacca dēhabhāvam 113 (1661)]

Trans—113 Just as, cognizance in youth is similar to cognizance in childhood, the latter is similar to other cognizances because of its being cognizance And that (cognizance) is distinguished from *dēha* (1661)

टीका—अन्यविज्ञानपूर्वकमिदं बालविज्ञानम्, विज्ञानत्वात्, इह यद् विज्ञानं तदन्यविज्ञानपूर्वकम् दृष्टम्, यथा बालविज्ञानपूर्वकं युवविज्ञानम्, यद्विज्ञानपूर्वकं चेदं बालविज्ञानं, तच्छरीरादन्यदेव, पूर्वशरीरत्यागेऽपीहत्य-विज्ञानकारणत्वात्, तस्य च विज्ञानस्य गुणत्वेन गुणिनमात्मानमन्तरेणा संभवात्, तच्छरीरव्यतिरिक्तामात्मानं व्यग्रसाम्, न तु शरीरमेवान्मेति । विज्ञानत्वादिति प्रतिदार्थक्येन देहत्वादसिद्धो हेतुरिति चेत् । न, विशेषस्य पक्षीकृतत्वात् । भवति च विशेषे पक्षीकृते सामान्यं हेतुः, यथाऽनित्यो वर्णात्मकः शब्दः, शब्दत्वात्, मेघशब्दवत् । एवमिहापि बालविज्ञानमन्यविज्ञानपूर्वकमिति विशेषः पक्षीकृतः, न तु सामान्यविज्ञानमन्यविज्ञानपूर्वकमिति पक्षीकृतं, येन विज्ञानत्वादिति प्रतिदार्थक्येन देहः स्यात्, यथाऽनित्यः शब्दः, शब्द-त्वादिति ॥ ११३ ॥ (१६६१)

D C—Here the *balajñāna* is similar to other *viñānas* on account of its *viñānatva*. Just as, *jmayñāna* resembles *balajñāna*, the *viñāna* to which the *balajñāna* resembles is distinguished from *dēha* because it continues to be the cause of *viñāna* even after it has left the former body. Now, since *viñāna* is a quality, it cannot remain without a *gunin* viz, *ātman*, consequently, we recognize *ātman* to be distinct from body, and not the body itself.

"*Vāyubhūti*—The *hetu vijñānatvāt*" stated by you, becomes nothing but a portion of the proposition to be proved in that case.

Acārya—It is not so. The particular is pointed out in this case; and when particular is emphasized, the *hetu* stated there-in, is common *e. g.*, the *varṇātmaka śabda* is *anītya* because of its *śabdatva* as in the case of a *meghaśabda*. Similarly, in the proposition that *bālavijñāna* is similar to other *vijñānas*, only a particular case of *vijñāna* is emphasized and *vijñāna* in general is not emphasized, consequently this does not form a part of the proposition as, it forms in the case of "*anītyaśabdaśabdatvāt*."

पदमो धणाहिलासो अण्णाहाराहिलासपुर्व्वोऽयं ।

जह संपयाहिलासोऽणुभूदो सो य देहहियो ॥ ११४ ॥ (१६६२)

Paḍhamo thaṇāhilāso aṇṇāhārāhilāsapurvo'yam ।

Jaha saṃpayāhilāso'ṇubhūdo so ya dēhahio 114 (1662)]

[प्रथमः स्तनामिलापोऽन्याहाराभिलापपूर्व्वोऽयम् ।

यथा सांप्रतामिलापोऽनुभूतिः स च देहाधिकः ॥ ११४ ॥ (१६६२)

Prathamah stanābhilāso'nyāhārābhlāsapūrvvo'yam ।

Yathā sāṃpratābhlāso'nubhūtīh sa ca dēhādhikah. 114 (1662)]

Trans—114 The first desire (of the child) to suck the breasts (of mother), is like the desire in the present case just similar to other desires for food on account of (the same) experience. And that desire is distinct from body. (1662)

टीका—गौतम ! आद्यः स्तनामिलापो बालस्यायमन्यामिलापपूर्व्वकः, अनुभूतेः—अनुभवात्मकत्वात्, सांप्रतामिलापवदिति । अथवा, "अमिलापत्वात्" इत्ययमनुक्तोऽपि हेतुर्द्रष्टव्यः, इह योऽमिलापः सोऽन्यामिलापपूर्व्वको दृष्टः, यथा सांप्रतामिलापः, यदमिलापपूर्व्वकश्चायमाद्यः स्तनामिलापः स शरीरादन्य एव, पूर्व्वशरीरपरित्यागेऽपीहत्यामिलापकारणत्वात् । ज्ञानगुणत्वा-

मिलापो न गुणिनमन्तरेण संभवति । अतो यस्तस्याश्रयभूतो गुणी स शरीरातिरिक्त आत्मेति ।

आह—नन्वनैकान्तिकोऽयम्, सर्वस्याऽप्यभिलाषपूर्वकत्वानुपपत्तेः । न हि मोक्षाभिलापो मोक्षाभिलाषपूर्वको घटते । तदयुक्तम्, अभिप्रायापरिज्ञानात्, यो हि स्तनाभिलाषः स सामान्येनैवाभिलाषपूर्वक इत्येतदेवास्माभिरुच्यते, न पुनर्विशेषेण ब्रूमः—“स्तनाभिलापोऽन्यस्तनाभिलाषपूर्वकः” इति । एवं च सामान्योक्तौ मोक्षाभिलाषपक्षेऽपि घटत एव, मोक्षाभिलाषस्यापि सामान्येनाऽन्याभिलाषपूर्वकत्वादिति ॥ ११४ ॥ (१६६२)

D. C.—The first desire of the child to suck the breasts of the mother, is just similar to the other *abhihāsas* on account of its being an *abhihāsa*. Now, the desire to which the child's *stanābhihāsa* resembles is distinct from body, because it continues to be the cause of this *abhihāsa* even after it has left the body. *Abhihāsa* is the quality of knowledge which cannot exist without a support, which is nothing but the soul, independent of *dēha*.

Vayabhūti.—The *hētu* stated in the above-named *anumāna*, involves the fault of uncertainty as all *abhihāsas* are not the same. *e. g.*, an *abhihāsa* for *mokṣa* does not resemble another *abhihāsa* for *mokṣa*. So, why not to believe the same in the case of this *abhihāsa* also ?

The *Ācārya*.—You have not understood the point, *O Gautama* ! The point is that we have compared the desire for breasts only with other desires in general. We have not stated in particular that the desire for breasts is just similar to other desires for breasts. Similarly, in the case of *mokṣābhihāsa* also, the *mokṣābhihāsa* should not be compared with other *mokṣābhihāsas* but only with other *abhihāsas* in general. (1662)

Another inference,

बालशरीरं देहंतरपुन्यं इन्द्रियाहमत्ताओ ।

युवदेहो बालादिव स जस्स देहो स देहि ति ॥११५॥ (१६६३)

Bālasarīram dēhantarapuvvāṃ indriyāimattāō ।

Juvadēho bālādiva sa jassa dēho sa dēhi tti. 115 (1663)

[बालशरीरं देहान्तरपूर्वमिन्द्रियादिमत्त्वात् ।

युवदेहो बालादिव स यस्य देहः स देहीति ॥ ११५ ॥ (१६६३)

Bālasarīram dēhāntarapūrvamindriyādimattvāt ।

Yuvadēho bālādiva sa yasya dēhaḥ sa dēhīti. 115 (1663)]

Trans.—115 As the body in youth resembles the body in infancy, the body in infancy is just similar to other bodies because it possesses the sense-organs. One to whom that body belongs, is the owner of body (and not the body itself). (1663).

टीका—बालशरीरं शरीरान्तरपूर्वकम्, इन्द्रियादिमत्त्वात्, इह यदिन्द्रियादिमत्, तदन्यदेहपूर्वकं दृष्टम्, यथा युवशरीरं बालदेहपूर्वकम्, यत्पूर्वकं चेदं बालशरीरं तदस्मात् शरीरादर्शान्तरम्, तदत्ययेऽपीहत्यशरीरोपादानात्, यस्य च तच्छरीरं स भवान्तरयायीशरीरादर्शान्तरभूतो देहवानस्त्यात्मा, न पुनः शरीरमेवात्मेति सिद्धमिति ॥ ११५ ॥ (१६६३)

D. C.—Just as a body in youth resembles a body in infancy, the body in infancy is just similar to other bodies because of its possessing the *indriyas*. Now, the body to which this *bālasarīra* resembles, is distinct from the latter, for this body rises up even if the former body has perished. Again, that to whom this body belongs, is nothing but Soul, who travels from life to life, and who, being not the body itself, is distinct from this body.

Another inference,

अणुमूह-दुक्खपुन्यं सुहाइ बालस्स संपइसुहं व ।

अणुमूहमयत्तणओ अणुमूहमओ य जीवो ति ॥ ११६ ॥ (१६६४)

Anyasukha-dukkhapūrvam suhāi bālasya sampaisuham va ।
 Anubhūtimayatanao anubhūtimaō ya jīvo tti. 116 (1664)

[अन्यसुख-दुःखपूर्वं सुखादि बालस्य सांप्रतसुखमिव ।

अनुभूतिमयत्वतोऽनुभूतिमयश्च जीव इति ॥ ११६ ॥ (१६६४)

Anyasukha-dukkhapūrvam sukhādi bālasya sāmpratasukhamiva ।
 Anubhūtimayatvato'nubhūtimayaśca jīva iti. 116 (1664)]

Trans.—116 Happiness in the state of childhood like the present-day happiness resembles happiness, misery etc., in other states. And the Soul is possessed of the faculty of perception, because of its being capable of perceptivity. (1664).

टीका-अन्यसुखपूर्वकमिदमाद्यं बालसुखम्, अनुभवात्मकत्वात्, सांप्र-
 तसुखवत्, यत्सुखपूर्वकं चेदमाद्यं सुखम्, तच्छरीरादन्यदेव, तदत्ययेऽपीह-
 त्यसुखकारणत्वात् । गुणश्चायम्, स च गुणिनमन्तरेण न संभवति, अतो
 यस्तस्याश्रयभूतो गुणी स देहादर्थान्तरम्, इति सुखानुभूतिमयो जीव इति
 सिद्धम् । एवं दुःख-राग-द्वेष-भय-शोकादयोऽप्यायोजनीया इति ॥११६॥
 (१६६४) ॥

D. C.—Happiness in the state of childhood resembles the present-day happiness, because of its *anubhūtimayatva*. Now, the happiness to which this *bālasukha* resembles, is distinct from body, because it continues to be the cause of happiness even if a former body has perished. Moreover, *sukha* is a *guṇa* which cannot exist without the support of *guṇin* which, too, is distinct from body. This proves that the Soul is possessed of *anubhūti* of happiness. According to the same argument, we can prove that *ātman* possesses the *anubhūti* of *duḥkha*, *rāga*, *dveṣa*, *bhaya*, *śoka*, etc. Now, the *anumānas* that have already been laid down to establish the existence of *jīva* and *karman* are re-stated here in order to refresh the memory.

संताणोऽणार्हो उ परोप्परं हेउ-हेउ भावाओ ।

देहस्स य कम्मस्स य गोयम ! वीयं-कुराणं व ॥ ११७ ॥ (१६६५)†

† Vide verse 1639.

Santāṇo'ṇāi ṇ paropparam hēu-hēubhāvāō ।

Dēhassa ya kammaṣṣa ya Goyama ! līyam-kurāṇam va. 117 (1665) ,

[सन्तानोऽनादिस्तु परस्परं हेतु-हेतुभावात् ।

देहस्य च कर्मणश्च गौतम । बीजा-ऽङ्कुरयोरिव ॥ ११७ ॥ (१६६५)

Santāno'nādīstu parasparam hētu-hētubhāvāt ।

Dēhasya ca karmaṇas̥ca Gautama ! bījā'ṅkurayoriva. 117 (1665)]

- Trans.—117, And *O Gautama* ! as *Karman* and body are naturally related as the causes of each other like seed and sprout, the continuous range of *Karman* will have no beginning. (1665').

If the relation of *Karman* with body is eternal, how can the existence of *jīva* be established ?

तो कम्म-सरीराणं कत्तारं करण-कज्जभावाओ ।

पडिवज्ज तदब्भहिअं दंड-घडाणं कुलालं च ॥ ११८ ॥ (१६६६)

अत्थि सरीरविहाया पइनिययागारओ घटस्सेव ।

अक्खणं च करणओ दंडाईणं कुलालो व्व ॥ ११९ ॥ (१६६७)

अत्थिदियविसयाणं आयाणादेयभावओऽवस्सं ।

कम्मर इवादाया लोए संडास-लोहाणं ॥ १२० ॥ (१६६८)

भोत्ता देहाईणं भोज्जत्तणओ नरो व्व भत्तस्स ।

संघायाइत्तणओ अत्थि य अत्थी घरस्सेव ॥ १२१ ॥ (१६६९)

जो कत्ताइ स जीवो सज्झविरुद्धो त्ति ते मई होज्जा ।

मुत्ताइपसंगाओ तं नो संसारिणो दोसो ॥ १२२ ॥ (१६७०)

To kamma-sarirāṇam kattāram karaṇa-kajjabhāvāō ।

Paḍivajja tadabbhahīam danda-ghadāṇam kulālam va. 118 (1666)

[ततः कर्म-शरीरयोः कर्तारं करण-कार्यभावात् ।

प्रतिपद्यस्व तदभ्यधिकं दण्ड-घटयोः कुलालमिव ॥ ११८ ॥ (१६६६)

Tataḥ karma-śarīrayoh kartāraṁ karaṇa-kāryabhāvat ।

Pratipadyasva tadabhyadhikam daṇḍa-ghaṭayoh kulālamiva. (118)]

Trans.—118 So, like a potter (to be distinct) from *daṇḍa* and *ghaṭa*, know the creator of *Karman* and *śarīra* to be distinct from both on account of the existence of cause and effect. (1666)

119. (1667) Vide verse 1567.

120. (1668) Vide verse 1568.

121. (1669) Vide verse 1569.

122. (1670) Vide verse 1570.

Since all objects are *kṣaṇika* according to *Buddhistic* theory, an opponent may argue here that *jīva* vanishes with body and hence it is no use trying to prove that Soul is different from body. The *Acārya* refutes this argument as follows:—

जाइस्सरो न विगओ सरणाओ बालजाइस्सरणो एव ।

जह वा सदेसवत्तं नरो सरंतो विदेसम्मि ॥ १२३ ॥ (१६७१)

Jāissaro na vigāṇo saraṇāṇo bāla-jāissaraṇo eva ।

Jaha vā sadēsavattam naro saranto vidēsammi. 123 (1671)

[जातिस्सरो न विगतः सरणाद् बालजातिसरण इव ।

यथा वा स्वदेशवृत्तं नरः सरन् विदेशे ॥ १२३ ॥ (१६७१)

Jātismaro na vigataḥ saraṇād bāla-jāti-smaraṇa eva ।

Yathā vā svadēśavṛitam naraḥ smaran vidēśē. 123 (1671)]

Trans.—123 Like a person recollecting (his) childhood in old age) or recollecting in a foreign country the incident, (that happened) in his own country, the Soul who recollects the former existence, does not perish by virtue of (its power of) recollection. (1671)

टीका-इह यो जातसरो जीवः स प्राग्भविकशरीरविगमेऽपि सति न विगत इति प्रतिज्ञा । 'सरणाउ चि' सरणादिति हेतुः । यथा बालजातौ बालजन्मनि वृत्तं स्मरतीति बालजातिसरणो वृद्ध इति दृष्टान्तः । यथा वा, स्वदेशे मालवकमध्यदेशादौ वृत्तं विदेशेऽपि गतो नरः स्मरन् न विगतः । इदमुक्तं भवति—योऽन्यदेश-कालाद्यनुभूतमर्थं स्मरति सोऽविनष्टो दृष्टः, यथा बालकालानुभूतानामर्थानामनुसर्ता वृद्धाद्यवस्थायां देवदत्तः । यस्तु विनष्टो नासौ किञ्चिदनुस्मरति, यथा जन्मानन्तरमेवोपरतः । न च पूर्वपूर्वक्षणानुभूत-माहितसंस्कारा उत्तरोत्तरक्षणाः स्मरन्तीति वक्तव्यम्, पूर्व-पूर्वक्षणानां सर्व-निरन्वयविनाशेन सर्वथा विनष्टत्वात्, उत्तरोत्तरक्षणानां सर्वथाऽन्यत्वात् । न चान्यानुभूतमन्योऽनुस्मरति, देवदत्तानुभूतस्य यज्ञदत्तानुस्मरणप्रसङ्गादिति ॥ १२३ ॥ (१६७१)

D. C.—Here, the proposition is that the Soul that remembers former existence, cannot vanish even after the disappearance of the former body, by virtue of its *smaraṇaśakti*. Just as an old person who remembers his state of childhood does not himself perish even if childhood has vanished, or just as a person who recollects in a foreign country the incidents that happened in his own country, does not himself perish even if the incidents are no more existing, so, also, the Soul that remembers former existence does not vanish even if the body of former existence has already vanished. In short, one who recollects incidents that happened in former time and place, is *vidyamāna* (existing) like *Dēvadatta* who is able to recollect his experiences of childhood in old age. But, if he be only the *anusmartā* nothing can be recollected in the next life, as he himself is not alive in that existence.

Again, it is not correct to say that all experiences of former moments are recollected in the later moments, as former moments are absolutely separate from the later moments and they disappear as soon as their relations with—the later ones disappear.

Lastly, one can never remember the experience of another. If it were so, *Yajñadatta* would be able to remember the experience of *Dēvadattā*.

अहं मन्नसि खणिओ वि हु सुमरइ विन्नाणसंतइगुणाओ ।
तहवि सरीरादण्णो सिद्धो विण्णाणसंतानो ॥१२४॥ (१६७२)

Aha mannasi khaniṭṭha vi hu sumarai vinnāṇasantaiguṇāṭṭha ।
Tahavi sarīrādāṇṇo siddho viññāṇasantāṇo. 124 (1672)

[अथ मन्यसे क्षणिकोऽपि खलु स्मरति विज्ञानसंततिगुणात् ।
तथापि शरीरादन्यः सिद्धो विज्ञानसंतानः ॥ १२४ ॥ (१६७२)

Atha manyasē kṣaṇiko'pi khalu smarati vijñānasantatiguṇāt ।
Tathāpi śarīrādanyaḥ siddho vijñānasantānaḥ. 124 (1672)]

Trans.—124 Again, if you believe that (the soul) though transitory, remembers (the former existence) by virtue of its having a continuous range of knowledge, the continuous range of knowledge in that case also, has been proved to be distinct from body. (1672)

टीका—अथैवं मन्यसे त्वम्-क्षणिकोऽपि क्षणभङ्गुरोऽपि जीवः पूर्ववृत्तान्तं स्मरत्येव । कुतः ? इत्याह—विज्ञानानां विज्ञानक्षणानां संततिः संतानस्तस्या गुणस्तरसामर्थ्यरूपस्तत्सादिति, क्षणसंतानस्यावस्थितत्वात् क्षणनश्वरोऽपि स्मरतीत्यर्थः । अत्रोत्तरमाह—ननु, तथाप्येवमपि सति ज्ञानलक्षणसन्तानस्या-
ग्रेतनशरीरसंक्रान्तेर्भवान्तरसद्भावः सिध्यति, सर्वशरीरेभ्यश्च विज्ञानसंतानस्ये-
त्यमर्थान्तरता साधिता भवति, अविच्छिन्नविज्ञानसन्तानात्मकधैवं शरीरा-
दर्धान्तरभूत आत्मा सिद्धो भवतीति । तदेवं परमवमङ्गीकृत्याविनष्टस्मरण-
मावेदितम् ॥ १२४ ॥ (१६७२)

D. C.—*Vāyubhūti*.—Even though the Soul is *kṣaṇika*, it is able to remember the incidents of former life, because of the continuous range of the moments of *vijñāna*.

The *Acarya*:—Even in that case, the continuous range of

knowledge extends to the former life and hence its existence is also established in the former life. Thus, *viññānasantāna* is proved to be distinct from all bodies. Consequently, the Soul that contains this *viññānasantāna* would also be distinguished from body.

In this way, indestructibility of Soul, is apprehended to the expectation of another life. And the same could be established in connection with this life also.

न य सव्वहेव खणिअं नाणं पुव्वोवलद्धसरणाओ ।

खणिओ न सरइ भूयं जह जम्माणंतरविनट्ठो ॥ १२५ ॥ (१६७३)

Na ya savvabheva khaṇiyam nāṇam puṇṇovaladdhasaraṇāō ।

Khaṇiō na sarai bhūyam jaha jammāṇantaravinatṭho. 125 (1673)

[न च सर्वथैव क्षणिकं ज्ञानं पूर्वोपलब्धसरणात् ।

क्षणिको न सरति भूतं यथा जन्मानन्तरविनष्टः ॥ १२५ ॥ (१६७३)

Na ca sarvathaiva kṣaṇikam jñānam pūrvopalabdhasmaraṇāt ।

Kṣaṇiko na smarati bhūtam yathā janmānantaravinaṣṭah. (1673)]

Trans—125 Or (*ca*), knowledge is not absolutely indurable (*kṣaṇika*) by (virtue of the power of) recollecting an object apprehended in the past. (For), one that is *kṣaṇika* is, like an object, perished after its very birth, not able to remember the past. (1673)

टीका—न च सर्वथैव क्षणिकं ज्ञानं वक्तुं युज्यते । कथञ्चित्तु क्षणिकतां भगवानपीच्छत्येव, इति “सर्वथैव” इत्युक्तम् । कस्मात् पुनर्ज्ञानं न क्षणिकम् ? इत्याह—पूर्वोपलब्धस्य बालकालाद्यनुभूतस्मर्यस्य वृद्धत्वाद्यवस्थायामपि सरणदर्शनात् । न चैतदेकान्तक्षणिकत्वे सत्युपपद्यते । कुतः ? इत्याह—“खणिओइ त्यादि” यः क्षणिको नायं भूतमतीतं सरति, यथा जन्मानन्तरविनष्टः, एकान्तक्षणिकं चेप्यते ज्ञानम्, अतः सरणाभावप्रसङ्ग इति ॥ १२५ ॥ (१६७३)

D. C.—*Jñāna* should never be said to be entirely *kṣaṇika*. It may be *kṣaṇika* to a certain extent. For, if knowledge were taken to be absolutely transient, there would be no recognition in old age of objects perceived in childhood, as in the case of one who is perished after its birth. Ultimately *smarana* will not exist at all even if *jñāna* were taken to be *kṣaṇika* in every way.

And there is another difficulty also,

जस्सेगमेगबंधणमेगंतेण खणियं य विण्णानं ।

सर्वखणियविण्णानं तस्साजुत्तं कदाचिदपि ॥१२६॥ (१६७४)

Jassëgamëgubandhanamëgantëṇa khaṇiyam ya viṇṇānam ।
Savvakhaṇiyaviṇṇānam tassājuttam kaddācidapi. 156 (1674)

[यस्यैकमेकबन्धनमेकान्तेन क्षणिकं च विज्ञानम् ।

सर्वक्षणिकविज्ञानं तस्यायुक्तं कदाचिदपि ॥ १२६ ॥ (१६७४)

Yasyaikamëkabandhanamëkântëna kṣaṇikam ca vijñānam ।
Sarvakṣaṇikavijñānam tasyāyuktam kaddācidapi. 126 (1674)]

Trans.—126. It is never reasonable to accept *vijñāna* (of an object) as *vijñāna* having all-pervading *kṣaṇikatā*, as it is one independant *vijñāna* exclusively connected with one moment (1674).

टीका—यस्य वादिनो बौधस्य 'एकविज्ञानसंततयः सत्त्वाः' इति वचनादेकमेवासहायं ज्ञानं तस्य 'सर्वमपि यस्तु क्षणिकम्' इत्येवंभूतं विज्ञानं कदाचिदपि न युक्तमिति संबन्धः । इष्यते च सर्वक्षणिकताविज्ञानं सौगतैः, "यत् सत् तत् सर्वं क्षणिकम्" तथा "क्षणिकाः सर्वसंस्काराः" इत्यादिवचनात् । एतच्च क्षणिकताग्राहकज्ञानस्यैकत्वे न संभवत्येव । यदि हि त्रिलोकीतलगतैः सर्वैरपि क्षणिकैः पदार्थैः पुरः स्थित्वा तदेकं विज्ञानं जन्येत, तदा तदेतज्जानीयाद् यदुत—"क्षणिकाः सर्वेऽप्यमी पदार्थाः" इति । न चैवं सर्वैरपि तैस्तजन्यते । कुतः ? इत्याह—'एगबंधणं ति' यस्मादेकमेव

प्रतिनियतं बन्धनं निबन्धनमालम्बनं यस्य तदेकबन्धनं ज्ञानम्, अतः कथमशेषवस्तुस्तोमव्यापिनीं क्षणिकतामवबुध्येत ? । अपि च, एकालम्बनत्वेऽपि यद्यशेषपदार्थविषयाणामपि ज्ञानानां युगपदुत्पत्तिरिष्यते, आत्मा च तदर्थानुस्मर्ता, तदा स्यादशेषपदार्थक्षणिकतापरिज्ञानम् । न चाशेषार्थग्राहकानेकज्ञानानां युगपदुत्पत्तिरिष्यते ।

किञ्च, तदेकमप्येकार्थविषयमपि च विज्ञानं सर्वपदार्थगतां क्षणिकतामज्ञास्यदेव यद्युत्पत्त्यनन्तरध्वंसि नाभविष्यत् । अविनाशित्वे हि तदवस्थिततयोपविष्टं सदनमन्यं चार्थमुत्पत्त्यनन्तरमुपरमन्तं दृष्ट्वा “सर्वमेवास्मद्वर्जमस्मत्सजातीयवर्जं च वस्तुक्षणिकमेव” इत्यवबुध्येत, न चैतदस्ति । कुतः ? इत्याह—“एगंतेण खणियं चेति” यस्य च बौद्धस्यैकान्तेन क्षणिकं क्षणध्वंस्येव विज्ञानं, न पुनश्चिरावस्थायि, तस्य कथं सर्ववस्तुगतक्षणिकतापरिज्ञानं स्यात् ? । तस्मादक्षणिकमेव प्रमातृज्ञानमेष्टव्यम् । तच्च गुणत्वादनु रूपं गुणिनमात्मानमन्तरेण न संभवति । अतः सिद्धः शरीराद् व्यतिरिक्त आत्मेति ॥ १२६ ॥ (१६७४)

D. C.—According to the theory that there is one and only one continuous range of *viññāna* to all living beings, the *Bauddhas* believe that *viññāna* is *eka* (one) and *asahāya* (independent), and hence, it can never recognize all objects, as all objects would become *ksaṇika* according to that theory. *Saugatas* (*Bauddhas*), however, try to establish *sarvaksāṇikatā-viññāna* by the help of statements such as “all that exists is *ksaṇika*” and “all *samskāras*, are *ksaṇika*” etc. Now, *jñāna* having all-pervading *ksaṇikatā* is not possible at all. For, if one were able to produce such *jñāna* in presence of all objects in the universe, then only it could be apprehended that all these objects are *ksaṇika*. But *jñāna* could never be produced by means of all those objects in that manner. For, how could *ksaṇikatā* extended to all objects, be recognized when *jñāna* resorts to one and only one *ālambana*? In such cases, if all *jñānas* of all objects were taken to have been produced at the same time, and if *ātman* were accepted as the *anusmartā* of

all such *jñānas*, then and then only it would be possible to recognize the transitoriness of all objects. But simultaneous production of *jñāna* as regards all objects, is never possible, and hence, the apprehension of *sarvakṣaṇīkāvijñāna* is also impossible.

Again, if *vijñāna* of an object were not to vanish soon after its birth, one might get an opportunity to apprehend *sarvakṣaṇīkats*. For, in that case, *vijñāna* being contained within indestructibility, one could naturally remark at the destruction of all other objects that "every thing except us and those of our class, is *kṣaṇika*." But that is not possible. For, according to *Buddhist* theory, knowledge being exclusively *kṣaṇika*, cannot last for a long time, and hence it is not possible to apprehend *kṣaṇīkā* in case of all objects. Authentic knowledge should therefore be considered as *a-kṣaṇika*. This being a *guṇa*, it can never exist without a suitable resort *viz.*, *ātman*, which leads automatically to prove that soul is distinct from body.

जं सविसयनिययं चिय जम्माणंतरहयं च तं किह णु ।

नाहिति सुबहुयविण्णाणविसयखयभंगयाईणि ॥१२७॥ (१६७५)

Jam savisayanīyayam ciya jammāṇantarahayam ca tam kiha ṇu ।

Nāhiti subahūyaviṇṇāṇavisayakhayabhaṅgayāīṇi ? 127 (1675)

[यद् स्वविषयनियतमेव जन्मान्तरहतं च तद् कथं नु ।

ज्ञास्यति सुबहुकविज्ञानविषयक्षयमङ्गकादीनि ? ॥१२७॥ (१६७५)

Yad svaviśayanīyatamēva janmāntarahatam ca tat katham nu ।

Jñāsyati subahukavijñānaviśayakṣayamāṅgākādīni ? 127 (1675)]

Trans.—127 How could that (knowledge) which is restricted to its own self and scope, and which vanishes soon after its birth, understand qualities such as indurability etc., pertaining to the scope of *vijñāna* ? (1675).

टीका—यत् स्वविषयभावनियतं जन्मानन्तरहतं च प्रमातृ विज्ञानं, तत्कथं
सुबहुविज्ञानविषयगतान् क्षणभंग-निरात्मकत्व-सुखि-दुःखितादीन् धमान्
ज्ञास्यति ? न कथञ्चिदित्यर्थः ॥ १२७ ॥ (१६७५)

D. C.—Pramātri jñāna (authentic knowledge) is restricted to its own self and scope. It is destroyed immediately after its own production. So, it could never understand a number of attributes *e. g.*, transitoriness, subjectivity, and sense of happiness, misery etc., related to the subject of *viñāna*.

गिण्हिज्ज सव्वभंगं जह य मई सविषयाणुमाणाओ ।
तं पि न जओणुमाणं जुत्तं सत्ताहसिद्धीओ ॥१२८॥ (१६७६)

*Giṇhijja sabbhaṅgam jai ya maṇ saviṣayāṇumāṇāō ।
Tam pi na jaṇ'numāṇam juttam sattaṇisiddhīō. 128 (1676)*

[गृहीयात् सर्वभङ्गं यदि च मतिः स्वविषयानुमानात् ।
तदपि न यतोऽनुमानं युक्तं सत्तादिसिद्धौ ॥ १२८ ॥ (१६७६)

*Grihītyāt sarvabhaṅgam yadi ca matiḥ svaviṣayānumanāt ।
Tadapi na yato'numānam yuktam sattādisiddhau. 128 (1676)]*

Trans.—128 Again, it is not even proper to believe that *viñāna* apprehends indurability of all (objects) by means of inference from its own self and scope. Because, *anumāna* is proper only with regard to the establishment of existence etc. (१६७६).

टीका—यदि च परस्परैवंभूता मतिः स्याद् यदुत-एकमपि-एकालम्बन-
मपि क्षणिकमपि च प्रमातृ विज्ञानं सर्ववस्तु गतक्षणभङ्गं गृहीयात् । कुतः ?
इत्याह—स्वविषयानुमानात् । एतदुक्तं भवति—यस्मादयमस्माद्विषयः
क्षणिकः, अहं च क्षणनश्वररूपम्, ततो विज्ञानसाम्यादन्यान्यपि विज्ञानानि
क्षणिकानि, विषयसाम्याच्चान्येऽपि विषयाः सर्वेऽपि क्षणिकाः, इत्येवं स्वं च
विषयाश्च स्वविषयास्तदनुमानात् सर्वस्यापि वस्तुस्तोमस्य क्षणिकत्वादि गृह्यते ।
अत्र दूषणमाह—“तं पीत्यादि” तदपि न युक्तं न घटमानकम् । कुतः ? इत्याह-

यतस्तत् स्वविषयानुमानमन्येषां विज्ञानानामन्यविषयाणां च पक्षीकृतानां सत्तादि प्रसिद्धावेव युज्यते । नहि सत्त्वेनाप्यप्रसिद्धेधर्मिणि क्षणिकतादिधर्मः साध्यमानो विभ्राजते । को हि नाम शब्दादिष्वादावेव सत्त्वेनाप्रतीतेषु कृतकत्वादिनाऽनित्यत्वादिधर्मान् साधयति, “तत्र पक्षः प्रसिद्धोधर्मी” इत्यादिवचनात्? न चेदमेकमेकालम्बनं क्षणिकं च ज्ञानमेतद् बोद्धुं शक्नोति यदुत-अन्यज्ञानानि सन्ति, तद्विषयाश्च विद्यन्ते, तेषां च विषयाणां स्वविषयज्ञानजनन-स्वभावादय एवं भूता धर्माः सन्तीति । एतदपरिज्ञाने च कथमेतेषां क्षणिकतां साधयिष्यति, धर्मिण एवाप्रसिद्धेः ? ।

स्यादेतत्, स्वविषयानुमानादेवान्यविज्ञानादिसत्तापि सेत्स्यत्येव, तथाहि—यथाऽहमस्मि तथान्यान्यपि ज्ञानानि सन्ति, यथा च मद्विषयो विद्यते, एवमन्येऽपि ज्ञानविषया विद्यन्त एव; यथा चाहं मद्विषयश्च क्षणिकः, एवमन्यज्ञानानि तद्विषयाश्च क्षणिका एवेति, एवं सर्वेषां सत्त्वं क्षणिकता च स्वविषयानुमानादेव सेत्स्यतीति । एतदप्ययुक्तम्, यतः सर्वक्षणिकताग्राहकं ज्ञानं क्षणनश्वरत्वाज्जन्मान्तरं “मृत इवाहमस्मि, क्षणिकं च” इत्येवमात्मानमपि नावबुध्यते, अन्यपरिज्ञानं तु तस्य दूरोत्सारितमेव । किञ्च, तत् स्वविषयमात्रस्यापि क्षणिकतां नावगच्छति, समानकालमेव द्वयोरपि विनष्टत्वात् । यदि हि स्वविषयं विनश्यन्तं दृष्ट्वा ततद्गतक्षणिकतां निश्चित्य स्वयं पश्चात् कालान्तरे तद् विनश्येत्, तदा स्यात् तस्य स्वविषयक्षणिकताप्रतिपत्तिः, न चैतदस्ति, ज्ञानस्य विषयस्य च निजनिजक्षणं जनयित्वा समानकालमेव विनाशाम्युपगमात् । न च स्वसंवेदनप्रत्यक्षेण वा क्षणिकता गृह्यत इति सौग-तैरिष्यते, अनुमानगम्यत्वेन तस्यास्तैरम्युपगमादिति ॥१२८॥ (१६७६)

D. C.—An opponent may advance the following objection in this case—

Pramātrivijñāna though *kṣaṇika* and resorting to only one *ālambana*, is able to recognize *kṣaṇikatā* of its own self as well as sphere. For, just as the knowledge that we are *kṣaṇika* as our *viśaya* is *kṣaṇika*, is common in other cases also, all other objects and their spheres should also be considered as *kṣaṇika*.

The argument stated above is not correct. *Svavīśayā numāna* can be applied only in case of establishing the the existence etc of other *viñānas* and *visayas*, and not otherwise. Just as in case of *śabda* etc., which are not accepted as existent, one could not establish properties like *anīyatā* by reason of their mere constructive utility, so, in this case also, properties like *ksanikatā*, could not be proved to exist in objects which are not known at all.

Moreover, *viñāna* which is said to be *ksanika* and *ākāśa*, is not able to understand whether there are other *jñānas* and *visayas*, and whether those *jñānas* and *visayas* possess the property of producing *jñāna* of its own self and sphere. So, if such *jñāna* could not be produced and if the objects in which *ksanikatā* is to be established, are not known, how could *ksanikatā* be proved to exist at all?

At this point, the opponent may argue that existence etc of other *viñānas* could be established by the help of *svavīśayānumāna*. One would say in this case that "Just as I exist and my *visaya* exists, other *jñānas* and their *visayas* also exist, and just as I and my *visaya* are *ksanika*, other *jñānas* and their *visayas* are also *ksanika*." Thus, existence, as well as, *ksanikatā* of all the objects could easily be established.

The above objection is entirely fallacious. *Jñāna* which apprehends *sarvaksanikatā* is not able to recognize even its own self after its production on account of its being *ksanika*—as good as dead. Thus, when it is not able to recognise its own self, how can it perceive that there are other *jñānas* and their *visayas* also? Such indurable *jñāna* does not recognize *ksanikatā* of its own *visaya*, because, according to them, that *jñāna* and *visaya* vanish within equally short time. If that *jñāna* ascertains the *ksanikatā* of its own *visaya* from its disappearance within a short time before the *jñāna* itself dies away, then and then only would the *ksanikatā* of its

īśaya be recognized by it. But this argument is not accepted by *Bauddhas*. They believe that *juāna* and its *īśaya* disappear at the same time after being produced for a moment.

Moreover, according to *Saugatas*, *kanikata* is recognized neither by means of self-perception, nor by the help of perception by sense-organs, but by means of *anumāna* only.

जाणेज्ज वासणा उ सा वि हु वासित्त-वासणिज्जाणं ।
जुत्ता समेव दोण्हं न उ जम्माणंतरहयस्स ॥१२९॥ (१६७७)

Jāṇeḍḍja vāsṇā u sā vi hu vāsitta-vāsaniḍḍhaṇaṃ ।
Jutta samēva donhaṃ na u jammānantarahayassa. 129 (1677)

[जानीयात् वासना तु सापि खलु वासि-वासनीययोः ।
युक्ता समेत्य द्वयोर्न तु जन्मानन्तरहतस्य ॥१२९॥ (१६७७)

Jāṇīyāt vāsanā tu sāpi khalu vāsi-vāsaniyayoh ।
Yukta samētya dvayorna tu janmānantarahatsya. 129 (1677)]

Trans — 129 Again, (the opponent might argue that) desire could understand *sarikkasānikatā*, but that also is in fact proper (only) because it is related to both—one that desires and the desired (object), and not in case of that which vanishes soon after (its birth) (1677).

टीका—स्यादेतत् पूर्वपूर्वविज्ञानक्षणेऋतरोविज्ञानक्षणानामेवभूता वासना जन्यते, ययाऽन्यविज्ञान-तद्विषयाणां सत्त्व-क्षणिकतादीन् धर्मानेकमेकालम्बनं क्षणिकमपि च विज्ञानं जानाति, अतः सर्वक्षणिकताज्ञानं सौगतानां न विरुध्यते । तदप्ययुक्तम्, यतः सापि वासना वासक-वासनीययोर्द्वयोरपि समेत्य संयुज्य विद्यमानयोरेव युक्ता, न तु जन्मान्तरमेव हतस्य विनष्टस्य । वास्य-वासकयोश्च संयोगेनावस्थाने क्षणिकताहानिप्रसङ्गः । किञ्च, सापि वासना क्षणिका, अक्षणिका वा ? । क्षणिकत्वे कथं तद्वशात् सर्वक्षणिकतापरिज्ञानम् ? । अक्षणिकत्वे तु प्रतिज्ञाहानिरिति ॥ १२९ ॥ (१६७७)

D. C.—Here again, the opponents may argue that the

earlier moments of apprehension create such a desire during the later moments of apprehension, that by means of that desire, even a *ksaṇika vijñāna* having only one support is able to apprehend other *jñānas* and their *vīśayas* having existence, transitoriness etc. as their qualities. Consequently, there is no harm in believing that all objects are *ksaṇika*.

But even that is not correct. For *vāsanā* in the above case, could be applied only when it is related to *vāsaka* and *vāsaniya*; and hence, it could not be applied to the knowledge that vanishes immediately after its birth. Again, in accepting the *avasthāna* (retention) of *vāśya* and *vāśaka* connected together, *ksaṇikatā* itself would not exist. And, is that *vāsanā ksaṇika* or *a-ksaṇika*? If it were *ksaṇika*, it would not be able to apprehend *sarvaksāṇikatā*; and if it were *a-ksaṇika*, the very proposition that everything is *ksaṇika* would be violated.

So, the theory of *Bauddhas* that everything is *ksaṇika* does not fit in, in any way.

Thus, having refuted the opponent's view, the *Acārya* now illustrates his own.

बहुविष्णाणप्पभवो जुगवमणेगत्थयाऽहवेगस्स ।

विष्णाणावत्था वा पडुच्चवित्तीविघाओ वा ॥१३०॥ (१६७८)

विष्णाणखणविणासे दोसा इच्छादयो पसज्जन्ति ।

न उ ठियसंभूयच्छुयविष्णाणमयम्मि जीवम्मि ॥१३१॥ (१६७९)

तस्स विचित्तावरणखओवसमजाहं चित्तरूपाहं ।

खणियाणि य कालंतरवित्तीणि य भहविहाणाहं ॥१३२॥ (१६८०)

Bahuvīṣṇaṇappabhavo jugavamaṇeḥgathayā'havegassa ।

Vīṣṇāṇāvattbā vā paḍuccavittivighāo vā. 130 (1678)

Vīṣṇāṇakhaṇāviṇāśe dosā iccādayo pasajjanti ।

Na u ṭhiyasambhūyaccuyaviṣṇāṇamayammi jīvammi. 131 (1679)

Tassa vicittāvaranākhaorasamajāim cīttarūpāim ।

Khaṇiyāṇi ya kālāntaravrittīṇi ya matiridhāṇāim. 132 (1680)

[बहुविज्ञानप्रभवो युगपदनेकार्थताऽथवैकस्य ।

विज्ञानावस्था वा प्रतीत्यवृत्तिविघातो वा ॥१३०॥ (१६७८)

विज्ञानक्षणविनाशे दोषा इत्यादयः प्रसजन्ति ।

न तु स्थितसंभूतच्युतविज्ञानमये जीवे ॥ १३१ ॥ (१६७९)

तस्य विचित्रावरणक्षयोपशमजानि चित्ररूपाणि ।

क्षणिकानि च कालान्तरवृत्तीनि च मतिविधानानि ॥ १३२ ॥ (१६८०)

Bahuvijñāṇaprabhavo yugapadanēkārthata'thavaikasya ।

Vijñānāvasthā va pratītyavrittirighāto vā. 130 (1678)

Vijñānakṣaṇavināśe doṣā ityādayaḥ prasajanti ।

Na tu sthītasambhūtaacyutarvijñānamaye jīve. 131 (1679)

Tasya vicitrāvaranākṣayopośamajāni cīttarūpāṇi ।

Kṣaṇikāni ca kālāntaravrittīṇi ca matiridhāṇāni. 132 (1680)]

Trans—130-131-132 If *vijñāna* were taken to be *kṣaṇa vināśi* a number of faults such as production of many *vijñānas*, yielding more than one meaning at a time, or, one yielding more than one meaning at a time, retention (*avasthā*) of *vijñāna*, violation of the law of cause and effect etc. would arise. This would not happen only in case of *jīva*, having *vijñāna* which is *sthīta* (settled), *sambhūta* (born), and *cyūta* (dropped), being accepted. (For), it manifests various (types of) intellectual forms that are born of various types of diminutions and relaxations that are *kṣaṇika*, as well as, permanent. (1678-1679-1680).

टीका-तदेवं विज्ञानस्य प्रतिक्षणं विनाशेऽभ्युपगम्यमाने इत्यादयो दोषाः प्रसजन्ति । के पुनस्ते दोषाः ? इत्याह-“ बहुविष्णाणेत्यादि ” इत्येवं संवन्धः । क्षणनक्षरविज्ञानवादिना भुवनत्रयान्तर्वर्तिसर्वार्थग्रहणार्थं युगपदेव बहूनां ज्ञानानां प्रभव उत्पादोऽभ्युपगन्तव्यः, तदाश्रयभूतश्च तद्दृष्टानाम-

यर्नामनुसर्ताऽवस्थित आत्माऽभ्युपगन्तव्यः, अन्यथा “यत् सत् तत् सर्वं क्षणिकम्” “क्षणिकाः सर्वे संस्काराः” निरात्मानः सर्वे मावाः” इत्यादि सर्वक्षणिकतादिविज्ञानं नोपपद्येत, तदभ्युपगमे च स्वमतत्यागप्रसक्तिः । अथवा, क्षणिकं विज्ञानमिच्छतैकस्यापि विज्ञानस्य युगपदनेकार्थता-सर्वभवनान्तर्गतार्थग्राहिताऽभ्युपगन्तव्या, येन सर्वक्षणिकतादिविज्ञानमुपपद्यते, न चैतदिष्यते, दृश्यते वा । “विष्णाणावत्या व त्ति” यदिवा, अवस्थानमवस्था, विज्ञानस्यावस्था विज्ञानावस्थाऽभ्युपगन्तव्या भवति । इदमुक्तं भवति-विज्ञानस्यानल्पकल्पाग्रशोऽवस्थानमेष्टव्यम्, येन तत् सर्वज्ञं समासीनमन्यान्यवस्तुविनश्वरतां वीक्षमाणं सर्वक्षणिकतामवगच्छेदिति सर्वं प्रागेवोक्तमेव । एवं चाभ्युपगमे विज्ञानसंज्ञामात्रविशिष्टआत्मैवाभ्युपगतो भवति ।

अथैतद् बहुविज्ञानप्रभवादिकं नेष्यते, तर्हि प्रतीत्यवृत्तिविधातः प्राप्नोति । इदमत्र हृदयम्—कारणं प्रतीत्याश्रित्य कार्यस्य वृत्तिः प्रवृत्तिरुत्पत्तिरिति यावत्, न पुनः कारणं कार्यावस्थायां कथञ्चिदप्यन्वेति, इत्येवं सौगतैरभ्युपगम्यते । इत्थं चाभ्युपगम्यमानेऽतीतसरणादिसमस्तव्यवहारोच्छेदप्रसङ्गः । एवं हि व्यवहारप्रवृत्तिः स्याद् यद्यतीतानेकसंकेतादिज्ञानाश्रयस्तत्तद्विज्ञानरूपेण परिणामादन्वयी आत्माऽभ्युपगम्यते । तथाभ्युपगमे च सति प्रतीत्यवृत्त्यभ्युपगमविधातः स्यादिति । ननु यदि विज्ञानस्य क्षणविनाश एते दोषाः प्रसजन्ति, तर्हि कामी दोषा न भवन्ति ? इत्याह—“न उ ठियेत्यादि” न त्वत्सदभ्युपगते जीवेऽभ्युपगम्यमान एते दोषाः प्रसजन्ति । कथंभूते जीवे ? स्थितसंभूतच्युतविज्ञानमये—कथञ्चिद् द्रव्यरूपतया स्थितम्, कथञ्चित्तुत्तरपर्यायेण संभूतम्, कथञ्चित्पुनः पूर्वपर्यायेण च्युतं विनष्टं यद् विज्ञानं तन्मय इत्यर्थः । तस्मादमुमेवोत्पाद-व्यय-ध्रौव्ययुक्तं शरीरादर्थान्तरभूतमसदभ्युपगतमात्मानं समस्तव्यवहारसिद्धये प्रतिपद्यस्वेति ॥ १३०-१३१ ॥ (१६७८-१६७९)

टीका-मतेर्मतिज्ञानस्य विधानानि नानामेदरूपाणि तस्य यथोक्तरूपस्यात्मनः प्रवर्तन्ते । कथंभूतानि ? इत्याह—विचित्रो योऽसौ मतिज्ञानावरणक्षयोपशमस्ततो जातानि, अत एव स्वकारणभूतक्षयोपशमवैचित्र्याद् विचित्ररूपाणि । तथा, पर्यायरूपतया क्षणिकानि, द्रव्यरूपतया तु नित्यत्वात्

कालान्तरवृत्तीनि । उपलक्षणं च मतिविधानानि, श्रुता-स्वधि-मनःपर्यायविधानान्यपि यथासंख्यं श्रुता-स्वधिमनःपर्यायज्ञानावरणक्षयोपशमवैचित्र्याद् विचित्ररूपाणि यथासंभवं तस्य द्रष्टव्यानि । केवलज्ञानं त्वेकमेवाविकल्पं केवलज्ञानावरणक्षयादेव द्रष्टव्यमिति ॥ १३२ ॥ (१६८०)

D. C.—If *jñāna* were taken to be *ksaṇika* as stated before, a number of *doṣas* would get in, in the following manner :—

1. In order that all the objects that pervade the three worlds should be recognized, a *ksaṇikatā-vādin* ought to admit that all sorts of *jñānas* are produced at the same time, and the Soul that remembers the objects in which those *jñānas* are produced should be taken to stay on permanently. Otherwise, statements such as "Whatever exists is all *ksaṇika*" "All *bhāvas* are *ksaṇika*" etc., that established *sarvakṣaṇikatā* would be futile.

Moreover, when more than one *jñāna* are accepted, the original theory of *ākavijñāna santati* has also been violated.

2. Again, if *ksaṇa vijñāna* were accepted, another fault would also crop up. In this case, one and the same *vijñāna* would be able to recognize all the objects that exist in all the three worlds. But this could never happen, nor be believed.

3. In order to recognize a number of objects, *vijñāna* must be taken to last for a long time. As a result of this, *vijñāna* would be able to recognize the *ksaṇikatā* of all, as they are *ksaṇika* also. But by believing so, the Soul which is known as nothing but *vijñāna* would have to be accepted, and it would go against the original proposition.

4. Again, if the production of many *vijñānas* were not accepted, there would be violation of *pratītyavṛtti*. When *kāraṇa* is not anyhow apprehended in the state of *kārya*, *Bauddhas* call it the violation of *pratītyavṛtti*. As the production of a *kārya* depends upon a *kāraṇa*, this would give rise to *doṣa*. If *Bauddhas* were to accept this, processes such as that of

remembering the past incident etc, would be abolished. Again, if the soul which is the abode of knowledge such as a number of past allusions etc, were believed to have been related to the *pariṇāma* in the form of *vijñāna*, then also, the law of *pratityavritti* would be violated. For, by believing so, the Soul is taken as related to the *pariṇāma*.

Thus, in case *vijñāna* is accepted as *ksaṇika*, all the above mentioned faults would arise. But if the Soul possessing *vijñāna* which is produced anyhow in the form of substance or in any other new equivalent form, and which has already ceased to exist as *vijñāna*, the faults enumerated above would never arise. This proves that *ātman* that has utility, stability, and productivity for the sake of all *vyavahāra* is undoubtedly distinct from body. For, such an *ātman* possesses various *matijñāna-bhēdas* produced from various types of diminutions and relaxations of the *matijñāna* itself. These *bhēdas* are *ksaṇika* on account of their wavering nature, and they are everlasting on account of their substantiality.

Again, by means of implication, the soul manifests various types of *jñāna* e. g. *śrūta* (ascertained by intellect), *avadhi* (applied by intellect), and *manahparyāya* (mental perception) etc., are respectively produced from the knowledge ascertained, applied, and perceived by mind. 180-181-182 (1678-1679-1680)

The *Kēvala jñāna* or Absolute Knowledge is attained only when all its interruptions are warded off.

निचो संताणो सिं सव्वावरणपरिसंखए जं च ।

केवलमुदियं केवलभावेणाणंतमविगप्पं ॥ १३३ ॥ (१६८१)

Nicco santāṇo sīm savvāvaraṇaparisaṃkhaḍe jam ca ।

Kēvalamudiyam kēvalabhāvēṇaṇāntamavigappam. 133 (1681)

[नित्यः सन्तानः एषां सर्वावरणपरिसंश्रये यच्च ।

केवलमुदितं केवलभावेनानन्तमविकल्पम् ॥ १३३ ॥ (१६८१)

Nityaḥ santāna deśam sarvavarāṇa parisamkṣaye yacca ।
Kēvalamuditam lāvalabhārēnānantaravikalpam. 133 (1681)]

Trans.—133 They (*catijñānādi vidhānas*) have a perpetual continuance (*nitya santāna*)—in the form of *sāmānyajñāna*—which being free from all interruptions, is said to be *ananta* (endless) and *avikalpa* (illusionless) *Kēvala* (Absolute) exists by (virtue of) its *Kēvalabhāra* (absoluteness) (1681).

टीका—“सि ति” एतेषां च मतिज्ञानादिविधानानामविशेषितज्ञान-
मात्ररूपसंतानो नित्योऽव्यवच्छिन्नरूपः । केवलज्ञानं त्वविकल्पं भेदरहितमु-
दितमाख्यातं भगवद्भिः यतः सर्वस्यापि निजावरणस्य ह्यय एव तदुपजायते ।
अतोऽविकल्पं केवलभावेनानन्तकालावस्थायित्वाद्, अनन्तार्थविषयत्वाद्या-
नन्तमिति ॥ १३३ ॥ (१६८१)

D. C.—The *avishēṣajñāna* or *sāmānyajñāna* of an object is the only everlasting offspring of its various expedients like cognizance of memory etc. But the Absolute cognizance which is said to be *ananta* and *avikalpa* by revered preceptors is attained only when it is free from all *āvarāṇas*. Thus *Kēvala-jñāna* is *avikalpa* (i. e. positive and illusionless) because it lasts for ever and concerns the infinite object (*anan tārtha*). 1681.

Here again *Vāyubhūti* raises a doubt, and the *Tīrthaṅkura* removes it.—

सो जह देहादग्नो तो पविसंतो व निस्सरंतो वा ।
कीस न दीसइ, गोयम ! दुविहाणुवलद्धि उ सा य ॥ १३४ ॥ (१६८२)

So jai dēhādanno to pavisanto va nissaranto vā ।
Kiss na dīsai, Goyama ! dūvihāṇuvalladdhi u sā ya. 134 (1682)

[स यदि देवादित्यस्ततः प्रविशन् वा निःसरन् वा ।
कस्माद् न दृश्यते, गौतम ! द्विविधाणुपलब्धिस्तु सा च ॥ १३४ ॥ (१६८२)

Sa yadī dēhādanyastataḥ pravīṣan vā nīhsaran vā ।
Kasmād na dr̥śyate Gāutama ! dvividhāṇupalabdhistu sā ca. 134 (1682)

असओ खरसंगस्स च सओ वि दूराइभावओऽभिहिया ।
सुहुमाऽमुत्तत्तणओ कम्माणुगयस्स जीवस्स ॥१३५॥ (१६८३)

Asaō kharasaṅgassa va saō vi dūrāibhāvaō bhīhiyā ।
Suhumā'muttattapaō kammāṇugayassa jīvassa. 135 (1683)

[असतः खरशृङ्गस्येव सतोऽपि दूरादिभावतोऽभिहिता ।
सूक्ष्माऽमूर्तत्वतः कर्मानुगतस्य जीवस्य ॥१३५॥ (१६८३)

Asataḥ kharasṅgasyēva sato'pi dūrādibhavato'bhīhitā ।
Sūkṣmā'mūrtatvataḥ karmānugatsya jīvasya. 135 (1683)]

Trans.—134-135 If the Soul is different from body, how is it that it is not perceived while entering (the body) or issuing forth (from it) ?

But again, *O Gautama* ! non-perception (*anupalabdhī*) is of two types :—1. Non-perception of a non-existent object like a *kharasṅga* and 2. Non-perception of an existent object by reason of its distance etc. Non-perception of the Soul which is *karmānugata* is due to its exquisite formlessness (*sūkṣmā'mūrtatva*) (1682-1683).

टीका—यदि नाम शरीरादन्योऽसौ जीवस्ततो घटे चटक इव शरीरे प्रविशन् निःसरन् वा किमिति नोपलभ्यते ? । भगवानाह—“गोयमेत्यादि” यतो द्विविधाऽनुपलब्धिर्भवति, अतस्तस्यानुपलब्धेः कारणाद् गौतम ! जीवो न दृश्यते । कथं पुनः साऽनुपलब्धिर्द्विविधा ? इत्याह—सा चानुपलब्धेरकाऽसतो भवति, यथा खरशृङ्गस्य । द्वितीया तु सतोऽप्यर्थस्य भवति । कुतः ? इत्याह—दूरादिभावादिति, दूरात् सन्नप्यर्थो न दृश्यते, यथा स्वर्गादिः, आदिशब्दात्—अतिसंनिकर्षात्, अति सौक्ष्म्यात्, मनोऽनवस्थानात्, इन्द्रियापाटवात्, मतिमान्धात्, अशक्यत्वात्, आवरणात्, अभिभवात्, सामान्यात्, अनुपयोगात्, अनुपायात्, विस्मृतेः, दुरागमात्, मोहात्, विदर्शनात्, विकारात्, अक्रियातः, अनधिगमात्, कालविप्रकर्षात्, स्वभावविप्रकर्षाच्चेति ।

तत्रातिसंनिकर्षात् सन्नप्यर्थो नोपलभ्यते, यथा नेत्र-द्रूपिका-पक्ष्मादिः ।

अतिसौक्ष्म्यात् परमाप्त्वादिः । मनोऽनवस्थानात्, सतोऽप्यनुपलब्धिर्यथा नष्टचेतसाम् । इन्द्रियापाट्वात् किञ्चिद्वधिरादीनाम् । मतिमान्धादनुपलब्धिः सतामपि सूक्ष्मशास्त्रार्थविशेषाणाम् । अशक्यत्वात् स्वकर्ण-कृकाटिका-मस्तक-पृष्ठादीनाम् । आवरणाद् हस्तादिस्थगितलोचनानां कटकुट्याद्यावृत्तानां वा । अभिभवात् प्रसृतस्रस्तेजसि दिवसे तारकाणाम् सामान्यात् सुपलक्षितस्यापि मापादेः समानजातीयमापादिराशिपतितस्याप्रत्यभिज्ञानात् सतोऽप्यनुपलब्धिः । अनुपयोगाद् रूपोपयुक्तस्य शेषविषयाणाम् । अनुपायात् शृङ्गादिभ्यो गोमहिष्यादिपयःपरिणामजिज्ञासोः । विस्मृतेः पूर्वोपलब्धस्य । दुरागमाद् दुरुपदेशात् तत्प्रतिरूपकरीतिकादिविप्रलम्भितमतेः कनकादीनां सतामप्यनुपलब्धिः । मोहात् सतामपि जीवादितत्त्वानाम् । विदर्शनात् सर्वधाऽन्धादीनाम् वार्धक्यादिविकाराद् बहुशः पूर्वोपलब्धस्य सतोऽप्यनुपलब्धिः । अक्रियातो भूखननादिक्रियाऽभावाद् वृक्षमूलादीनामनुपलब्धिः । अनधिगमात् शास्त्राध्वनात् तदर्थस्य सतोऽप्यनुपलब्धिः । कालविप्रकर्षाद् भूतमविष्यद्वपमदेवपन्ननाभतीर्थकरादीनामनुपलब्धिः । स्वभावविप्रकर्षाद् नमः पिशादीनामनुपलम्भः । तदेवं सतामप्यर्थानामेकविंशतिविधाऽनुपलब्धिः प्रवर्तते । अतोऽस्य कर्मानुगतस्य संसारिणो जीवस्याऽमूर्तत्वाद् नभस इव, कर्मणस्य तु सौक्ष्म्यात् परमाणोरिव सतोऽनुपलब्धिः, नासतः । कथं पुनरेतज्ज्ञापते-नासत आत्मनोऽनुपलब्धिः, किन्तु सतः ? इति चेत् । उच्यते—अनुमानैस्तत्सत्त्वस्य साधितत्वादिति ॥१३४-१३५॥ (१६८२-१६८३)

D. C.—Vāyubhūti—If this soul is different from body, how is it that it is not seen entering or issuing forth from the body like a *catāka* (sparrow) from a *ghata* (vessel) ?

Bhagavan—Because of the two-fold *anupalabdhi*, O *Gautama*! the Soul is not perceived. These two types are—(1) *Anupalabdhi* of a non-existent object *e. g.* a *kharasringa* (horn of an ass) and (2) *Anupalabdhi* of an existent object.

Now, for the non-perception of an existent object, there are *twenty-one* reasons.

i. *Atidūrātva* (Extreme remoteness)—Places like *svarga*,

do exist. But as they are extremely remote, they are not perceivable.

- ii. *Atisannikarsa* (Close vicinity)—Certain objects like eye-lashes and secretion of eyes, though existent, cannot be seen on account of their close vicinity.
- iii. *Alisauksmya* (Exquisite fineness)—*Paramāṇus* are imperceptible, because they are exquisitely fine. These *paramāṇus* are so minute in form, that they are not perceptible even to the naked eye, even though they are considered to be existent.
- iv. *Maṇḍanavasthāna* (Instability of mind)—Sometimes even a *mūrta* object is not apprehended by reason of *maṇḍanavasthāna* or the instability of mind, as in the case of an insane man.
- v. *Indriyāpātva* (Dullness of senses)—Non-perception arises also when a sense or senses are benumbed e. g. a deaf man.
- vi. *Matimāndya* (Dullness of intellect)—Certain subtleties of the *śāstras* are always *anupalabhya* to a dull-witted man, due to his *manimāndya*.
- vii. *Asakyaṭva* (Impossibility)—One can never see his own ear, head, or back, as it is utterly impossible to do so.
- viii. *Āvaraṇa* (Obstruction)—When eyes are covered with hands or when hands are obscured by means of a mat or a wall, it is *āvaraṇa* that causes non-perception.
- ix. *Abhibhava* (Predominance)—Predominance of Śun in the sky, makes the stars *anupalabhya* on a sun-bright day.
- x. *Sāmānya*—(Commonness) When beans are mixed with beans of the same quality, there is non-apprehension of beans owing to the *sāmānyaṭva* present in both.

- xi. *Anupayoga* (Lack of Attention)—When an object is touched by a particular *indriya*, say, *Rūpa* (the sense of eye), it is not perceived by the rest of senses because of of their *anupayoga* to the object.
- xii. *Anupāya* (Want of Means)—If a person wants to take an estimate of milk (contained) in a cow or a buffalo by means of *śṛṅga* etc., he can never do so, because there is no such means available.
- xiii. *Vismṛti*—(Forgetfulness)—An object perceived before, becomes *anupalabhya* afterwards by reason of *vismṛti*.
- xiv. *Durāgama*—(Wrong Instruction)—When an object like gold is presented in the style of a forged edict, it is not recognized in its true form, because there is *darupadēśa* or wrong instruction as regards its form.
- xv. *Moha* (Delusion)—Objects like *jīva* do exist, but they are not perceived due to *moha* (on the part of those who try to perceive them).
- xvi. *Vidartana* (Absence of Sight)—is the absolute cause of *anupalabdhi* in the case of blind persons.
- xvii. *Vikāra* (Loss of Health)—Mostly, it so happens that things that are once perceived are not apprehended in later life on account of *vikāras* like *vārdhākya* (old age) etc.
- xviii. *Akriyā* (Want of Action)—There is non-perception of roots of trees because of the scarcity of actions like *bhūkhanana* etc.
- xix. *Anadhiḡama* (Non-acquisition)—Owing to the *anadhiḡama* of *śāstraśravaṇa*, the meaning of *Śāstras* becomes incomprehensible.
- xx. *Kāla viprakarṣa* (Remoteness of Time)—*Rṣabhādēva* and other *Tṛthankaras* of the past, and *Padma Nabha* of future cannot be recognized due to the remoteness of time.

- xxi. *Svabhāvaviprakarsa* (Natural Remoteness)—Things like *nabhas* and *pīṣa*† are non-cognizable by reason of their *svabhāvaviprakarsa*.

In this way, *anupalabdhi* of an existent object takes place in twenty-one different ways.

-So, *jīva* is imperceptible like *nabhas* due to its *amūrtatā*; and *śarīra* being an assemblage of the *Kārman paramāṇus* is *anupalabhya* because of *śauksmya* of a *paramāṇu*. Thus, non-perception of the Soul and body, is positively the non-perception of an existent object and not of a non-existent one.

An argument may here be advanced that "If you take *Ātman* to be existent, how do you apprehend its existence?" The reply is.—

The existence of *Ātman* is established by means of *anumāna*. And hence, its *anupalabdhi* is not the *anupalabdhi* of a non-existent object like a *kharasṛīga*, but it is the *anupalabdhi* of an existent object like *nabhas* and *paramāṇu*. Then, the distinction of Soul from body is established by the help of *Vēdavacana*.

देहाणण्णे व जिणं जमग्गिहोत्ताइं सग्गकामस्स ।

वेयविहियं विहण्णइ दाणाइफलं च लोयम्मि ॥१३६॥ (१६८४)

Dēhāṇaṇṇe va jīṇaṃ jamaḡgihoṭṭāim saggakāmaṣṣa ।

Vēyavihiyam vihaṇṇai dāṇaiphalam ca ca loyammi 136 (1684)

†The word *Pīṣa=ruru*, a kind of deer according to *Sāyaṇācārya*. The deer is called *Pīṣa* probably because it is *Pīṣa* (reddish) in colour. The *anupalabdhi* of the *Pīṣa* deer may be taken to be due to its nature of being always far away from human habitations. The word, however, seems rather improper when placed with *nabhas*. If we read *pīṣāca* instead of *Pīṣa*, it would suit our purpose better.—*Tr.*

[देहानन्ये वा जीवे यदग्निहोत्रादि स्वर्गकामस्य ।

वेदविहितं विहन्यते दानादिफलं च लोके ॥१३६॥ (१६८४)

Dēhānanyē vā jīvē yadagnihotrādī svargakāmasya :

Vēdavihitam vihanyatē dānādīphalam ca lokē. 136 (1684)]

Trans — 136 Or, if *jīva* is (believed to be) identical with *dēha* (the body), then, (obstruction of the) rites like *agnihotra* (the worship of sacred-fire) for a person aspiring for Salvation and the reward of munificence etc (*dānādīphala*) in the world prescribed by the *Vēdas*, would be refuted. (1684).

टीका—शरीरमात्रे जीवे सति गौतम ! यत् स्वर्गकामस्य वेदविहित-
मग्निहोत्राद्यनुष्ठानं तद् विहन्यते, देहस्य वह्निनाऽत्रैव भस्मीकरणात्, जीवा-
भावे कस्यासौ स्वर्गो भवेत् ? इति भावः । दानादिफलं चानुभवितुरभावात्
कस्य भवेत् ? इति ॥१३६॥ (१६८४)

D. C.—O *Gautama* ! If each and every *śarīra* is believed to be identical with *jīva*, the commandment of the *Vēdas* that a person who desires to attain Salvation, should perform the rites of *Agnihotra*, would be null and void. Because, when body is reduced to ashes by fire in this world, the *jīva* being taken to be identical with body is also supposed to have vanished with the body. And then, who would attain Salvation when *jīva* itself does not exist ?

Similarly, who would be there to enjoy the fruits of good deeds like *dāna* when there would be none to receive them at all ?

Vāyabhūti entertains doubt as regards the distinction of Soul from body by hearing the various *Vēda-padas* bearing contradictory arguments. *Bhagavān Mahāvīra* interprets these *Vēda-padas* correctly and clears his doubt.

विष्णाणघणाह्णं वेयपयाणं तमत्यमविदंतो ।

देहाणण्णं मत्तसि ताणं च पयाणमयमत्यो ॥१३७॥ (१६८५)

Vijñānaghanaṇām Vēyapayāṇam tamatthamavidanto ।
Dēhāṇaṇnam mannasi tāṇam ca payāṇamayamattho. 137 (1685)

[विज्ञानघनादीनां वेदपदानां त्वमर्थप्रविदन् ।
देहानन्यं मन्यसे तेषां च पदानामयमर्थः ॥ १३७ ॥ (१६८५)

Vijñānaghanaṇāṇām Vēda-padāṇām tvamarthamavidan ।
Dēhānanyam manyasē tēṣām ca padanāmayamarthaḥ. 137 (1685)]

Trans.—137 You, not knowing-the (real) meaning of sentences like “*Vijñānaghana*” etc., of the *Vēdas*, think that the Soul is identical with body. But (*ca*) their real interpretation is this. † (1685).

टीका-विज्ञानघनाख्यः पुरुष एवायं भूतेभ्योऽर्थान्तरमित्यादिव्याख्या पूर्ववदेव । अत एव प्रागुक्तम्—“शरीरतया परिणतो भूतसंघातोऽयं विद्यमानकर्तृकः, आदिमत्प्रतिनियताकारत्वात्, घटवद्, यश्च तत्कर्ता स तदतिरिक्तो जीवः” इति । भूतातिरिक्तात्मप्रतिपादकानि च वेदवाक्यानि तवापि प्रतीतान्येव । तद्यथा—“सत्येन लभ्यस्तपसा क्षेप ब्रह्मचर्येण नित्यं ज्योतिर्मयो विशुद्धो यं पश्यन्ति धीरा यतयः संयतात्मानः” इत्यादि । तदेवं सर्वेषामपि वेदवाक्यानां भूतातिरिक्तस्य जीवस्य प्रतिपादकत्वाद् भूतेभ्योऽतिरिक्तं जीवं प्रतिपद्यसेति ॥१३७॥ (१६८५)

D. C.—That the Soul itself is “*vijñānaghana*” and that it is distinct from other *bhūtas* has already been discussed. It has already been said that.—

Sarvatasāṅgī parināto bhūtasamghāto’yaṁ vidyamānakartṛikaḥ ।
Adimatpratiniyatākāratvāt ghaṭavat, yaśca tatkartā sa tadatirikto
jīvaḥ iti n

Moreover, sentences of the *Vēdas* that prove *Ātman* to be *atirikta* from *bhūtas*, have not been beyond your comprehension. *e. g.*

† The real interpretation of sentences like “*vijñānaghana*” etc., has already been stated and discussed in the First *Vāda*. *vide* Vs. 1588–1595.

" Satyēna labhyastapasā hyeṣa brahmacaryēna nityam jyotirmayo
viśuddho'yaṁ paśyanti dhīrā yatayaḥ saṃyatātmanah ॥ "

In the same way, all *Vēda-padas* have proved that *Jiva* is *atirikta* from *bhūtas*. Hence, you too, shall have to admit that, the Soul is distinct from *bhūtas*.

छिन्नमि संसयमि जिणेणं जरा-मरणविप्पमुक्केणं ।

सो समणो पव्वहओ पंचहिं सह खंडियसएहिं ॥१३८॥ (१६८६)

Chinnammi saṃsayammi Jiṇeṇaṃ jarā-maraṇavippamukkēṇaṃ ।
So samaṇo pavvaḥaṇo pañcahiṃ saha khaṇḍiyasaḥhiṃ. 138 (1686)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तेन ।

स भ्रमणः प्रव्रजितः पञ्चभिः सह खण्डिकशतैः ॥१३८॥ (१६८६)

Chinnaṇe saṃśaye jīṇeṇa jarā-maraṇavipramuktēna ।

Sa śramaṇaḥ pravrajitaḥ pañcabhiḥ saha khaṇḍikashataiḥ. 138 (1686)]

Trans.—138 When the doubt was removed by the *Tīrthāṅkara*, who was entirely free from *jarā* (old age), and *marāṇa* (death), the saint *Vāyubhūti* accepted the *Dīkṣa* along with his five hundred followers. (1686).

End of the Discussion with the Third Gaṇadhara.



Chapter IV

चतुर्थगणधरवक्तव्यता ।

Discussion with the Fourth Gaṇadhara.

ते पव्वहए सोउं वियत्तु आगच्छइ जिणसगासं ।
वंचामि ण वंदामी वंदित्ता पज्जुवासामि ॥१३९॥ (१६८७)

Tē pavvaiḥ souṃ Viyattu āgacchā jīṇasagāsaṃ ।
Vaccāmi ṇa vandāmi vandittā pajjuvāsāmi. 139 (1687)

[तान् प्रव्रजितान् श्रुत्वा व्यक्त आगच्छति जिनसकाशम् ।
प्रजामि वन्दे वन्दित्वा पर्युपासे ॥१३९॥ (१६८७)

Tān pravrajitan śrutvā Vyakta āgacchati jīṇasakāśam ।
Vrajāmi vandē vanditva paryupāsē. 139 (1687)]

Trans.—139 Having heard that they (*i e.* Vayubhūti and his fellow-mendicants) had renounced the world, *Vykta* comes before the *Tīrthaṅkara*. (He thinks...) "I may go, pay my homage (to the *Tīrthaṅkara*), and serve him." (1687)

आमहो य जिणेण जाइ-जरा-मरणविप्पमुक्केणं ।
नामेण य गोत्तेण य सव्वण्णू सव्वदरिसीणं ॥१४०॥ (१६८८)

Abhaṭṭho yaṇiṇeṇa jāi-jarā-maraṇavippamukkēṇaṃ ।
Nāmeṇa ya gottēṇa ya savvaṇṇū savvadarisīṇaṃ. 140 (1688)

[आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।
नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ १४० ॥ (१६८८)

Abhāsitaśca jīnēna jāti-jarā-maraṇavipramuktēna ।

Nāmnā ca gotrēṇa ca sarvajñēna sarvadarśinā. 140 (1681)

Trans.—140 He was addressed by his name and lineage by the *Tīrthāṅkara* who was free from birth, old age, and death, who was omniscient and who had (attained) complete *darśana*. (1628)

Bhagavān said :—

किं मण्णे अत्थि भूया उदाहु नत्थि त्ति संसओ तुज्झ ।

वेयपयाण य अत्थं न याणसी तेसिमो अत्थो ॥१४१॥ (१६८९)

Kim maṇṇe atthi bhūyā udāhu natthi tti saṃsao tujjha ।

Vēyapayaṇa ya attham na yāsaī tēsimo attho. 141 (1689)

[किं मन्यसे सन्ति भूतान्युताहो न सन्तीति संशयस्तव ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥१४१॥ (१६८९)

Kim manyasē santi bhūtānyutāho na santīti saṃśayaśtava ।

Vēdapadānām cārtham na jānāsi tēsāmayamārthah. 141 (1689)]

Trans.—141 *O Vyakta!* What are you thinking of? You entertain the doubt as to whether *Bhūtas* exist or not. But (*ca*) you have not understood the (real) interpretation of the sentences of the *Vēdas*. Here is their (real) interpretation. (1689)

टीका-पृथिव्य-ऽप्-तेजो-वाय्वा-ऽऽकाशलक्षणानि पञ्चभूतानि, तानि च किं सन्ति न वा? इति त्वं मन्यसे । संशयश्च तवायं विरुद्धवेदपदश्रवण-निबन्धनो वर्तते । तानि चामूनि वेदपदानि-“स्वप्नोपमं वै सकलमित्येव ब्रह्मविधिरञ्जसा विज्ञेयः” इत्यादि, तथा, “द्यावा-पृथिवी” इत्यादि, तथा, “पृथिवी देवता, आपो देवताः” इत्यादि । एतेषां चायमर्थस्तव प्रतिभासते-“स्वप्नोपमम्-स्वप्नसदृशम्, नैनिपातोऽवधारणे, सकलम्-अशेषं जगत्, इत्येव ब्रह्मविधिः-परमार्थप्रकारः, अञ्जसा-प्रगुणेन न्यायेन, विज्ञेयः-ज्ञातव्यः” इति । तदेवमादीनि वेदपदानि किल भूतनिह्वयपराणि, “द्यावा-

पृथिवी" इत्यादीनि तु सत्ताप्रतिपादकानि, अतस्तत्र संशयः । तदेतेषां वेद-
पदानां त्वमर्थे न जानासि, चशब्दाद् युक्तिहृदयं च न वेत्सि । तेन संशयं
कुरुष्व । तेषां चायमर्थो वक्ष्यमाणलक्षणे इति ॥१४१॥ (१६८९)

D. C.—This is your query—"Do the *pancabhūtas* viz. *Prithvī* (earth) *ap* (water), *tōjas* (fire), *vāyu* (air) and *ākāśa* (ether) exist or not? This query is based upon your misapprehension of certain sentences of the *Vēdas*, that are mutually contradictory. The sentences are—

- (1) "Svapnopamam vai sakalamityeṣa brahmavidhiraṇjasā vijñēyah" etc.
- (2) "Dyāvā-prithvī" etc. and
- (3) "Prithvī-dēvatā, āpo dēvatāḥ" etc.

Your interpretation of these sentences runs thus:—

All this world is nothing but a dream or illusion. So, one should honestly endeavour to know the *Brahma*, which is the the only *paramārthaprakāśa* worth attaining.

Such sentences refute the existence of the five elements while others like *Dyāvā prithvī* and "*Prithvī dēvatā, āpo dēvatāḥ*" establish the existence of those very elements. These contradicting sentences of the *Vēdas* have given rise to your doubt.

Really speaking, you have not understood the real purport of the above sentences. Here I give their correct interpretation. Listen to it.

भूएसु तुज्झ संका सुविणय-माओवमाहं होज्ज त्ति ।

न वियारिज्जंताहं भयंति जं सब्बहा जुत्ति ॥ १४२ ॥ (१६९०)

Bhūesu tujjha saṅka suviṇaya-māōvamaḥm hojja tti ।

Na viyārijjantāim bhayanti jaṃ sabbahā juttim. 142 (1690)

[भूतेषु त्व शङ्का स्वप्न-मायोपमानि भवेयुरिति ।

न विचार्यमाणानि भजन्ति यत् सर्वथा युक्तिम् ॥१४२॥ (१६९०)

Bhūtēṣu tava śāṅkā svapṇaka-māyopamāni bhavēyuriti ।

Na vicāryamāṇāni bhajanti yat sarvathā yuktim. 142 (1690)]

भूयाइसंसयाओ जीवाइसु का कह त्ति ते बुद्धी ।

तं सच्चसुण्णसंकी मन्नसि मायोवमं लोयं ॥१४३॥ (१६९१)

Bhūyāisaṃsayāo jīvāisu kā kaḥa tti tē buddhī ।

Tam saccasuṇṇasaṅkī manasi māyovamam loyam. 143 (1691)

[भूतादिसंशयात् जीवादिषु का कथेति ते बुद्धिः ।

त्वं सर्वशून्यशङ्की मन्यसे मायोपमं लोकं ॥ १४३ ॥ (१६९१)

Bhūtādisaṃsayāt jivādiṣu kā kathēti tē buddhī ।

Tvam sarvaśūnyaśāṅkī manyase māyopamam lokam. 143 (1691)]

Trans.—142-143 You entertain the doubt about the elements that they are (unreal) like dreams and illusions. And when you question the (existence of) elements (themselves), what to talk of objects like *jīva* etc.? You, being dubious about the existence of everything, believe the whole world to be (as unreal as) *māyā*. (1690-1691).

टीका—आयुष्मन् व्यक्त ! भूतेषु भवतः सन्देहः, यतः स्वप्नोपमानानि मायोपमानानि चैतानि भवेयुरिति त्वं मन्यसे । यथा हि स्वप्ने किल कश्चिद् निःस्वोऽपि निजगृहाङ्गणे गजघटा-दुरंगनिबद्ध-मणि-कनकराश्यादिकमभूतमपि पश्यति, मायायां चेन्द्रजालविलसितरूपायामविद्यमानमपि कनक-मणि-मौक्तिक-रजतभोजना-ऽऽराम-पुष्प-फलादिकं दृश्यते, तथैतान्यपि भूतान्येवंविधान्येवेति मन्यसे, यद् यस्माद् विचार्यमाणान्येतानि सर्वथैव न काश्चिद् युक्तिं भजन्ते सहन्ते । भूतेषु च संशये जीव-पुण्य-पापादिषु किल का वाता भूतविकाराधिष्ठानत्वात् तेषाम् ? इति तव बुद्धिः । तस्मात् सर्वस्यापि भूत-जीवादिवस्तुनस्त्वदभिप्रायेणाभावात् सर्वशून्यताशङ्की त्वं निरवशेषमपि लोकं मायोपमं स्वप्नेन्द्रजालतुल्यं मन्यस इति ॥१४२-१४३॥ (१६९०-१६९१) .

D. C.—Long-lived *Vyakta* ! You question the existence of *Bhūtas*. Just as, in a dream, a poor man sees before his own house multitudes of elephants, and horses, or treasures of jewellery and gold, but actually he does not possess them, and just as, under the illusion of the *Indrajāla*, precious things, *e. g.*, dishes (made) of gold, silver, jewels etc., or beautiful objects *e. g.*, parks, flowers, fruits etc., are perceived, but really speaking, they are not existing; in the same way, according your belief, *bhūtas* like *prithivī* are perceived by us; but as a matter of fact, they are unreal and illusory like objects seen in a dream or an *Indrajāla*. But this belief of yours, is absolutely unfounded.

Again, as you have a doubt in the existence of elements, the doubt is bound to arise in the case of *jīva*, *pāpa* and *puṇya* also. Because, these objects are contained in the various *vikāras* of the *bhūtas* themselves. It follows, therefore, that, according to you, all *bhūtas* like *Prithivī* and all *padārthas* (objects) like *jīva* are *a-vidyamāna* (non-existent). This indicates that you are *sarvaśūnyatāśaṅki* and according to you, the whole Universe is just like *svapna*, *māyā* or *Indrajāla*.

Now, *Śramaṇa Bhagavān Mahāvīra* gives a number of arguments for doubts which *Vyakta* entertained in his mind;—

जह किर न सओ परओ नोभयओ नावि अन्नओ सिद्धी ।
भावाणमवेक्खाओ वियत्त ! जह दीह-हस्साणं ॥१४४॥ (१६९२)

Jaha kira na saṇ paraṇ nobhayaṇ nāvi annaṇ siddhī ।
Bhāvāṇamavèkkhāṇ Viyatta ! jaha diha-hassāṇam. 144 (1692)

[यथा किल न स्वतः परतो नोभयतो नाप्यन्यतः सिद्धिः ।
मात्रानामपेक्षातो व्यक्त ! यथा दीर्घ-ह्रस्वयोः ॥ १४४ ॥ (१६९२)

Yathā kila na svataḥ parato nobhayato nāpyanyataḥ siddhiḥ ।
Bhāvāṇamapèkṣato Vyakta ! yathā dīrgha-hrasvayoh. 144 (1692)

Trans.—144 Accomplishment of objects, *O Vyakta* ! like (the accomplishment of) *hrasva* (short) and *dīrgha* (long)

can never be attained by means of itself, through another, by means of both, or through any other object. (1692).

टीका-व्यक्त ! भवतोऽयमभिप्रायः—यथा किल न स्वतः, न परतः, न चोभयतः, नाप्यन्यतो भावानां सिद्धिः संभाव्यते । कुतः ? इत्याह—अपेक्षातः—कार्यकारणादिभावस्यापेक्षितत्वादित्यर्थः, ह्रस्व-दीर्घव्यपदेशवत् । तथाहि—यत् किमपि भावजातमस्ति तेन सर्वेणापि कार्येण वा भवितुमप्यम्, कारणेन वा । तत्र कार्यं कारणेन क्रियत इति कारणावयव एव तस्य कार्यत्वव्यपदेशः, न तु कार्यस्य कार्यत्वं स्वतः सिद्धं किमप्यस्ति । एवं कारणमपि कार्यं करोतीति कार्यावयव एव तस्य कारणत्वव्यपदेशः, न तु तस्य कारणत्वं स्वतः सिद्धं किञ्चिदस्ति । तदेवं कार्यादिभावः स्वतो न सिध्यति । यच्च स्वतो न सिद्धं तस्य परतोऽपि सिद्धिर्नास्ति, यथा खरविषाणस्य । ततश्च न स्वतः कार्यादिभावः, नापि परतः । स्व-परोभयतस्तर्हि तस्य सिद्धिरिति चेत् । तदपुक्तम्, व्यस्तादुभयतस्तत्सिद्धेरभावात् तत्समुदायेऽपि तदयोगात् । न हि सिकताकणेषु प्रत्येकमसत् तैलं तत्समुदाये प्रादुर्भवति ।

अपि च, उभयतः सिद्धिपक्ष इतरेतराश्रयदोषः प्रामोति । यावद्धि कार्यं न सिध्यति न तावत्कारणसिद्धिरस्ति । यावच्च कारणं न सिध्यति न तावत् कार्यं सिद्धिमासादयति । अत इतरेतराश्रयदोषः । तस्माद् नोभयतोऽपि कार्यादिभावसिद्धिः । नाप्यन्यतः—अनुभयत इत्यर्थः, स्व-परो-भयव्यतिरेकेणान्यस्य वस्तुनोऽसत्त्वेन निर्हेतुकत्वप्रसङ्गात् । एवं ह्रस्व-दीर्घलक्षणे दृष्टान्तेऽपि “अपेक्षातः” इत्यस्य ह्रस्व-दीर्घत्वासिद्धिलक्षणेन साध्येनान्वयो भावनीयः । तथाहि—प्रदेशिन्या अङ्गुष्ठमपेक्ष्य दीर्घत्वं प्रतीयते । मध्यमा त्वपेक्ष्य ह्रस्वत्वम्, परमार्थेन त्विर्यं स्वतो न ह्रस्वा, नापि दीर्घा । तदेवं न स्वतो ह्रस्व-दीर्घत्वयोः सिद्धिः । ततः परतः, उभयतः, अनुभयतश्च तत्सिद्धयभावो यथोक्तवद् भावनीयः, तदुक्तम्—

न दीर्घेस्तीह दीर्घत्वं न ह्रस्वे नापि च द्वये ।

वसादसिद्धं शून्यत्वात् सदित्याख्यायते क हि ? ॥ १ ॥

“ ह्रस्वं प्रतीत्य सिद्धं दीर्घं दीर्घं प्रतीत्य ह्रस्वमपि ।

न किञ्चिदस्ति सिद्धं व्यवहारवशाद् वदन्त्येवम् ॥ १ ॥ (१६९२)

D. C.—*Vyakta* ! Your argument is this, —Complete attainment of (the existence of) objects is not possible either *svataḥ* or *parataḥ* or *ubhayaḥ* or *anyataḥ* as in the case of (the accomplishment of the existence of) the *hrasva* and *dīrgha*, on account of there being *apēkṣikatva* (expectation) of the *Kārya Kāraṇādibhāvas* [i. e., relations like that of cause and effect] of the *padārthas*. Hence, each and every object is expected to be either *kārya* or *kāraṇa*. As every *kārya* is done by *kāraṇa*, its *kāryatva* is subjugated by *kāraṇatva*. But the *kāryatva* of a *kārya* is not *svabhāva-siddha* (self-accomplished).

Similarly, *kāraṇa* accomplishes *kārya*. So that, *kāraṇatva* of *kāraṇas* is subjugated by the *kāryatva* of *kārya*. But *kāraṇatva* also is not *svataḥ siddha*.

Now, one which is not *Svataḥsiddha* by virtue of its own self cannot be accomplished by means of another also, as in the case of the horn of an ass. So, *kāryādibhāva* is accomplished neither by itself nor by another.

Again, it is improper to consider the possibility of *kāryādibhāvas* even by *sva* and *para* taken together. Because, since *siddhi* is not found in either of them separately, how could it be attained in the *samudāya* of the two? Take the example of oil and sand. When oil is not present in every single particle of sand, it is not found in the collection of sand also. Thus, the accomplishment of an object by means of *ubhaya* (both), is also impossible.

In case of accomplishment by means of *ubhaya*, there is another difficulty also. During the process of *siddhi*, so long as *kārya* is not accomplished, there is *kāraṇasiddhi* and so long as *kāraṇa* is not accomplished, there is *kāryasiddhi*. Consequently, *kārya* and *kāraṇa* depend upon each other, and hence, there is *itarētarāśrayadoṣa*, or the fault of affecting each other. Thus, it is clear that the *siddhi* of *kāryādibhāva* is not possible even if *sva* and *para* are taken together.

Nor even by any other means—*anubhayataḥ*—the *siddhi* is possible. For, there is no *vastu* (object) available except *sva*, *para* and *abhaya* in this world. So, even if we presume the accomplishment of *bhāvas anyataḥ* or *anubhayataḥ* (i. e., by means of any object excepting *sva*, *para* and *abhaya*), the *siddhi* would be *nir-hētaḥ* (void of cause). To take an example, the *pradēsini* finger (next to thumb) looks *dirgha* when compared with the thumb and *hrasva* when compared with the middle finger. But the finger by itself, is neither short nor long.

Since it is not *hrasva* or *dirgha* by virtue of itself, it is not so by means of another object, nor by both taken together, nor by any extra means whatsoever. So it is said—

"Na dirghhē'steeḥa dirghatvam na hrasvè nāpi ca dvayè ।
Tasmādasiddham sūnyatvāt sadityākhyāyatè kva hi ? ॥

"Hrasvam pratitya siddham dirgham, dirgham pratitya
hrasvamapi ।
Na kincidasti siddham, vyavahāravasād vadantyēvam ॥" (1692)

In support of the *prima facie* assertion that there is *sarva-sūnyatā*, a number of examples are given.

अतिथित्त-घट्टेगाणेगया व सव्वेगयाइदोसाओ ।

सव्वेणमिलप्पा वा सुण्णा वा सव्वहा भावा ॥ १४५ ॥ (१६९३)

Atthitta-ghaṭṭegāṇegayā vā savvēgayāidosāo ।

Savvē'ṇabhiḷappā vā suṇṇa vā savvaha bhāvā. 145 (1693)

[अस्तित्व-घट्टैकानेकता वा सर्वैकतादिदोषात् ।

सर्वेणमिलाप्या वा शून्या वा सर्वथा भावाः ॥ १४५ ॥ (१६९३)

Astitva-ghaṭṭaikānēkatā vā sarvaikatādidoṣāt ।

Sarvē'ṇabhiḷāpyā vā sūnyā vā sarvathā bhāvā. 145 (1693)]

Trans.—145 Unity or distinction of *astitva* and *ghaṭṭa* would either give rise to faults like *sarvaikatā* (i. e. universal

oneness) or all the objects would become inexpressible (by word or speech) or non-existent in all respects. (1693).

टीका—नन्वस्तित्व-घटयोरेकत्वम्, अनेकत्वं वा ? । यद्येकत्वम्, तर्हि सर्वैकता प्राप्नोति—यो योऽस्ति स स घट इत्यस्तित्वे घटस्य प्रवेशात् सर्वस्य घटत्वप्रसङ्गः स्यात्, न पटादि पदार्थान्तरम् । घटो वा सर्वसत्त्वाव्यतिरेकात् सर्वात्मकः स्यात्; अथवा, यो घटः स एवास्तीति घटमात्रेऽस्तित्वं प्रविष्टम्, ततोऽन्यत्र सत्त्वाभावादघटस्य सर्वस्याप्यभावप्रसङ्गतो घट एवैकः स्यात् । सोऽपि वा न भवेत्, अघटव्यावृत्तो हि घटो भवति, यदा च तत्प्रतिपक्षभूतोऽघट एव नास्ति, तदा किमपेक्षोऽसौ घटः स्यात् ? । इति सर्वगून्यत्वमिति । अथ घट-सत्त्वयोरन्यत्वमिति द्वितीयो विकल्पः । तर्हि सत्त्वरहितत्वादसन् घटः, खरविषाणवदिति । अपिच, सतो भावः सत्त्वमुच्यते, तस्य च स्वाधारभूतेभ्यो घटादिभ्यः सङ्गोऽन्यत्वेऽसत्त्वमेव स्यात्, आघारादन्यत्वे आधेयस्याप्यनुपपत्तेः । तदेवमस्तित्वेन सह घटादीनामेकत्वाऽन्यत्वविकल्पाभ्यामुक्तन्यायेन सर्वैकतादिदोषप्रसङ्गात् सर्वेऽपि भावा अनमिलप्या वा भवेयुः, सर्वथा शून्या वा स्युः, सर्वथैव तेषामभावो वा भवेदित्यर्थः । अपिच, यद् नोत्पद्यते तत्तावद् निर्विवादं खरविषाणवदसदेव, इति निवृत्ता तत्कथा । यदप्युत्पत्तिमल्लोकेऽभ्युपगम्यते, तस्यापि जाता-ऽजातादिविकल्पयुक्तिमिरुत्पादो न घटते, इति शून्यतैव युक्तेति ॥ १४५ ॥ (१६९३)

D. C.—(1) If *ghaṭa* and *astitva* are taken to be one, all objects will have to be taken as one. For, when *ghaṭa* is said to be *abhinna* from *astitva*, all objects that have existence will be called *ghaṭa*, and there will be no distinction of objects like *paṭa* etc. Thus, there will arise the difficulty of *sarvaikatā* or Universal one-ness. Moreover, *ghaṭa* will become a *sarva-*tmaka** or all-pervading object, since it is taken as inseparable from the *astitva* of all objects. Again, if *ghaṭa* is believed to be *astitva* itself, existence will be restricted to *ghaṭa* only. All other objects that are not *ghaṭa* will, in that case, have no existence. Consequently *ghaṭa* alone will exist.

Or, say, *ghaṭa*, too, will not exist according to this argument. Whatever is different from *a-ghaṭa* is called *ghaṭa*. Now, since *ghaṭa* and *astitva* go together, *a-ghaṭa* which is opposite to *ghaṭa* will also have no existence. Thus, *a-ghaṭa* does not exist. So, also, *ghaṭa* will not exist. For, in comparison with what, will the object be *ghaṭa* if *a-ghaṭa* is absent ?

Hence it is better to resort to *sarvaśūnyatā*.

(2) Now, the second alternative that—*ghaṭa* is distinct from *astitva*—may be considered. If *ghaṭa* is *bhinna* from *astitva*, it is devoid of *astitva* also. For, *astitva* being the quality of existence, is the *ādhāya*, and *ghaṭa* which contains the quality is *ādhāra*. *Adhāya* is not supposed to exist, when *ādhāra* is away from it. So, *ghaṭa* is devoid of existence, and hence it is said to be *a-vidyamāna* like the horn of an ass.

Thus, the above discussion of unity or distinction of *astitva* and *ghaṭa* leads either to the difficulty of *sarvaikatā* or to the *anabhilāpyatva* and *śūnyatva* as regards each and every object.

Again, that which is not produced is undoubtedly *a-vidyamāna*, like the horn of an ass, and it has already been discussed before. With regard to objects that have been produced in this world, it can also be proved that their production is not in the fitness of things, if properly thought of.

जायाऽजायो-भयओ न जायमाणं च जायए जम्हा ।

अणवत्था-ऽभावो-भयदोसाओ सुण्णया तम्हा ॥१४६॥ (१६९४)

Jāyā'jāyo-bhayao na jāyamāṇam ca jāyāḥ jamhā ।

Aṇavatthā'bhāvo-bhayadosāḥ suṇṇayā tamhā. 146 (1694)

[जाता-ऽजातोभयतो न जायमानं च जायते यस्मात् ।

अनवस्था-ऽभावो-भयदोषात् शून्यता तस्मात् ॥१४६॥ (१६९४)

Jātā'jatobhayato na jāyamānam ca jāyatē yasmāt ।

Anavasthā'bhāvo-bhayadoṣāt śūnyatā tasmāt. 146 (1694)]

Trans.—146 (An object) which has (already) been produced, or which is in both the conditions, or which is (in the state of) being produced, can never be produced on account of faults like disorder, non-entity or both. So, it is non-existent.

टीका—इह तावद् न जातं जायते, जातत्वादेव, निष्पन्नपटवत् । अथ जातमपि जायते, तर्ह्यनवस्था, जातत्वाविशेषेण पुनः पुनर्जन्मप्रसङ्गात् । अथाजातं जायते । तत्रोत्तरमाह—“अमाव चि” सूचकत्वाद् सूत्रस्य, तर्ह्यभावोऽपि खरविषाणलक्षणो जायताम्, अजातत्वाविशेषात् । अथ जाताजातरूपं जायते । तदप्ययुक्तम् । कुतः ? इत्याह—उभयदोषात् प्रत्येकोभयपक्षोक्तदोषापत्तेरित्यर्थः । किञ्च, एतज्जातानातलक्षणमुभयमस्ति वा, न वा ? । यद्यस्ति, तर्हि जातमेव तत्, न पुनरुभयम्, तत्र चोक्तो दोषः । अथ नास्ति तथापि नोभयं तत्, किन्त्वजातमेव, तत्रापि चाभिहितमेव दूषणम् । नापि जायमानं जायते, पूर्वोक्तविकल्पद्वयानतिवृत्तेः, तथाहि—तदपि जायमानमस्ति न वा ? । यद्यस्ति, तर्हि जातमेव तत् । नास्ति चेत्, तर्ह्यजातमेव । पक्षद्वयेऽपि चास्मिन्नभिहित एव दोषः । इदं च—

गतं न गम्यते तावदगतं नैव गम्यते ।

गतागतविनिर्मुक्तं गम्यमानं न गम्यते ॥ १ ॥

इत्यादि । यस्मादेवम्, तस्मादनवस्थादिदोषप्रसङ्गेन वस्तूनामुत्पादायोगाज्जगतः शून्यतैव युक्तेति ॥ १४६ ॥ (१६९४)

D. C.—(1) An object which is once produced has not to undergo the process of production again, just as a *ghaṭa* which has already been *jāta* has not to be produced again. Even then if it is said that objects that have once been produced can be produced again and again, there would be *anavasthā*. Hence production of an already *jāta* object, is absolutely impossible.

(2) Again, if an *a-jāta* object is believed to be capable of being produced, objects like *kharaviṣāṇa*—that have never

been produced so far—should also be taken as capable of being produced. Because, *ajāta* is present in *jāta* also. But this is absurd. So, production of an *ajāta* object, is never possible.

(3) In the case of an object which is both *jāta* and *a-jāta*, the *utpatti* is not possible. Because *doṣas* that are found in each one of the above two cases separately, are certainly found in the combination of the two also.

Moreover, if an object which is *abhāvarūpa* is taken to be *vidyamāna* it becomes *jāta* and loses its *jātyāta* *abhāvarūpa*. Similarly, if it is *a-vidyamāna*, it cannot be called *abhāvarūpa*, but *anutpanna* only. Now, when it is *asparśa* or *anūsparsa*, *doṣas* like *anavasthā* and *abhāva* do arise.

(4) In the case of a *jāyamāna* object also, the above argument may be applied, and the *doṣas* like *anavasthā* and *abhāva* arise in that case also, according as it becomes *jāta* or *a-jāta* due to its being *vidyamāna* or *a-vidyamāna*. So, production in this case is also impossible.

So, it is said,

“ Gatam na gamyatē tavadagatam naita gamyatē ।
Gatāgatavinirmuktam gamyamānam na gamyotē ॥ ”

Thus, in all the above-mentioned four *avasthās* of an object, it has been clearly pointed out that its *utpatti* is impossible. Hence, it is proper to believe in the Universal non-entity.

हेतु-प्रत्ययसामग्री वीसु भावेसु नो व जं कलं ।

दीसइ सामग्रीमयं सव्वाभावे न सामग्री ॥ १४७ ॥ (१६९५)

Hētu-pracayāsāmaggi vīsu bhāvēsu no va jaṃ kaḷaṃ ।
Dīsai sāmaggimayaṃ savvābbhāvē na sāmaggī. 147. (1695)

[हेतु-प्रत्ययसामग्री विषयं भावेषु नो वा यत् कार्यम् ।

दृश्यन्ते सामग्रीमयं सर्वाभावे न सामग्री ॥ १४७ ॥ (१६९५)

Hetu-pratyayasāmagrī visvag bhāvēsu no vā yat kāryam ।

Driśyatē sāmagrīmāyam sarvābhāvē na sāmagrī. 147 (1695)]

Trans—147 An object is accomplished by means of a group of causes taken together, and not by *hetu* or *pratyaya* in its individual capacity. (This) collection of causes cannot be (found) in the (midst of) all-pervading negation.

टीका-हेतवः-उपादानकारणानि, प्रत्ययास्तु निमित्तकारणानि, तेषां हेतु-प्रत्ययानां या सामग्री तस्या विष्वग् भावेषु पृथग्वस्थासु यत् कार्यं न दृश्यते, दृश्यते च सामग्रीमयम्-संपूर्णसामग्र्यवस्थायां पुनर्दृश्यत इत्यर्थः । एवं च सति कार्यस्य सर्वाभाव एव युक्त इति शेषः । सर्वाभावे च न सामग्री नैव सामग्रीसद्भावः प्राप्नोतीत्यर्थः । ततः सर्वशून्यतैवेति भावः । इदमत्र हृदयम्-हेतवश्च प्रत्ययाश्च स्वजन्यमर्थं किमेकैकशः कुर्वन्ति, संभूय वा ? । न तावदेकैकशः, तथाऽनुपलब्धेः । तत एकैकस्मात् कार्यस्याभावात् सामग्र्यामपि तदभाव एव स्यात्, सिकताकणतैलवदिति । इत्थं च सर्वस्यापि कार्यस्योत्पत्त्यभावे सामग्रीमद्भावो न प्राप्नोति, अनुत्पन्नायाः सामग्र्या अप्ययोगात् । ततश्च सर्वशून्यतैव जगतः । उक्तं च

हेतु-प्रत्ययसामग्री पृथग् भावेष्वदर्शनात् ।

तेन ते नाभिलप्या हि भावाः सर्वे स्वभावतः ॥ १ ॥

लोके यावत् संज्ञा सामग्र्यामेव दृश्यते यस्मात् ।

तस्माद् न सन्ति भावा भावे सति नास्ति सामग्री ॥ २ ॥

इत्यादि । अस्य च व्याख्या-पृथग् भावेष्वदर्शनात् “कार्यस्य” इति शेषः । तेन ते घटादयो भावा सर्वेऽपि स्वभावतः स्वरूपतो नाभिलप्याः, पृथगेकैकावस्थायाः कार्यस्यानुत्पादात्, उत्पत्तिमन्तरेण च घटादिसंज्ञाप्रवृत्तेः, संज्ञाऽभावे चाभिलप्नुमशक्यत्वादिति । कुतः पुनः पृथग्वस्थायां संज्ञाऽप्रवृत्तिः ? इत्याह-“लोके यावदित्यादि” लोके यावत् संज्ञा “घटोऽयम्” इत्यादिसंज्ञाप्रवृत्तिः, तावत् संपूर्ण कार्यं संपूर्णसामग्र्यामेव यस्माद् दृश्यते, पृथग्भावे च सामग्र्यामप्यभावात् सिकतातैलवद् न सन्त्येव भावाः, भावासत्त्वे च कुतः सामग्रीसद्भावः ? इति ॥ १४७ ॥ (१६९५)

D. C.—An object is said to have been accomplished only when all *upādāna* and *nimitta* causes, are assembled together. But when each one of these causes operates separately, the *kārya* could never be accomplished. In other words, there is *abhāva* of the *kārya*, and ultimately there will be *sarvābhāva*. Again, in the midst of *sarvābhāva*, *sāmagrī* cannot exist. Consequently, there will be *sarvaśūnyatā*.

Moreover, just as oil cannot be found in the collection of sands when it is not present in each individual particle, so also *kārya* cannot be found in the combination of many *kāraṇas*, when it is absent in each individual *kāraṇa* separately.

Thus, when the existence and production of all *kāryas* are denied, the existence and production of *sāmagrī* are also denied. So here also, *sarvaśūnyatā* is the only resort of belief. Again, it is said that,

"Hētu-pratyayasāmagrī prthag bhāvēḥsvadarśanāt ।
Tēna tē nābhilapyā hi bhāvāḥ sarvā svabhāvatāḥ ॥"

"Lokē yavat sāmjñā samagryāmēva driśyatē yasmāt ।
Tasmād na santi bhāvā, bhāvē sati nāsti sāmagrī. 147 (1695)"

परभागादरिसणओ सव्वाराभागसुहमयाओ य ।

उभयाणुवलंभाओ सव्वानुलद्धिओ सुण्णं ॥ १४८ ॥ (१६९६)

Parabhāgādarisaṇaḥ savvārābhāgasuhamayāo ya ।
Ubhāyāṇuvalambhāo sarvāṇuladdhiḥ suṇṇam. 148 (1696)

[परभागादर्शनतः सर्वाराद्भागसौहम्याच्च ।

उभयानुपलम्भात् सर्वानुपलब्धितः शून्यम् ॥ १४८ ॥ (१६९६)

Parābhāgādarśanatāḥ sārvatādbhāgasauksmyācca ।
Ubhāyānūpalāmbhat sarvānupalabdhitāḥ śūnyam. 148 (1696)]

Trans.—148 The rear portion (of an object) is not perceptible; and its front-most part is very minute. So, on

account of the non-perception of these two, there is non-perception of all, which results in complete negation.

टीका—इह यत् तावददृश्यं तदसदेव, अनुपलम्भात्, खरविषाणवदिति निवृत्ता तद्वर्ता दृश्यस्यापि च स्तम्भ-कुम्भ-कुड्यादेः पर मध्य-माग्योरस-स्वमेव, अर्वाग्भागान्तरितत्वेन तयोरप्यदर्शनात्, आराद्भागस्यापि च सावयवत्वात् पुनरन्यः सुत्तराद्भागः तस्याप्यन्यः पुनस्तस्याप्यन्य इत्येवं तावत्, यावत् सर्वातीत्यभागस्य, परमाणुप्रतरमात्रत्वेनातिसौक्ष्म्यात्, पूर्वेणां चाराद्भागानामन्यस्यान्येनान्तरितत्वेनानुपलब्धेः । तत्तद्विचक्षण्येन परभागसर्वातीत्यभागलक्षणोमयभागानुपलम्भात् सर्वस्यापि वस्तुजातस्यानुपलब्धेः शून्यं जगदिति । उक्तं च

“ यावद् दृश्यं परस्तावद् भागः स च न दृश्यते ।

तेन ते नाभिलाप्या हि भावाः सर्वे स्वभावतः ॥ १ ॥ ”

तदेवमुक्तयुक्त्या सर्वस्यापि भूतादेरभावः प्राप्नोति, श्रूयते च श्रुतौ भूतादिसद्भावोऽस्तीति संशयः । इति पूर्वपक्षः ॥ १४८ ॥ (१६९६)

D. C.—It has already been discussed that objects like *kharaviṣāṇa* do not exist, because they are non-perceptible. In case of perceptible objects like pillar, jar, wall etc., the rear and middle portions are not perceived, because they are screened by the front portion coming in their way. So, they are said to be *a-vidyamāna*.

Again, the front portion consists of a number of divisions. Out of all these divisions, every one is screened by the other coming in its immediate front, which again is screened by a third one in its immediate vicinity, and so on. Ultimately, the front-most particle is left unscreened. But it is extremely small in size, and hence becomes non-cognizable. Now, since the rear and front-most parts are non-perceptible, it can be said that objects—and ultimately all the objects in the Universe—are non-cognizable or *sūnya*. Moreover, it is said that,

“ Yāvad drīṣyam parastāvad bhāgaḥ sa ca na drīṣyatē ।
Tāna tē nābhilapyā hi bhāvāḥ sarvāḥ svabhāvataḥ ॥ ”

So, you have a doubt in the existence of *Bhūta* etc., and according to your belief, they are non-existent. This finishes the *pūrvapakṣa* (the argument of the opponent).

Now follows the refutation of the argument—

मा कुरु वियत्त ! संशयमसह न संशयसमुद्भवो जुत्तो ।
खकुसुम-खरसिंगेसु व, जुत्तो सो थाणु-पुरिसेसु ॥१४९॥ (१६९७)

Mā kuru Viyatta ! saṃśayamasai na saṃśayasamubbhavo jutto ।
Khakusuma-kharasīṅgeṣu va jutto so thāṇu-puriseṣu. 149 (1697)

[मा कुरु व्यक्त ! संशयमसति न संशयसमुद्भवो युक्तः ।
खकुसुम-खरशृङ्गयोरेव युक्तः स स्थाणु-पुरुषयोः ॥१४९॥ (१६९७)

Ma kuru Vyakta ! saṃśayamasati na saṃśayasamudbhavo yuktah ।
Khakusuma-kharaśṛṅgayoriva yuktah sa sthāṇu puruṣayoḥ. 149]

Trans.—149 O *Vyakta* ! Do not entertain doubt. The doubt about non-existent (objects) is improper as in the case of *kha-kusuma* (flower of the sky) and *kharaśṛṅga* (horn of an ass). It is proper (only) with regard to (existent objects like) *sthāṇu* and *puruṣa*. (1697)

टीका—आमुष्मन् व्यक्त ! मा कुर्याः संशयं—मा भूतमात्रं बुध्यस्व,
गतोऽस्मति भूतकदम्बके संशयः खकुसुम-खरविषाणयोरेव न युक्तः, अपि
त्वमावनिश्चय एव स्यात् । सत्त्वेव च भूतेषु स्थाणु-पुरुषादिष्विव संशयो
युक्तः । यदि पुनरमत्यपि वस्तुनि संदेहः स्यात् तदाऽविशेषेण खरविषाणा-
दिष्वपि स्यादिति भावः ॥ १४९ ॥ (१६९७)

D. C.—O long-lived *Vyakta* ! Don't be dubious about the existence of *bhūtas*. Because the doubt about non-existent objects is totally unjustifiable as in the case of *kha-kusuma* and *kharaśṛṅga*, where *abhāva* is already 'fixed up'. It can be

justified only in the case of existent objects like *sṭhanu* and *purusa*. But if you raise any doubt as regards a non-existent object, the doubt will be raised in the case of *kharavisāna* also, which, too is non-existent in general

को वा विसेसहेऊ सच्चा भावे वि थाणु-पुरिसेसु ।

संका न खपुप्पाइसु विवज्जओ वा कहं न भवे ? ॥१५०॥ (१६९८)

Ko vā visēsahēṭṭu saṁvābhāvē vi thāṇu-purisēsasu ।

Sankā na kḥapupfaisu vivajjaḥ va kaḥam na bhavē ? 150 (1698)

[को वा विशेषहेतुः सर्वाभावेऽपि स्थाणु-पुरुषयोः ।

शङ्का न खपुष्पादिषु विपर्ययो वा कथं न भवेत् ? ॥१५०॥ (१६९८)

Ko va visēsahēṭṭu sarvābhāvē pi sthāṇu puruṣayoh ।

Śankā na kḥapuspādīsu viparyayo va katham na bhavē ? 150]

Trans—150 Or, what special reason can there be in (entertaining) doubt about *sṭhanu* and *purusa* and not about *kha puspa* (flower of the sky) etc, even in (the midst of) all pervading non-entity ? Or, why should not the reverse take place ? (1698)

टीका—को वाऽत्र विशेषहेतुरुच्यता यत्—सर्वाभावे सर्वशून्यतायाम-
निशिष्टायामपि स्थाण्वादिषु संशयो भवति । न खपुष्पादिषु ? । ननु
विशेषहेत्वभावादनिशेषेण सर्वत्र संशयोऽस्तु, नियामकाभावाद् । विपर्ययो वा
भवेत्—खपुष्पादिषु संशयः स्याद् न स्थाण्वादिष्विति भावः ॥१५०॥ (१६९८)

D C—Even when there was all-pervading negation, on what special ground could you entertain doubt about existent objects like *sṭhanu* etc, and not about non-existent objects like *kha puspa* etc ? If there is no *visēsahēṭṭu* on which your belief is based, the *saṁśaya*, in general, may rise at all places Or, in absence of clear explanation, reverse may be the case i. e. The doubt may arise about non-existent objects like *kha-puspa* etc., and not about existent objects like *sṭhanu* etc

Moreover,

पञ्चक्खओऽणुमानादागमओ वा पसिद्धिरत्थाणं ।

सर्वप्रमाणविसयाभावे किह संसओ जुत्तो ? ॥१५१॥ (१६९९)

Paccakkhaḍ'ṇumāṇādāgamaḥ vā pasiddhiratthāṇam ।

Sarvappamāṇavisayābhāvè kiha saṃsaḥ jutto ? 151 (1699)

मा [प्रत्यक्षतोऽनुमानादागतो वा प्रसिद्धिरर्थानाम् ।

खकु सर्वप्रमाणविषयाभावे कथं संशयो युक्तः ? ॥१५१॥ (१६९९)

Mā [ratyakṣato'numānādāgamato vā prasiddhirarthāṇām ।

K) Sarvapramāṇavisayābhāvè katham saṃśayo yuktah ? 151 (1699)]

Trans.—151 The accomplishment of objects is (attained) either by (means of) visible evidence (*pratyakṣa*), or by inference (*anumāna*), or by documentary evidence (*āgama*). (But) in absence of all (such) evidences and topics, how could the doubt be justified ? (1699)

टीका—यदा हि प्रमाणैरर्थानां प्रसिद्धिर्जाता भवेत् तदा कथञ्चित् कचिद् वस्तुनि संशयो युज्यते । यदा च सर्वेषां प्रमाणानां सर्वेषां च तद्विषयाणाम् भावस्तदा कथं संशयोऽस्तु, संशयस्य ज्ञातृ-ज्ञेयाद्यर्थसामग्रीजन्यत्वात् ? । सर्वशून्यत्वे च तदभावाद् न संशयोद्भूतिः, निर्मूलत्वादिति भावः ॥ १५१ ॥ (१६९९)

D. C.—When the object is accomplished by means of *pramāṇas* (evidences), a doubt may arise in several objects to a certain extent. But when all such *pramāṇas* and *viśayas* are absent, how can the doubt exist ? The doubt springs up from materials like *jñātā* and *jñeya*. But when everything is believed as *sūnya*, materials like *jñātā* and *jñeya* are not supposed to exist, and hence, the *saṃśaya* has also no reason to rise.

जं संसयादउ नाणपज्झया तं च नेयसंयद्धं ।

सर्वधेयाभावे न संसओ तेण ते जुत्तो ॥१५२॥ (१७००)

Jam saṃsayādau nāṇapajjayā tam ca nēyasambaddham ।
Savvannēyābhāvē na saṃsaṅgē tēna tē jutto. 152 (1700)

[यत् संशयादयो ज्ञानपर्ययास्तच्च ज्ञेयसंबद्धम् ।

सर्वज्ञेयामावे न संशयस्तेन ते युक्तः ॥ १५२ ॥ (१७००)

Yat saṃsayādayo jñānaparyayāstacca jñēyasambaddham ।
Sarvajñēyābhāvē na saṃsayastēna tē yuktah 152 (1700)]

Trans.—152 Since doubt etc. are the synonyms of *jñāna*, they are related to the *jñēya* (cognizable object) also. So, in absence of all *jñēyas*, your doubt has also no place (to exist). (1700)

टीका—यस्मात् संशय-विपर्यया-अनध्यवसाय-निर्णया विज्ञानपर्ययाः,
तच्च ज्ञेयनिबन्धनमेव, सर्वज्ञान्यतायां न ज्ञेयमस्ति, तस्माद् न तत्र संशयो
युक्तः । सति च संशयेऽनुमानसिद्धा एव भावाः ॥ १५२ ॥ (१७००)

D. C.—Since doubt, inversion (*viparyaya*), non-apprehension- (*anadhyavasāya*), and affirmation (*nirṇaya*) are the (various) synonyms of knowledge, they are automatically connected with the cognizable also. Now, since everything is *śūnya*, nothing can be apprehended when there is nothing *jñēya*, there can be no *jñāna* and no *saṃsayā* also, as *saṃsayā* is nothing but a *paryāya* of the knowledge.

Still, however, if you insist upon entertaining doubt, *siddhi* of objects will have to be apprehended only by means of *anumāna* and not by virtue of perception, as there can be no perception on account of the absolute *abhāva* of everything.

सन्ति चिय ते भावा संसयाओ सोम्म ! थाणु-पुरिस व्व ।

अह दिट्ठंतमसिद्धं मण्णसि नणु संसयाभावो ॥१५३॥ (१७०१)

Santi cciya tē bhāvā saṃsayāṅgē Somma ! thāṇu-purisa vva ।
Aha diṭṭhantamasiddham maṇṇasi naṇu saṃsayābhāvo. 153

[सन्त्येव ते भावाः संशयतः सौम्य ! स्थाणु-पुरुषाविव ।

अथ दृष्टान्तमसिद्धं मन्यसे ननु संशयाभावः ॥ १५३ ॥ (१७०१)

Santyaḁva bhāvāḥ saṁśayataḥ Saumya ! sthāṇu-puruṣāviva ।

Atha dr̥ṣṭāntamasiddham manyasā nanu saṁśayābhāvaḥ. 153(1701)]

Trans.—153 O Saumya ! Because of (your) doubt (about them), those objects do exist as *sthāṇu* and *puruṣa*. But, again, if you believe the example (of *sthāṇu* and *puruṣa*) to be unaccomplished, existence of the doubt will be denied. (1701)

टीका-सौम्य ! सन्ति भवतोऽपि भावाः, संशयसमुत्थानात्, इह यत् संशयते तदस्ति, यथा स्थाणु-पुरुषौ; यथासद् न तत् संशयते, यथा खपुष्प-खरविपाणे । अथ स्थाणु-पुरुषलक्षणं दृष्टान्तमसिद्धं मन्यसे त्वम्, सर्वेषामपि स्थाणु-पुरुषादिभावानामविशेषेणैवासत्त्वाभ्युपगमात् । तदयुक्तम्, यतो ननु सर्वभावासत्त्वे संशयाभाव एव स्यात्, इत्युक्तमेवेति ॥१५३॥ (१७०१)

D. C.—O Saumya ! The very doubt that you have raised against the objects, proves that the objects are *vidyamāna* as *sthāṇu* and *puruṣa*. For, there cannot exist any doubt about non-existent objects like *ākāśapūṣpa* and *kharaviṣāna*.

Again, if you think that the above example of (the existent objects like) *sthāṇu* and *puruṣa* is wrong, you are not justified. For, in that case, all objects whether *vidyamāna* as *sthāṇu* etc, or *a-vidyamāna* as *khapuṣpa* etc, will have to be considered as *a-vidyamāna* according to your belief. So, when the existence of each and every object will be denied, naturally the existence of doubt will also be denied.

सत्त्वाभावे वि मई संदेहो सिमिणए व्व, नो तं च ।

जं सरणाइनिमित्तो सिमिणो न उ सत्त्वहाभावो ॥१५४॥ (१७०२) .

Savvābhāve vi maī saṁdeho simiṇaḥ vva, no taṁ ca ।

Jam saraṇaṇinimitto, simiṇo na u savvabābhāvo. 154 (1702)

[सर्वाभावेऽपि मतिः संदेहः स्वप्न इव, नो तच्च ।

यत् सरणादिनिमित्तः स्वप्नो न तु सर्वथाऽभावः ॥१५४॥ (१७०२)

Sarvābhāva'pi mataih saṃdēhah svapnaka iva, no tacca ।

Yat smaraṇadinimittah svapno na tu sarvathā'bhāvaḥ. 154 (1702)]

Trans.—154 It is improper to believe that inspite of all-pervading negation, doubt does spring 'up in a dream. For, a dream consists of (a number of) *nimittas* like remembrance etc., and it is not absolutely non-existent. (1702)

टीका—स्यान्मतिः परस्व-सर्वाभावेऽपि स्वप्ने दृष्टः संशयः, यथा किल कश्चित् पामरो निजगृहाङ्गणे “किमयं द्विपेन्दो महीश्रो वा ? इति संशेते, न च तत् तत्र किञ्चिदप्यस्ति, एवमन्यत्र सर्वाभावाभावेऽपि संशयो भविष्यति । तच्च न, यद् यस्मात् स्वप्नेऽपि पूर्वदृष्टानुभूतस्मरणदिनिमित्तः संदेहः, न तु सर्वथा भावाभावेऽसौ कापि प्रवर्तते । अन्यथा हि यत् पृष्ठभूतादिकं क्वचिदपि नास्ति तत्रापि संशयः स्यात्, विशेषाभावादिति । ननु किं स्वप्नोऽपि निमित्तमन्तरेण न प्रवर्तते ? । एवमेतद् ॥ (१७०२)

D. C.—In support of the belief that doubt springs up even in *Sarvābhāva*, an opponent may advance an argument as follows : Just as in a dream, a poor pauper raises a doubt and questions whether there is an elephant or a mountain before his house, though, in fact, nothing exists like that; so, also, at other places, doubt can be raised in spite of the absolute *abhāva* of things. Thus, we can say that even though there is *sarvābhāva*, *saṃśaya* does exist in a dream.

But the above argument is totally groundless. In a dream, doubt arises on account of various reasons. Say, for instance, when an object is seen or experienced, the remembrance of that experience etc., gives rise to the doubt. So, for the rise of doubt in the dream, there is some sort of reason which brings the dream—and hence the doubt—into existence. Thus, doubt arises from an existent object and not from the absolute *abhāva* of it.

But, suppose, even then, if you believe that the *saṃdēha* springs up from the absolute *abhāva* also, the doubt should

also have to arise from objects like sixth element which have never been existent so far. Because, *abhāva* is present in them also.

अणुदृश्य-दिष्ट-चिन्तित-श्रुत-प्रयद्विवियार-देवयाणूया ।

सिमिणस्त निमित्ताहं पुण्णं पावं च नाभावो ॥१५५॥ (१७०३)

Aṇuhūya-ditṭha-cintita-śruta-prayaiviyāra-dēvayāṇūyā ।

Simiṇassa nimittāhaṃ puṇṇam pāvaṃ ca nābhāro. 155 (1703)

[अनुभूत-दृष्ट-चिन्तित-श्रुत-प्रकृतिविकार-देवताऽनूपाः ।

स्वप्नस्य निमित्तानि पुण्यं पापं च नाभावः ॥ १५५ ॥ (१७०३)

Anubhūta-drṣṭa-cintita-śruta-prakṛti-vikāra-dēvatā'nūpāḥ ।

Svapnasya nimittāni puṇyam pāpam ca nābhārah 155 (1703)]

Trans.—155 (Previous) experience, observation, attentive consideration, and hearing (of an object), ill-health (*prakṛti-vikāra*), a deity, watery place, meritorious act, and sin—these are the prominent causes (*niमित्तas*) of dream. So it is not non-existent. (1703)

टीका—स्नान-भोजन-विलेपनादिकमन्यदाऽनुभूतं स्वप्ने दृश्यते, इत्यनुभूतोऽर्थः स्वप्नस्य निमित्तम् । अथवा, करि-तुरगादिकोऽन्यदादृष्टोऽर्थ-स्तन्निमित्तम् । विचिन्तितश्च प्रियतमालामादिः । श्रुतश्च स्वर्ग-नरकादिः । तथा, यत्-विस्तारितमित्तः प्रकृतिविकारः स्वप्नस्य निमित्तम् । तथा, यत्-कूला प्रतिकूला वा देवता तन्निमित्तम् । तथा, अनूपः सजलप्रदेशः । तथा पुण्यमिष्टस्वप्नस्य निमित्तम् । पापं चानिष्टस्य तस्य निमित्तम्, न पुनर्वस्त्वभावः । किञ्च, स्वप्नोऽपि तावद् भाव एव । ततस्तस्यापि सत्त्वे कथं "शून्यं जगत्" इति भवता प्रतिज्ञायते ? ॥१५५॥ (१७०३)

D. C.—The *niमित्तas* that bring dream into existence are treated as follows:—

1. *Previous experience*—Certain acts like *snāna*, *bhōjana*,

vilāpana etc. that have once been experienced are perceived again in dream due to this reason.

2. *Observation*—When objects like elephants, horses etc., are perceived in dream, the dream is said to have been caused by the *drstārtha* reason.

3. *Attentive Consideration*—A dream representing acquisition of a beloved etc., is called the dream of *cintitārtha*.

4. *Hearing*—When places like *svarga*, and *naraka*,—which are only heard of, and not seen—are perceived in dream, the *nimitta* is *śrtārtha*.

5. *Disturbance of Health*—Ill health caused by diseases like *vāta* and *pitta*, is also one of the *nimittas* of dream.

6. *A deity*—When one beholds a deity—adverse or favourable—in dream, the dream can be called *dēva-nimitta*.

7. *Watery place*—This is also one of the *nimittas* when one dreams in the midst of watery region.

8.-9. *Punya* and *pāpa*—A dream is said to be good or bad according as there is *puṇya* or *pāpa* as its *nimitta*.

Thus, it is clear that a *svapna* is brought about by one of the above-mentioned *nimittas*. And hence, *svapna* is nothing but an object which can be brought into existence by means of one or more *nimittas*. In this way, when the dream itself is existent, how can you call the world to be non-existent like *svapna* ?

विष्णाणमयत्तणओ घटविष्णाणं व सुमिणओ भावो ।

अहवा विहियनिमित्तो घटो व्व नेमित्तियत्ताओ ॥१५६॥ (१७०४)

Viṣṇāṇamayattāṇao ghaḍaviṣṇāṇam va sumiṇao bhāvo ।

Ahava vihiyanimitto ghaḍo vva nemittiyattāō. 156 (1704)

[विज्ञानमयत्वतो घटविज्ञानमिव स्वप्नको भावः ।

अथवा विहितनिमित्तो घट इव नैमित्तिकत्वाद् ॥१५६॥ (१७०४)

Vijñānamayatratō ghaṭavijñānamīra svapnako bhārah ।

Athavā vibitanimitto ghaṭa iva naimittikatrat. 156 (1704)]

Trans.—156 The existence of dream is (apprehended) either because dream is *vijñānamaya* (i. e. full of knowledge) like the knowledge of *ghaṭa*, or because it is *naimittika* (i. e. caused by *nimitta*) like *ghaṭa* as mentioned before. (1704)

टीका—भावः स्वप्न इति प्रतिज्ञा । विज्ञानमयत्वादिति हेतुः । घटविज्ञानवदिति दृष्टान्तः । अथवा, भावः स्वप्नः, नैमित्तिकत्वात् निमित्तैर्निष्पन्नो नैमित्तिकस्तद्भावस्तच्च तस्मादित्यर्थः, घटवदिति । कथं पुनः स्वप्नो नैमित्तिकः ? इत्याह—यतो विहितनिमित्तः, विहितानि—“अणुहूय-दिङ्-चित्तिय” इत्यादिना प्रतिपादितानि निमित्तानि यस्यासौ विहितनिमित्त इति ॥१५६॥ (१७०४)

D. C.—Existence of dream can be proved in either of these two ways:—

1. Dream is full of cognizance as *ghaṭa* is. So, like *ghaṭa*, dream can also be perceived on account of its being existent.

2. As *ghaṭa* is caused by various *nimittas*, dream is also caused by *nimittas*, like *anubhava*, *smaraṇa*, *cintana* etc., that are mentioned before. So, it is clear that dream is a *mūṛta kārya*, and hence existent like *ghaṭa*.

सत्त्वाभावे च कओ सुमिणोऽसुमिणो त्ति सच्चमलियं ति ।

गंधव्वपुरं पाडलिपुत्तं तत्थो वयारो त्ति ? ॥१५७॥ (१७०५)

कज्जं ति कारणं ति य सज्झमिणं साहणं ति कत्त त्ति ।

वत्ता वयणं वच्चं परपक्खोऽयं सपक्खोऽयं ? ॥१५८॥ (१७०६)

किं वेह पिर-दवो-सिण-चलया-ऽरुवित्तणाहं निययाहं ।

सदादओ य गज्झा सोत्ताइयाहं गहणाहं ? ॥१५९॥ (१७०७)

समया विवज्जओ वा सव्वाग्रहणं व किं न सुण्णम्मि ।
 किं सुण्णया व सम्मं सग्गहो किं व मिच्छत्तं ? ॥१६०॥ (१७०८)
 किह स-परो-भयबुद्धी कहं च तेसिं परोप्परमसिद्धी ।
 अह परमईए भण्णइ स-परमइविसेसणं कत्तो ? ॥१६१॥ (१७०९)

Savvābhāvē ca kao sumino'sumino tti saccamaliyam ti ।
 Gandhavarapuram Pāḍaliputtam tattho vayāro tti ? 157 (1705)

Kajjam ti karaṇam ti ya sajjbamipam sāhaṇam ti katta tti ।
 Vattā vayaṇam vaccam parapakkho'yam sa-pakkho'yam ? 158 (1706)

Kim vèha thira-davo-siṇa-calayā-rūvittaññam niyayaṇim ।
 Saddadaṇ ya gajjhā sottāyāim gahaṇam ? 159 (1707)

Samayā vivajjaṇ vā savvāgahaṇam va kim na suṇṇammi ।
 Kim suṇṇayā va sammam saggaho kim va micchattam ? 160 (1708)

Kiha sa-paro-bhaya buddhi kaham ca tēsiṃ paropparamasiddhi ।
 Aha paramaīḍe bhaṇṇai sa-paramaiviseṣaṇam katto ? 161 (1709)

[सर्वाभावे च कुतः स्वप्नोऽस्वप्न इति सत्यमलीकमिति ।
 गन्धर्वपुरं पाटलिपुत्रं तथ्य ढपचार इति ॥१५७॥ (१७०५)

कार्यमिति कारणमिति च साध्यमिदं साधनमिति कर्तेति ।
 वक्ता वचनं वाच्यं परपक्षोऽयं स्वपक्षोऽयम् ? ॥१५८॥ (१७०६)

किं वेह स्थिर द्रवो-ष्ण-चलना ऽरूपित्वानि नियतानि ।
 शब्दादयश्च ग्राह्याः श्रोतादिकानि ग्राह्याणि ? ॥ १५९ ॥ (१७०७)

समता विपर्ययो वा सर्वाग्रहणं वा किं न शून्ये ।
 किं शून्यता वा सम्यक् सद्ग्रहः किं वा मिथ्यात्वम् ? ॥१६०॥ (१७०८)

कथं स्व-परो-भयबुद्धिः कथं च तेषां परस्परमसिद्धिः ।
 अथ परमत्या मण्यते स्व-परमतिविशेषणं कुतः ? ॥१६१॥ (१७०९)

Sarvābhāvē ca kutah svapno'svapna iti satyamalīkamiti ।
 Gandharvapuram Pāṭaliputram tathya upacāra iti ? 157 (1705)

Kāryamiti karaṇamitī ca sādhyamidam sādhanamitī karttēti ।
Vaktā-vacanam vācyaṃ para pakṣo'yaṃ svapakṣo'yaṃ ? 158 (1706)

Kim vèha sthira-dravo-ṣṇa-calatā-rūpitvāni niyastāni ।
Śabdādayaśca grāhyāḥ śrotṛādikāni grāhyāṇi ? 159 (1707)

Samatā viparyayo vā sarvāgrahaṇam vā kim na śūnyè ।
Kim śūnyatā vā samyak sadgrahaḥ kim vā mithyātvam, 160 (1701)

Katham *sva*-*para*-*bhaya* buddhīṃ katham ca tēṣāṃ paraspara siddhiḥ
Atha *para*-*matyā* bhāṇyatè *sva*-*para*-*mativ*īṣṇaṇam kutah ? 161]

Trans.—157-161 Again, in case of all-pervading negation, how could there be distinction between dream and otherwise, between truth and false-hood, between (an imaginary) *Gandharva* city and (a real) *Paṭaliputra* †, between ■ fact and fancy, between cause and effect, between end, means, and (their) agent, between speaker, speech, and (that which is) to be spoken, between one's own party, and the opposite party? Or, in such a case, how could (properties like) stability, fluidity, heat, activeness etc., as well as, (the rule) that sound etc., are *grāhya* (to be received) and the ear etc., are *grāhaka*s (receivers)—be ascertained at all? Or, why should (faults like) uniformity, contrariety or non-acceptibility of all, not arise in (the state of all-pervading) negation? And, is this (apprehension of) *śūnyatā* really substantial or worthless? Moreover, how could *sva*, *para*, and *ubhaya* be distinguished and how would their mutual accomplishment be possible (in case of all-pervading negation)? And, if it is said to be due to another's intellect, how could the intellect of *sva* and *para* be distinguished? (1705-1709).

टीका—सर्वाभावे च सर्वशून्यतायां चाम्युपगम्यमानायां “स्वप्नोऽयम्” “अस्वप्नोऽयम्” इति कुतः—किंकृतोऽयं विशेषः ? इत्यर्थः । तथा, सत्यमिदम्, अलीकं वा; तथा, गन्धर्वपुरमेतत्, पाटलीपुत्रादि चेदम्; तथा, “तत्थो वयासो ति” अयं तथ्यो निरुपचरितो मुख्यश्रुतुष्पदविशेषः सिंहः,

† Known as *Patna* at the present time.

अयं त्वौपचारिको मनुष्यविशेषो माणवकः, तथा, कार्यमिदं घटादि, कारणं चेदं मृत्पिण्डादि; तथा, साध्यमिदमनित्यत्वादि, साधनं कृतकत्वादि, कर्ता घटादेः कुलालादिः; तथा अयं वक्ता, वादी, वचनं चेदं व्यवयवं पञ्चावयवं वा; इदं च वाच्यमभिधेयमस्य शब्दसंदर्भस्थः; तथा, अयं स्वपक्षः, अयं च परपक्ष इति सर्वशून्यत्वे कुतोऽसौ विशेषो गम्यते ? । “ किं वेह धिरेत्यादि ” पृथिव्याः स्थिरत्वम्, अपां द्रवत्वम्, वह्नेरुष्णत्वम् वायोश्चलत्वम्, आकाश-स्फारुपित्वमित्यादयो नियताः सर्वदैवैकस्वमानाः विशेषाः सर्वशून्यतायां कुतो गम्यन्ते ? । तथा, शब्दादयो ग्राह्या एव, इन्द्रियाणि च श्रोतादीनि ग्राहकाण्येवेति कुतो नियमसिद्धिः ? ।

“ समयेत्यादि ” ननु सर्वशून्यतायां स्वप्ना-ऽस्वप्न-सत्याऽलीका-दीनां विशेषनिबन्धनाभावात् समतैव कस्माद् न भवति-यादृशः स्वप्नः, अस्वप्नोऽपि तादृश एव; यादृशश्चास्वप्नः, स्वप्नोऽपि तादृश एवेत्यादि ? । अथवा, विपर्ययः कुतो न भवति-यः स्वप्नः सोऽस्वप्नः यस्त्वस्वप्नः स स्वप्न इत्यादि ? । यदिवा, सर्वेषामपि स्वप्नाऽस्वप्नादीनां सर्वथाशून्यत्वेऽग्रहणमेव कस्माद् न भवति ? । भ्रान्तिवशादेव स्वप्ना-ऽस्वप्नादिग्रहणमिति चेत् । तदयुक्तम्-देश-काल-स्वभावादिनैयत्येन तद्ग्राहकज्ञानोत्पत्तेः । किञ्च, इयं भ्रान्तिः किं विद्यते, न वा ? । यदि विद्यते, तर्ह्यभ्युपगमविरोधः । अथ न विद्यते, तर्हि भ्रान्तेरसत्त्वाभावग्राहकज्ञानस्य निर्भ्रान्तत्वात् सन्त्येव सर्वे भावाः, न पुनः शून्यतेति । अथवा, अन्यत् पृच्छामो भवन्तम्-ननु सर्व-शून्यत्वे शून्यतैव सम्पत्त्वं सतां भावानां ग्रहणं सद्ग्रहः, भावसत्त्वग्रहणं पुनर्मिथ्यात्वमित्यत्र कस्ते विशेषहेतुः ? ।

यदुक्तम्-“ न स्वतो भावानां सिद्धिः ” इत्यादि; तत्प्रतिविधानार्थमाह-“ किं स-परो-भयेत्यादि ” ननु कथं ह्रस्व-दीर्घौ-भयविषये “ इदं ह्रस्वम् ” “ इदं दीर्घम् ” “ एतच्च तदुभयम् ” इत्येवंभूतो स्व-परो-भय बुद्धिर्युग-पदाश्रीयते भवता ? कथं च तेषां ह्रस्व-दीर्घौ-भयानां परस्परमसिद्धिरुद्घु-ष्यते ?-पूर्वापरविरुद्धत्वाद् नैतद् वक्तुं युज्यत इत्यर्थः । अयमत्र भावार्थः-न स्वल्पापेक्षिकमेव वस्तूनां सत्त्वम्, किन्तु स्वविषयज्ञानजननाद्यर्थक्रिया-कारित्वमपि । ततश्च ह्रस्व-दीर्घौ-भयान्यात्मविषयं चेज्ज्ञानं जनयन्ति, तदा

सन्त्येव तानि, कथं तेषामसिद्धिः ? । यदप्युक्तम्—“मध्यमाहूलिमपेक्ष्य प्रदेशिन्यां ह्रस्वत्वममदेवोच्यते” इत्यादि; तदप्युक्तम्, यतो यदि मध्यमा-
मपेक्ष्य प्रदेशिन्यां स्वतः सर्वथाऽसत्यामपि ह्रस्वत्वं भवति, तदा विशेषाभावात्
खरविषाणेऽपि तद् भवेत्, अतिदीर्घाच्चिन्द्रियवृत्तादिष्वपि च तत् स्यात् ।
अथवा, प्रदेशिन्याः स्वापेक्षया स्वात्मन्यपि ह्रस्वत्वं स्यात्, सर्वत्रासत्त्वाविशे-
षात्; न चैवम् । तस्मात् स्वतः सत्यामेव प्रदेशिन्यां वस्तुतोऽनन्तधर्मात्मकत्वात्
तत्तत्सहकारिसंनिधौ तत्तद्रूपाभिष्यक्तेस्तच्चज्ञानमुत्पद्यते, न पुनरसत्यामेव
तस्यामपेक्षामात्रत एव ह्रस्वज्ञानमुपजायते । एवं दीर्घो-भयादिष्वपि वाच्यम् ।

अथ “इदं ह्रस्वम्” “इदं दीर्घम्” “एतच्चोभयम्” इत्यादि स्व-
परो-भयशुद्धिः परमत्या-पराम्युपगमेनोच्यते, न पुनः स्वतः मिदं स्वविषय-
ज्ञानजनकं ह्रस्वादिकं किञ्चिदस्ति, अतो न कश्चित् पूर्वापरविरोध इत्यत्राह-
ननु सर्वशून्यत्वे “इदं स्वमतम्,” “एतच्च परमतम्” इत्येतदपि स्व-
परभावेन विशेषणं कुतः ?—न कुतश्चिदित्यर्थः, स्व-परभावेऽपि “समया
विवज्जो वा” इत्याद्येषावर्तन भावः । स्व-परभावाद्यभ्युपगमे च शून्य-
त्वाभ्युपगमहानिरिति ॥ १५७-१५८-१५९-१६०-१६१ ॥ (१७०५-
१७०६-१७०७-१७०८-१७०९) ॥

D C—If the idea of all-pervading negation were taken as true, there would not exist any distinction between dream and reality, truth and falsehood between an imaginary *Gandharapura* and a real *Paṭaliputra*; between a natural four-legged lion and an artificial man-lion *Maṇavaka*, between *kāryas* like *ghaṭa*, etc., and *kāraṇas* like lump of earth etc., Again, there would be no distinction between *sādhya* (say, e. g. *antyaḥa*) *sādhana* (say, e. g. the artificial instrument by means of which *antyaḥa* is brought about) and *kartā* (e. g. a potter) who is the doer of the *sādhya*. There would be no distinction between a speaker, his speech (composed of three or five parts), and a number of words that are to be uttered, and there would be no distinction between *śapakṣa* and *para pakṣa* also.

Moreover, properties such as stability of earth, fluidity of water, activeness of wind, formlessness of sky etc., as well as, the rule that *śabda*, *rūpa*, *gandha* etc., are *grāhya* and ears, eyes, nose etc., are *grāhaka*, could not be established in the midst of *sarvaśūnyatā*.

Again, in the midst of all-pervading negation, there being no possibility of distinction between *satya* and *asatya* either (1) there would be uniform apprehension of *svapna* as well as *asvapna*, or (2) there would be inverse apprehension of *svapna* as *asvapna* and *asvapna* as *svapna*, or (3) there would be absolute non-apprehension of *svapna*, *asvapna* and many other things. Here, *O Vyakta* ! It is absolutely incorrect to assert that the apprehension of *svapna*, *asvapna* etc., is due to *bhṛānti* (delusion). For, cognizance that apprehends an object is produced only by means of definite ascertainment of time, place, and properties.

And is that *bhṛānti*, which, according to you, apprehends *svapna*, *asvapna*, etc., *vidyamāna* or *a-vidyamāna*? If it is *vidyamāna*, then naturally *sarvaśūnyatā* does not exist. If it is *a-vidyamāna*, the *jñāna* that apprehends an object being devoid of *bhṛānti*, all objects would automatically be taken as *vidyamāna* and there would be nothing like *sarvaśūnyatā* at all.

And, how is it *O Vyaktā* ! that the apprehension of existent objects as *śūnya*, is according to you, a right apprehension and that which apprehends them as *vidyamāna* is worthless? Will you tell me what particular purpose do you hold in believing this *sarvaśūnyatā*?

According to the rule that objects could never be accomplished merely by themselves, you apprehend objects that are short, long, or either, distinctly as short, long, or either. Thus on one side, you are utilizing your power of discrimination in the apprehension of objects; while on the other side, you are trying to assert the mutual non-accomplishment of those very

objects. This involves self-contradiction in your own argument, which, *O Vyakta!* is not at all worthy of you.

The point is that in case of establishing the existence of objects, mere *apēksā* would not do. Quality of undertaking an action in an object which produces *jñāna* about its own self, is also an active cause. And that is the reason why *hrasva*, *dirga*, and *abhaya*-each one of which would be producing *jñāna* about its own self-should be taken as existing.

Again, *O Vyakta!* you believe that compared to the middle finger, the *pradēśini* finger is considered as *hrasva* even if it does not exist. But your argument is absolutely unfounded. For, in comparison with the middle finger, if *pradēśini* were taken as *hrasva* even though it is *a-vidyamāna* by its very nature, the horns of an ass that are also *a-vidyamāna* should be taken as *hrasva* and a very long substance like *indrādhwaja* should also be taken as *hrasva*, as the quality of *a-vidyamānatā* is common in all the three cases. But that is not so. Really speaking, *pradēśini* finger being *vidyamāna* by nature and being possessed of a number of properties by virtue of various co-operative causes, manifests manifold variations along with the corresponding types of cognizance also. So, it is not correct to assert that the cognizance of *hrasva*, *dirgha* etc., is produced in the absolutely non-existent *anguli* only by means of *apēksā*. You might argue at this point that in such cases also, *dirgha*, *hrasva*, *abhaya* etc., are apprehended, and the intellects as regards *sva*, *para*, and *abhaya* are discriminated only in comparison with another's opinion, and further that according to you, *hrasva*, *dirgha* etc., that are *svataḥsiddha* and that produce *jñāna* with regard to their own selves, are nothing at all. Even if you believe like that, *O Vyakta!* how would you distinguish between your opinion and another's opinion in the midst of all-pervading negation? Naturally, there would be no distinction between *sva* and *para* at all. On the other hand, if you accept this distinction, there would be nothing like *śūnyatā* at all. (1705-1709)

जुगवं कमेण वा ते विण्णाणं होज्ज दीह-हस्सेसु ।

जइ जुगवं कावेक्खा कमेण पुव्वम्मि काप्पेक्खा ? ॥१६२॥ (१७१०)

आइमविण्णाणं वा जं बालस्सेह तस्स काप्पेक्खा ।

तुल्लेसु व काप्पेक्खा परोप्परं लोयणदुगे व्व ? ॥१६३॥ (१७११)

Jugavam kamēṇa vā tē viṇṇāṇam hojja dīha-hassēsū ।

Jai jugavam kāvēkkhā kamēṇa puvvammī kā'pēkkhā ? 162 (1710)

Āimaviṇṇāṇam vā jam bālassēha tassa kā'pēkkhā ।

Tullēsū va kā'pēkkhā paropparam loyaṇadugē vva ? 163 (1711)

[युगपत् क्रमेण वा ते विज्ञानं भवेद् दीर्घ-ह्रस्वयोः ।

यदि युगपत् काप्पेक्षा क्रमेण पूर्वसिन् काप्पेक्षा ? ॥१६२॥ (१७१०)

आदिमविज्ञानं वा यद् बालस्येह तस्य काप्पेक्षा ।

तुल्ययोर्वा काप्पेक्षा परस्परं लोचनद्विक इव ॥१६३॥ (१७११)

Yugapat kramēṇa vā tē vijñānam bhavēd dīrgha-hrasvayorḥ ।

Yadi yugapat kā'pēkṣā kramēṇa pūrvasmin kā'pēkṣā ? 162 (1710)

Adimavijñānam vā yad bālasyeḥa tasya kā'pēkṣā ।

Tulyayorvā kā'pēkṣā parasparam locanadvika iva ? 163 (1711)]

Trans.—162-163—Is that *vijñāna* of yours as regards *dīrgha* and *hrasva* (produced) all at once, or in regular course? If (it is produced) all at once, what *apēkṣā* (is there)? (And) if (it is produced) in regular course, to what *apēkṣā* is the first produced? Or, to what *apēkṣā* has the first and foremost cognizance of a child been produced? Or, what mutual *apēkṣā* (could there be) in the case of two similar (objects) like a pair of eyes? (1710-1711)

टीका—ननु मध्यमा—प्रदेशिन्यादिदीर्घ-ह्रस्वयोस्तवामिप्रायेण स्वा-
कारप्रतिभासि ज्ञानं किं युगपदेव भवेत्, क्रमेण वा ? यदि युगपत् तर्हि
परानपेक्षं द्वयोरपि युगपदेव स्वप्रतिभासिनि ज्ञाने प्रतिभासात् कस्य किल

काऽपेक्षा ? । अथ क्रमेण, तदापि पूर्वमेव स्वप्रतिभासिना ज्ञानेन परानपेक्ष-
मेव ह्रस्वस्य प्रदेशिन्यादेर्गृहीतत्वादुत्तरसिन् मध्यमादिके दीर्घे काऽपेक्षा ? ।
तस्माच्चक्षुरादिसामग्रीसद्भावे परानपेक्षमेव स्वकीयविविक्तरूपेण सर्वभावानां
स्वज्ञाने प्रतिभासात् स्वत एव सिद्धिः । अथवा, बालस्य तत्क्षणमेव जातस्य
शिशोर्यदिह नयनोन्मेषानन्तरमेवादौ विज्ञानम्, तत् किमपेक्ष्य प्रादुरस्ति ? ।
यदि वा, ये न ह्रस्वे नापि दीर्घे, किन्तु परस्परं तुल्ये एव वस्तुनी, तयोर्दु-
ग्धपदेव स्वप्रतिभासिना ज्ञानेन गृह्यमाणयोः काऽन्योन्यापेक्षा ?—न काचित्,
यथा तुल्यस्य लोचनयुग्मस्य । तस्मादङ्गुल्यादिपदार्थानां नान्यापेक्षमेव
रूपम्, किन्तु स्वप्रतिभासवता ज्ञानेनान्यनिरपेक्षा एव ते स्वरूपतोऽपि गृह्यन्ते ।
उत्तरकालं तु तत्तद्रूपजिज्ञासायां तत्तत्प्रतिपक्षस्मरणादिसहकारिकारणान्तर-
वशाद् दीर्घ-ह्रस्वादिन्यपदेशाः प्रवर्तन्ते, इति स्वतःसिद्धा एव सन्ति
भावा इति ॥ (१७१०-१७११)

D. C.—Consider whether *jñāna* in case of objects that are *hrasva* and *dirgha* is produced at the same time or in regular course. If both the *jñānas* are produced simultaneously, there would be no scope for *apēkṣā*, both being recognized in their own form at the same time. On the other hand, if *jñānas* of the two, were produced one after another, the *hrasva* object would be apprehended by virtue of its own *jñāna*; but later on, to whose *apēkṣā* would the *dirgha* object be apprehended? This leads us to conclude that, in spite of the existence of mediums like eyes etc., in absence of *apēkṣā*, all objects are apprehended in various forms only by virtue of their individual *jñānas*. This proves that the existence of all objects, is very natural.

Again, to whose *apēkṣā* is the *jñāna* attained by a child immediately after its birth, produced? And, what mutual *apēkṣā* could there exist in reflecting a similar cognizance in two similar objects which are neither *hrasva* nor *dirgha* but exactly identical to each other? This shows that various forms of objects like fingers etc., are not apprehended by

virtue of their *apèksā* to others but by means of their corresponding cognizances which are independent of *apèksā*. Later on, in the curiosity of observing the forms in details, the objects are recognized as *hrasva*, *dirgha* etc., on account of certain co-operative causes such as recalling the opposite faction etc. Each and every object would, therefore, be taken as existent by virtue of no other factor but its own *svabhāva*.

Moreover,

किं हस्साओ दीहे दीहाओ चेव किं न दीहम्मि ।

कीस व न खपुप्फाउ किं न खपुप्फे खपुप्फाओ ? ॥१६४॥

Kiṃ hassāō dīhē dīhāō cēva kiṃ na dīhammi ।

Kīsa va na khapupphāu kiṃ na khapupphē khapupphāō ? 164 (1712)

[किं हस्वाद् दीर्घे दीर्घादेव किं न दीर्घे ।

कस्माद् वा न खपुप्पात् किं न खपुप्पे खपुप्पात् ? ॥१६४॥ (१७१२)

Kiṃ hrasvād dīrghē dīrghādēva kiṃ na dīrghē ।

Kasmād vā na khapuspāt kiṃ na khapuspē khapuspāt ? 164 (1712)]

Trans.—164 Why (is the knowledge) about *dīrgha* (acquired) from *hrasva* and not from *dīrgha* (itself)? Or, why not from *khapuspa*? Or, why not (the knowledge) about *khapuspa*, (acquired) from *khapuspa* (itself)? (1712)

टीका—इत्थं ! यदि सर्वज्ञानता, तदा किमिति हस्वादेव प्रदेहिनी-
प्रभृतिद्रव्याद् दीर्घे मध्यमादिद्रव्ये दीर्घज्ञानाभिधानव्यवहारः प्रवर्तते-
दीर्घापेक्ष एव दीर्घेन ज्ञानाभिधानेन व्यवहारः किं न प्रवर्तते, असत्त्वाविशेषात् ?
इति भावः । एवं " किं दीहाओ हस्से हस्साउ चेव किं न हस्सम्मि "
इत्येतदपि द्रष्टव्यम् । तथा, किमिति वा न खपुप्पाद् दीर्घे हस्वे वा तज्ज्ञा-
नाभिधानव्यवहृतिर्विधीयते ? । तथा, असत्त्वाविशेषत एव किमिति खपुप्पात्
खपुप्प एव हस्व-दीर्घज्ञानादिव्यवहारो न प्रवर्तते ? । न चैवम्, तस्माद्
सत्येव भावाः, न तु शून्यता जगत इति ॥१६४॥ (१७१२)

D. C.—If everything is *śūnya*, according to the theory of *sarva-śūnyatā*, how is it that the cognizance of *dirgha* is acquired only from its *apēksā* to *hrasva*, as seen in the case of *pradēśini* and *madhyantā* fingers, and not from its *apēksā* to the *dirgha* itself? Similarly, why is the practice of apprehending *dirghatva* from *dirgha*, and *hrasvatva* from *hrasva* not followed? Moreover, the practice of acquiring knowledge of *khapṛspa*, as well as, the knowledge of *hrasvatva* and *dirghatva* in *khapṛspa* from the *khapṛspa* itself, is not followed even though *śūnyatā* is common to all of them. This shows that there is nothing like *sarvaśūnyatā* in this world.

किं वाञ्छिक्खाए चिय होज्ज भई व सभाव एवायं ।

सो भावो त्ति सभावो वंझापुत्ते न सो जुत्तो ॥१६५॥ (१७१३)

Kiṃ vā'vikkhāre cīya hojja mai va sabhāva evāyam ।

So bhāvo tti sabhāvo vañjhāputte na so jutto. 165 (1713)

[किंवापेक्षयैव भवेद् मतिर्वा स्वभाव एवायम् ।

सो भाव इति स्वभावो वन्ध्यापुत्रे न स युक्तः ॥ १६५ ॥ (१७१३)

Kiṃ vāpēkṣayairā bhavēd matirvā svabhāva evāyam ।

Svo bhāva iti svabhāvo vandyāputre na sa yuktah. 165 (1713)]

Trans.—165 Or, of what avail is the *apēksā* at all? (The opponent may argue here that) “Apprehension by means of *apēksā* is natural.” (But) the existence of one's own self means *svabhāva*; (and) that does not apply to the son of a barren woman. (1713)

टीका—अथवा, सर्वस्याप्येतच्चे ह्रस्वादेर्दीर्घापेक्षयापि किं कर्तव्यम्, शून्यताप्रतिफलत्वात् तस्याः, यद्यर्थतत्त्वत् ? । अथ फस्य मतिर्नवेद्-स्वभावादेवापेक्षयैव ह्रस्व-दीर्घादिव्यवहारः प्रवर्तते । न च स्वभावः पर्यनु-योगमर्हति; तथा चोक्तम्—“अग्निर्दहति नास्त्रं कोऽपि पर्यनुयुज्यताम् ? ” इति । हन्त ! इत्यमपि हतोऽस्ति, यतः स्वो भावः स्वभावस्ततः स्व-परभाव-

म्युपगमात् शून्यताम्युपगमहानिः । न च वन्ध्यापुत्रकल्पानामर्थानां स्वभाव-
परिकल्पना युक्तेति । मत्वत वाऽपेक्षा, तथापि शून्यताऽसिद्धिः ॥ १६५ ॥
(१७१३)

D. C.—If there is absolute negation in the world, what is the use of *apēkṣā* in apprehending *hrasva* etc., to the *apēkṣā* of *dirgha* etc.? For, the very conception of *apēkṣā*, is contrary to the absolute negation.

Vyakta :—Apprehending *hrasva*, *dirgha* etc., by means of *apēkṣā*, is very natural.

Acārya —That is not so, *O Vyakta* ! *Svabhāva* is the root-cause in cases like “fire burns” “the sky does not burn” etc. But, that is not applicable to the above-named example of the apprehension of *hrasva*, *dirgha* etc. Hence, *svabhāva* should not be blamed in such cases. It is absurd to assume *svabhāva* in the apprehension of non-existent objects like *vandhyāputra*.

Svabhāva means existence of one's own self. The rest can be distinguished as *parabhāva*—the existence of everything else. Apart from your belief in *apēkṣā*, the principle of *sarva-śūnyatā* would be violated even from this point of view.

How ?

होत्रावेकखाजो वा विष्णाणं धामिहाणमेतं वा ।

दीहं ति व हस्सं ति व न उ सत्ता सेसधम्मा वा ॥१६६॥ (१७१४)

Hojjavēkkhaṣo vā viṣṇāṇam vābhihāṇamēttam vā ।

Dīham ti va hassam ti va na u sattā sēsadhammā vā. 166 (1714)

[मवेदपेक्षातो वा विज्ञानं धामिधानमात्रं वा ।

दीर्घमिति वा ह्रस्वमिति वा न तु सत्ता शेषधर्मा वा ॥१६६॥ (१७१४)

Bhavēdapēksāto vā vijñānam vābhidhānamātram vā ।

Dirghamiti vā hrasvamiti vā na tu sattā śeṣadharmā vā. 166]

Trans—166 By means of *apēksā*, either *vijñāna* or mere acknowledgment (of an object) as short or long would be (attained), but not the existence of the rest of the properties. (1714)

टीका—अथवा, स्वतः सिद्धे वस्तुन्यपेक्षातो भवेत् । किम् ? इत्याह—
विज्ञानमभिधानमात्रं वा । केनोद्भवेन ? इत्याह—“दीर्घम्” इति वा ।
“ह्रस्वम्” इति चेति । किं पुनर्न भवेत् ? इत्याह—न त्वन्यापेक्षया वस्तुना
सत्ता भवति, नाप्यपेक्षिकह्रस्व-दीर्घत्वादिधर्मैः शेषा रूप-रसादयो
धर्मा अन्यापेक्षया सिद्ध्यन्ति । उत्पद्यन्ते च वस्तुसत्ताग्राहकाणि, रूपादिधर्म-
ग्राहकाणि च ज्ञानानि । अतोऽन्यापेक्षाभावतः कथं स्वतः सिद्धस्य वस्तु-
सत्तादेरभावः ? तत्सद्भावे च कथं शून्यता जगतः ? इति ॥१६६॥ (१७१४)

D. C.—By virtue of its *apēksā* to another object, a self-
accomplished object would again be either *vijñāna* or the acknow-
ledgment of its own self as *hrasva* or *dirgha* and nothing more.
Neither existence nor qualities such as *rūpa*, *rasa*, *sparsa* etc.,
that are distinct from *hrasvatva*, *dirghatva* etc., could be
established by the help of *apēksā*. Now, *jñānas* that enable
us to apprehend existence along with those qualities, are
produced spontaneously. So, how could existence etc., of a
self-accomplished object be refuted by means of *apēksā*? And
when the existence etc., of an object, are not denied, how
could the principle of all-pervading negation be accepted
at all ?

इहरा हस्साभावे सन्धविणासो हवेज्ज दीहस्स ।

न य सो, तम्हा सत्तादयोऽणविक्खा घडाईणं ॥१६७॥ (१७१५)

Iharā hassābhavē sarvaviṇāso havējja dīhassa ।

Na ya so, tamhā sattādayo'ṇavikkhā ghaḍāṭṭam. 167 (1715)

[इतरथा ह्रस्वाभावे सर्वविनाशो भवेद् दीर्घस्य ।

न च सः, तस्मात् सत्तादयोऽनपेक्षा घटादीनाम् ॥ १६७ ॥ (१७१५)

Itarathā hrasvābhāvē sarvavināśo bhavēd dīrghasya ।

Na ca saḥ, tasmāt sattādayo'napēkṣā ghaṭādinām. 167 (1715)]

Trans.—167 -Otherwise, in the absence of *hrasva*, there should have been an absolute negation of *dīrgha* also. But that is not so. Hence, the existence etc., of *ghaṭa* etc., are (established as) independant of (their) *apēkṣā* (to other objects). (1715)

टीका—इतरथा—यदि घटादीनां सत्तादयोऽप्यन्यापेक्षया भवेयुः, तदा ह्रस्वाभावे ह्रस्वस्य सर्वविनाशो दीर्घस्यापि वस्तुनः सर्वविनाशः स्यात्, ह्रस्वसत्तापेक्षित्वाद् दीर्घसत्तादीनाम् । न चैवमसौ दीर्घस्य सर्वविनाशो दृश्यते । तस्मात् निश्चीयते—सन्त्यन्यानपेक्षा एव घटादीनां सत्ता-रूपादयो धर्माः, तत्सत्त्वे चापात्ता शून्यतेति ॥ १६७ ॥ (१७१५)

D. C.—If the qualities like existence etc., of the objects such as *ghaṭa* etc., were dependant upon their comparision with other objects, destruction of a *hrasva* object would have effected the destruction of a *dīrgha* object also. But really speaking, existence etc., of a *dīrgha* object, are not denied when a *hrasva* object turns into an absolute negation. This leads us to the conclusion that objects like *ghaṭa* etc., have their properties such as existence, *rūpa*, etc., totally independant of their *apēkṣā* to other objects, and hence, the idea of all-pervading negation is automatically refuted.

जावि अविकल्पाऽविकल्पाणमविकल्पाणोऽविकल्पाणिज्जमणविकल्पा ।

सा न मया सन्वेसु वि संतेसु न सुन्नया नाम ॥१६८॥ (१७१६)

किंचि सओ तह परओ तदुभयओ किंचि निचसिद्धं पि ।

जलओ घडओ पुरिसो तहं ववहारओ नेयं ॥१६९॥ (१७१७)

निच्छयओ पुण बाहिरनिमित्तमेत्तोवओगओ सच्चं ।
 होइ सओ जमभावो न सिज्झइ निमित्तभावे वि ॥ १७० ॥

Jāvi avikkhā'vikkhaṇama'vikkhago'vikkhaṇijjamavikkha ।
 Sā na mayā sarvāsu vi santāsu na sunnāyā nāma. 168 (1716)
 Kim ci saḍ taha paraḍ tadubbhayaḍ kim ci nīccasiddham pi ।
 Jalaḍ ghaḍaḍ purisa tahaṃ vavahāraḍ nēyam. 169 (1717)
 Nīccayaḍ puṇa bāhiraṇimittamēttovao gaḍ sarvama ।
 Hoi saḍ jamaḍbhāvo na sijaḍhi nimittabhāvē vi. 170 (1718)

[याऽप्यपेक्षाऽपेक्षणमपेक्षकोऽपेक्षणीयमनपेक्ष्य ।

सा न मता सर्वेष्वपि सत्सु न शून्यता नाम ॥१६८॥ (१७१६)

किञ्चित् स्वतस्तथा परतस्तदुभयतः किञ्चित् नित्यसिद्धिमपि ।

जलदो घटकः सुरुपस्तथा व्यवहारतो ज्ञेयम् ॥१६९॥ (१७१७)

निश्चयतः पुनर्बाहिर्निमित्तमात्रोपयोगतः सर्वम् ।

भवति स्वतो यदभावो न सिध्यति निमित्तभावेऽपि ॥१७०॥ (१७१८)

Yā'pyapēksā'pēkṣaṇama'pēkṣako'pēkṣaṇīyama'napēkṣya ।
 Sā na matā sarvāsu vi satsu na śūnyatā nāma. 168 (1716)
 Kimci svatastatthā paratastadubbhayataḥ kimci nityasiddhamapi ।
 Jalado ghaṭakaḥ puruṣastathā vyavahārato jñeyam. 169 (1717)
 Niścayataḥ punar-bāhir-nimittamātropayogataḥ sarvama ।
 Bhavati svato yadabhāvo na siḍhyati nimittabhāvē'pi. 170 (1718)]

Trans.—168–169–170 Even *apēksā*—being identical to (the nature of) action (*apēkṣaṇam*), agent (*apēkṣaka*), and object (*apēkṣaṇīyam*)—could not be accepted. When all are existing, there could not be *śūnyatā* at all. some are spontaneous *e. g.*, a cloud; some (are produced) by means of others as in the case of *ghaṭa*; and Some (are produced) in both the ways. *e. g.* a man; while some are produced even for ever. Again, it is certain that each one (of them), becomes existent by its own self, only by resorting to the external

causes. (But) that which is non-existent is not produced even in the presence of external causes. (1716-1717-1718)

टीका—याऽपीयं ह्रस्वादेर्दीर्घापेक्षा साऽप्यपेक्षणं क्रियारूपम् ; तथा, अपेक्षकं कर्तारम्, अपेक्षणीयं च कर्म, अनपेक्ष्य न मता—न विदुषां सम्मता । ततः किम् ? इत्याह—एतेषु चापेक्षणा-ऽपेक्षका-ऽपेक्षणीयेषु सर्वेषु वस्तुषु सत्सु न काचित् शून्यता नाम । अतोऽपेक्षकादिसत्त्वलक्षणे विपक्ष एवापेक्षालक्षणस्य हेतोर्वृत्तत्वाद् विरुद्धत्वमिति ॥१६८॥ (१७१६)

टीका—इह किञ्चित् स्वत एव सिद्ध्यति, यथा कर्तृनिरपेक्षस्तत्कारण-द्रव्यसंघातविशिष्टपरिणामरूपो जलदः । किञ्चित् परतः, यथा कुलालकर्तृकौ घटः । किञ्चिदुभयतः, यथा माता-पितृभ्यां स्वकृतकर्मतश्च पुरुषः । किञ्चित् नित्यसिद्धमेव, यथाऽऽकाशम् । एतच्च व्यवहारनयापेक्षया द्रष्टव्यम् । निश्चयतस्तु बाह्यं निमित्तमात्रमेवाभित्य सर्वं वस्तु स्वत एव सिद्ध्यति, यद् यस्माद् बाह्यनिमित्तसद्भावेऽपि खरविषाणादिरूपोऽभावः कदाचिदपि न सिद्ध्यति । उभयनयमतं च सम्यक्त्वमिति ॥१६९-१७०॥ (१७१७-१७१८)

D. C.—Consideration of *dirgha* etc., in comparison with *hrasva* etc., is itself nothing but *kartā*, *karma*, and *kriyā*. Now, when all objects are accomplished as existent by virtue of their being either *kartā*, *karma* or *kriyā*, where could the *śūnyatā* exist at all ?

The existence of all objects is either *svataḥ*, *parataḥ*, or *ubhayataḥ*. There are several objects such as cloud etc., which come into being only by coming into contact with some substance as their *kāraṇa*; some, like *ghaṭa* are produced by the help of *kartā*, some, like *puruṣa* are produced by both (as *puruṣa* comes into existence on account of his parents as well as, his deeds in the past life). Some objects like *ākāśa* are ever-accomplished. Thus, it is seen that various objects come into existence in various ways, according to their usage. But, really speaking, all objects are existing by their very *svabhāva* merely by resorting to their external causes. In case of objects that are non-existent, existence could not be brought

about even if the external causes were present, because non-existence is innate in them by their very *svabhāva*.

In reply to the question whether *astitva* and *ghaṭa* are one or different, the *Ācārya* argues thus —

अत्थित्त-घट्टेगाणेगया य पज्जायमेत्तचित्तेयं ।

अत्थि घट्टे पडिवन्ने, इहरा सा किं न खरसिंहे ? ॥१७१॥ (१७१९)

Atthitta-ghaṭṭegāṇegayā ya pajjāyamettacintēyam ।

Atthi ghaṭṭe paḍivannē, iharā sā kim na kharasiṅgē ? 171 (1719)

[अस्तित्व-घट्टैकानेकता वा पर्यायमात्रचिन्तेयम् ।

अस्ति घट्टे प्रतिपन्ने, इतरथा सां किं न खरशृङ्गे ? ॥१७१॥ (१७१९)

Astitva-ghaṭṭaikāṇēkatā vā paryāyamātracintēyam ।

Asti ghaṭṭe pratipannē, itarathā sā kim na kharasṛṅgē. 171]

Trans.—171 (The question) whether *ghaṭa* and *astitva* are one or different, is (nothing but the question) of synonym when *ghaṭa* is existent. (For,) otherwise, why should it not arise in case of *kharasṛṅga* (also) ? (1719)

टीका-इह "अस्ति घट्टो न तु नास्ति" इत्येव प्रतिपन्ने सति तदनन्तरमेवास्तित्व-घट्टयोः "किमेकता, अनेकता वां ?". इत्यादिना घटास्तित्वयोरेकत्वा-ऽनेकत्वलक्षणपर्यायमात्रचिन्तैव भवता कृता भवति, न तु तयोर्भावः सिध्यति । अन्यथा ह्यभावरूपाविशेषाद् यथा घटा-ऽस्तित्वयोः, एवं खरविषाण-वन्ध्यापुत्रयोरप्येकत्वा-ऽनेकत्वचिन्ता भवतः किं न प्रवर्तते ? इति ॥ १७१ ॥ (१७१९)

D. C.—After having asserted that "*ghaṭa* exists" the question whether *ghaṭa* and *astitva* are identical or not, is reduced to the consideration of both as being mere synonyms of each other. Moreover, this question should arise only in case of the existent *ghaṭa*. For, if it were not so, the question of *ekata-anēkatā* would arise in case of non-existent objects like *kharasṛṅga* and *vandhyāputra* also.

Following the example of *ghaṭa* and *astitva*, there would be a probability of *ekatā-anekatā* between *ghaṭa* and *sūnyatā* also—

घट-सुन्नयन्नयाए वि सुन्नया का घडाहिया सोम्म ! ।

एगत्ते घडाओ चिय न सुण्णया नाम घडधम्मो ! ॥१७२॥ (१७२०)

Ghaṭa-sunnayannayāe vi sunnayā kā ghaḍāhiyā somma ! ।

Egattē ghaḍaō cciya na suṇṇayā nāma ghaḍadhammo ! 172 (1720)

[घट-शून्यतान्यतायामपि शून्यता का घटाधिका सौम्य ! ।

एकत्वे घटक एव न शून्यता नाम घटधर्मः ! ॥१७२॥ (१७२०)

Ghaṭa-sūnyatānyatāyāmapi sūnyatā kā ghaṭādhikā saumya ! ।

Ekatvē ghaṭaka eva na sūnyatā nāma ghaṭadharmah ! 172]

Trans.—172 Even in case of *ghaṭa* and *sūnyatā* being different (from each other), what *sūnyatā*, exceeding *ghaṭa* could be (found), O *Saumya*? In case of similarity also, it is the *ghaṭa* itself (which exists). *Sūnyatā* does never become the property of *ghaṭa*. (1720)

टीका—ननु घट-शून्यतयोरप्यन्यता, अनन्यता वा ? । यद्यन्यता, तर्हि “सुन्नया का घडाहिया-सोम्म ! चि” सौम्य व्यक्त ! शून्यता का घटाधिका नाम ?—ननु घटमात्रमेव पश्यामः, न पुनः क्वचित् शून्यता घटादधिका समीक्ष्यते । अथानन्यता, तथापि सति घटशून्यत्वयोरेकत्वे घट एवासौ शुज्यते, प्रत्यक्षत एवोपलभ्यमानत्वात्, न तु शून्यत्वं नाम कश्चित् तद्धर्मः, सर्वप्रमाणैरनुपलब्धेरिति ॥१७१२॥ (१७२०)

D. C.—If *ghaṭa* and *sūnyatā* are *bhinna* from each other, exceeding *ghaṭa*, what more *sūnyatā* ! is required, O *saumya*? In case of both being similar to each other, *sūnyatā* would be nothing but *ghaṭa* on account of its being perceived by *pratyakṣa pramāṇa*. But *sūnyatā* would never become a property of *ghaṭa* as it could never be accomplished by any possible means whatsoever.

Moreover,

विष्णाण-वयण-वाईणमेगया तो तदत्थिया सिद्धा ।

अण्णत्ते अण्णाणी निव्वयणो वा कहं वाई ? ॥१७३॥ (१७२१)

Vip̄ṇāṇa-vayaṇa-vāiṇamegaya to tadatthiya siddhā ।

Aṇṇattē aṇṇāṇi nivvayaṇo vā kaḥam vāi ? 173 (1721)

[विज्ञान-वचन-वादिनोरेकता ततस्तदस्तिता सिद्धा ।

अन्यत्वेऽज्ञानी निर्वचनो वा कथं वादी ? ॥१७३॥ (१७२१)

Vijñāna-vacana-vādinorēkatā tatastadastitā siddhā ।

Anyatvē'jñāni nirvacano vā katham vādī ? 173 (1721)]

Trans.—173 (If) knowledge and speech are identical, then, its existence is proved. (But) in case of difference, how could there be a disputant having no knowledge or speech ? (1721).

टीका—“ शून्यं सर्वमेव विशयत्रयम् ” इत्येवंभूतं यद् विज्ञानं वचनं च, तेन सह शून्यवादिनो भयत एकत्वम्, अनेकत्वं वा ? यद्येकत्वम्, ततस्तदस्तिता वस्तुवस्तिता सिद्धेति कुतः शून्यता, वृक्षत्व-शिशपात्वयोरिवैकत्वस्य वस्तुत्वात् ? । अन्यत्वे तु विज्ञान-वचनयोरज्ञानी निर्वचनश्च वादी कथं शून्यतां साधयेत्, शिलासंघातवत् ? इति ॥१७३॥ (१७२१)

D. C.—When the knowledge, as well as, the statement that all the three worlds are *śūnya*, are indential to each other, the existence-and not the *śūnyatā*-of an object is established. For, their identity is similar to the identity of *vriksahya* and *śiṣapāṭva*. But when *vijñāna* and *vacana* are dissimilar, the disputant will either become ignorant or speechless like a rock, and hence will be totally unfit to expound the theory of *śūnyatā*.

घडसत्ता घडधम्मो तत्तोऽण्णणो पढाइओ भिण्णो ।

अत्थि त्ति तेण भणिए को घड एवेति नियमोऽयं ? ॥१७४॥ (१७२२)

Ghaḍasatta ghaḍadhammo tatto'aṇṇo paḍāiō bhiṇṇo ।

Atthi tti tēṇa bhaṇiē ko ghaḍa ēvēti niyamo'yaṃ ? 174 (1722)

[घटसत्त्वा घटधर्मस्ततोऽनन्यः पटादितो भिन्नः ।

अस्तीति तेन भणिते को घट एवेति नियमोऽयम् ? ॥१७४॥ (१७२२)

Ghata-sattā ghaṭadharmastato'nyah patādito bhinnah ।

As'ti ti tēna bhaṇitē ko ghaṭa ēvēti niyamo'yam ? 174 (1722)

Trans.—174 Existence of *ghaṭa* is a property of *ghaṭa*. So, (it is) non-separable (from *ghaṭa*), (and) distinct from *paṭa* etc. By saying, therefore, that "It exists", how could you frame a rule that there exists *ghaṭa* alone? (1722)

टीका—घटास्तित्वलक्षणा घटसत्त्वा घटस्य धर्मः, स च ततो घटादनन्योऽभिन्नः, पटादिभ्यस्तु सर्वेभ्योऽपि भिन्नः । तेन ततो "घटोऽस्ति" इति भणिते 'घट एव' इति "घट एवास्ति" इति कोऽयं नियमः?—निजनिजसत्तायाः पटादिभ्योऽपि भावाद् तेषां सन्त्येवेति भावः ॥१७४॥ (१७२२)

D. C.—*As'ti* is the property of *ghaṭa*, and hence, it is non-separable from *ghaṭa* but distinct from objects like *paṭa* etc. So, when it is said that "*ghaṭa* exists", you cannot assert that *ghaṭa* alone exists. For, the property of *as'ti* is present in objects like *paṭa* also, and hence they too are existing.

जं वा जदत्ति तं तं घटो त्ति सम्बधदयापसंगो को ।

भणिय घटोत्ति व कं सम्बत्तितावरोहो त्ति ? ॥१७५॥ (१७२३)

Jam vā jadatthi taṁ taṁ ghaṭo tti savvaghaḍādayāpasāṅgo ko ।

Bhaṇiye ghaṭotthi va kaṁ savvatthittāvaroho tti ? 175 (1723)

[यद्वा यदस्ति तत्तद् घट इति सर्वघटताप्रसङ्गः कः ।

भणिते घटोऽस्ति वा कथं सर्वास्तित्वावरोध इति ? ॥१७५॥ (१७२३)

Yadvā yadasti tattad ghaṭa iti sarvaghaṭatāprasāṅgah kaḥ ।

Bhaṇitē ghaṭo'sti vā katham sarvāstītvavarodha iti ? 175 (1723)

Trans.—175 Or, by saying that whatever exists is *ghaṭa*, how would the occasion of all being *ghaṭa* arise? Or, by

asserting that *ghaṭa* exists, how would the existence of all be obstructed ? (1723).

टीका—“यद् वा प्रोक्तम्—यद् यदस्ति तत्तत् सर्वं घटः” इति, तत्र कोऽयं सर्वघटताप्रसङ्गः ? । तथा, “यो घटः स एवास्ति” इत्यप्युक्ते कथं सर्वास्तित्वावरोधः—कथं घटस्य सर्वात्मकत्वम् ? इत्यर्थः । यदा हि घटसत्ता घट एवास्ति नान्यत्र, तदा “यत्र यत्र घटास्तित्वं तत्र तत्र घटः” इति न कश्चित् सर्वेषां घटताप्रसङ्गः, तथा, “घटसत्त्वेन घट एवास्ति” इत्येवमप्युक्ते न किञ्चिद् घटस्य सर्वात्मकत्वं प्रतीयत इति भावः ॥ १७५ ॥ (१७२३)

D. C.—Since the *astitva* of *ghaṭa* is restricted to *ghaṭa* alone, and since *ghaṭa* exists only when *ghaṭāstitva* is present, there would be no fear of all objects being considered as *ghaṭa* when we say that “*yad yad asti, tat tat sarvam ghaṭaḥ*” Again, *astitva* of other objects would not be injured by the assertion that *ghaṭa* exists. For, the all-pervading nature of *ghaṭa* is not apprehended when we say “*ghaṭasattvāna ghaṭa iva asti.*” 175 (1723).

After refuting the opponent's view in this way, the Ācārya is now asserting his own—

अत्थि त्ति तेण भणिए घडोऽघडो वा घडो उ अत्थेव ।

चूओऽचूओ व दुमो चूओ उ जहा दुमो नियमा ॥ १७६ ॥ (१७२४)

Atthi tti tēṇa bhaṇiē ghaḍo'ghaḍo vā ghaḍo u atthēva ।

Cūo'cūo vā dumo cūo u jahā dumo niyamā. 176 (1724)

[अस्तीति तेन भणिते घटोऽघटो वा घटस्त्वस्त्येव ।

चूतोऽचूतो वा द्रुमश्चूतस्तु यथा द्रुमो नियमात् ॥ १७६ ॥ (१७२४)

Astīti tēna bhaṇitē ghaṭo'ghaṭo vā ghaṭastvastyēva ।

Cūto'cūto vā drumaścūtastu yathā drumo niyamāt. 176 (1724)]

Trans—176 Just as from the assertion of "tree" (we understand) a mango tree or any other tree, but from "mango tree" (nothing else but) "tree" is understood, in the same way, by saying that "It exists", *ghaṭa* or (objects) other than *ghaṭa* (are apprehended), but from '*ghaṭa*,' *astitva* alone is understood. (1724)

टीका—येन कारणेन घटसत्ता घटधर्मत्वात् घट एवास्ति पटादिभ्यस्तु भिन्ना, तेन तस्मात् "अस्ति" इत्युक्ते घटः, अघटो वा—पटादिर्गम्यते, निजनिजसत्त्वस्य सर्वेषु पटादिष्वपि भावात् । "घटो उ अत्येव ति" घट इति तु प्रोक्तेऽस्त्येवेति गम्यते, निजसत्त्वस्य नियमेन घटे सद्भावात् । अत्र यथासंख्यमुदाहरणद्वयम् । यथा "द्रुमः" इत्युक्ते चूतः, अचूतो वा निम्बादिर्गम्यते, द्रुमत्वस्य सर्वत्र भावात् । "चूतः" इति तु निगदिते द्रुम एव गम्यते, अद्रुमस्य चूतत्वायोगादिति ॥ १७६ ॥ (१७२४)

D. C.—As the quality of *vriksatva* is present in all the trees, when we say "tree" all the trees—whether a mango tree or any other tree—are understood. But when the word "mango tree" is spoken, *vriksatva* alone is understood. For, the mango tree cannot exist without being a *vrikṣa*. Similarly, here also, existence of *ghaṭa* being the quality of *ghaṭa*, is present in *ghaṭa* only and nowhere else, while the common property of *astitva* is present in all objects. So, when we say '*asti*', all objects whether *ghaṭa* or *paṭa*—are recognized, as each one of them has its own property of existence. But when we say "*ghaṭa*" *astitva* alone is apprehended, because *ghaṭa* has its own *sattā*.

Now, the *Acārya* replies to the argument that what has already been produced, could not be produced, and so on—

किं तं जायं ति मई जायाऽजाओ—भयं पि जदजायं ।

अह जायं पि न जायं किं न खपुप्के वियारोऽयं ॥ १७७ ॥ (१७२५)

Kim tam jāyam ti maī jāyā'jāḥ-bhayam pi jadajāyam ।

Aha jāyam pi na jāyam kim na khapupphē vīyaro'yam. 177 (1725)

[किं तज्जातमिति मतिर्जाता-ऽजातो-भयमपि यद्यजातम् ।

अथ जातमपि न जातं किं न खपुष्पे विचारोऽयम् ॥१७७॥ (१७२५)

Kim tajjātamiti matir-jātā'jāto-bhayamapi yadyajātam ।

Atha jātamapi na jātam kim na khapuspe vicāro'yam 177 (1725)]

Trans.—177 If it is believed that neither *jāta* nor *a-jāta* nor *jātājāta* could be produced, what could be produced then ? Again, if *jāta* is not *jāta* { according to you }, why not think the same about *kha-puspa* (also) ? (1725)

टीका—प्रष्टव्योऽत्र देवानांप्रियः, कथय—किं तद् वस्तु जातमिति प्रतिपद्यते तव मतिः, यज्जाता-ऽजातो-भयादिप्रकारैरजातं साध्यते—यस्य जाताजातादिप्रकारैर्जन्म त्वया निषिध्यत इत्यर्थः । यदि हि जातं किमपि वस्तु तव सिद्धं, तर्हि तत्सत्त्वेनैव प्रतिहता शून्यता, अतः “ किं तज्जातं जायते ? किं तदजातं जायते किं तज्जाताजातं जायते ? ” इत्यादयः शून्यतासिद्धयर्थ-मुपन्यस्यमाना निरर्थका एव विकल्पा इति प्रच्छन्नाभिप्रायः । अथ तदपि जातं जाताजातादिविकल्पाश्रयभूतं जातत्वेन भवतो न सिद्धम्, किन्त्वजातमेव तत्, ननु स्ववचनविरुद्धमिदं—जातमप्यजातमिति । किञ्च, जातस्यासत्त्वे निराश्रयत्वाजातानातादिविकल्पा निरर्थका एव । अथैतदाश्रयभूते जातारूपे वस्तुन्यसिद्धेऽपि “ न जातं जायते ” इत्यादिविकल्पविचारः प्रवर्तते, तर्हि खपुष्पे-ऽप्यसौ किं न विधीयते, असत्त्वाविशेषेण “ समया विवज्जओ वा ” इत्यादि-व्यक्तदोषप्रसङ्गात् ? । न च वक्तव्यं—परेषां सिद्धं जातप्रवृत्तिकृत्य विकल्पा विधीयन्ते, स्व-परमावाग्युपगमे शून्यताहानिप्राप्तेरिति ॥ १७७ ॥ (१७२५)

D. C.—Tell me O *Vyakta* ! what object, according to you, could be proved as *jāta* when it has already been denied production as *jāta*, *a-jāta* or both ? If anything that has been produced, is accepted by you, *śūnyatā* would be denied on account of its very existence, and hence alternative questions whether *jāta*, *a-jāta*, or *jātājāta* could be produced or not, would become useless.

Again, if a *jāta* object which gives rise to a number of alternatives like *jāta*, *a-jāta* etc., is not admissible to you as

jāta and if you take it as *a-jāta*, there would be self-contradiction in your argument. Moreover, when existence of a *jāta* object is denied, alternatives like *jāta*, *a-jāta* etc., would become useless in absence of their *āśrayas*.

Now, if you admit the above-mentioned alternatives in case of non-existent objects also, you shall have to apply those alternatives to the *kha-puṣpa*, which is also non-existent. Here, it could not be said that all those alternatives were applied by accepting things which were believed as *jāta* by others. Because, it would bring in a distinction between *sva* and *para* which violates the principle of *śūnyatā*.

Moreover,

जइ सव्वहा न जायं किं जम्माणंतरं तदुवलम्भो ।

पुव्वं वाऽणुवलम्भो पुणो वि कालंतरहयस्स ? ॥१७८॥ (१७२६)

Jai savvaha na jāyam kim jammānantaram tadupalambho ।

Puvvam vā'ṇuvalambho puṇo vi kālantarahayassa ? 178 (1726)

[यदि सर्वथा न जातं किं जन्मानन्तरं तदुपलम्भः ।

पूर्वं वाऽनुपलम्भः पुनरपि कालान्तरहतस्य ? ॥ १७८ ॥ (१७२६)

Yadi sarvathā na jātam kim janmānantaram tadupalambhah ।

Pūrvam vā'nupalambhah punarapi kālantarahataasya ? 178 (1726)]

Trans.—178 II (according to you) it is not produced in all respects, why its apprehension after production? And why not before, or in future, after one has been destroyed? (1726).

टीका—यदि सर्वैरपि प्रकारैर्घटादिकार्यं न जातमिति शून्यवादिना प्रतिपाद्यते, तर्हि मृत्पिण्डाद्यवस्थायामनुपलब्धं कुलालादिसामग्रीनिर्वर्तित-जन्मानन्तरं किमिति तस्मात् तदुपलभ्यते ? । पूर्वं वा जन्मत किमिति तस्यानुपलम्भः ? । पुनरपि च कालान्तरे लगुडादिना हतस्य किमिति तस्यानुपलम्भः ? । अजातस्य गगननलिनस्येव सर्वदेव घटादेरनुपलम्भ एव

स्यात्, यस्तु कदाचिदुपलम्भः, कदाचित्तु नोपलम्भः, असौ जातस्यैवोप-
घत इति भावः ॥ १७८ ॥ (१७२६)

D. C.—If according to your *śūnyatā-vāda*, objects like *ghaṭa* are not altogether produced, how is it that *ghaṭa* which is not apprehended in the state of a lump of earth, is apprehended when produced by *nimittas* like potter etc.? And why is the *ghaṭa* not apprehended before its production or after its being broken by the hit of a stick etc.? If objects like *ghaṭa* were altogether *a-jāta*, like *khaṇuspa*, they would never be apprehended at all. And, the quality of being apprehensible at one time and non-apprehensible at the other, is possible only in case of a *jāta* object. 178 (1726).

Besides,

अहं सव्वहा न जायं जायं सुण्णवयणं तहा भावा ।
अहं जायं पि न जायं पयासिया सुण्णया केण ? ॥१७९॥ (१७२७)

Jaha savvaha na jāyam jāyam suṇṇavayaṇam taha bhāvā ।
Aha jāyam pi na jāyam payāsiya suṇṇayā keṇa ? 179 (1727)

[यथा सर्वथा न जातं जातं शून्यवचनं तथा भावाः ।
अयं जातमपि न जातं प्रकाशिता शून्यता केन ? ॥१७९॥ (१७२७)

Yathā sarvathā na jātam jātam śūnyavacanam tathā bhāvāḥ ।
Atha jātamapi na jātam prakāṣitā śūnyatā keṇa ? 179 (1727) }

Trans.—179 Just as the assertion about *śūnyatā* is *jāta*, even though not produced altogether, so also, other objects (should be taken as *jāta*). Again, if *jāta* were denied to have been produced, by what means would the *śūnyatā* be manifested ? (1727).

टीका—“ शून्यं सर्वं वगत् ” इत्येवंभूतं यच्छून्यताविषयं विज्ञानं वचनं च तद् यथा जाता-ज्जातादिप्रकारैः सर्वथा जातमप्यजातमपि सत् केनापि प्रकारेण तावज्जातम्, तथा भावा अपि घट-पटादयो जाता एष्टव्या

इत्यती न शून्यं जगत् । अयं शून्यताविज्ञान-वचनद्वयं जातमप्यजातमिष्यते,
तर्हि तद्विज्ञान-वचनाभ्यां विना केनासौ शून्यता प्रकाशिता ?—न केनचि-
दिति शून्यतानुपपत्तिरिति ॥ १७९ ॥ (१७२७) ॥

D. C.—Just as the statement as well as knowledge that everything is *śūnya* are accepted as having been produced in any way whatsoever, in the same way, other objects such as *ghaṭa*, *paṭa* etc., should also be taken as *jāta*. And, if you accept *viñāna* and *vacana* about *śūnyatā* to be *a-jāta*, how would you be able to express *śūnyatā* without the help of *viñāna* or *vacana*, about it? Hence, *śūnyatā* is not acceptable in any way. 179 (1737).

Also,

जायह जायमजायं जायाजायमह जायमाणं च ।
कज्जमिह विवक्खाए न जायए सव्वहा किञ्चि ॥१८०॥ (१७२८)
रूवि त्ति जाह जाओ कुंभो संठाणओ पुणरजाओ ।
जायाजाओ दोहि वि तस्समयं जायमाणो त्ति ॥१८१॥ (१७२९)
पुव्वकओ उं घडतया परपज्जाएहिं तदुभएहिं च ।
जायंतो य पडतया न जायए सव्वहा कुंभो ॥१८२॥ (१७३०)
घोमाह निच्चजायं न जायए तेण सव्वहा सोम्म ।।
इय दव्वतया सव्वं भयणिज्जं पज्जवगईए ॥१८३॥ (१७३१)

Jāyaṃ jāyamajāyam jāyājāyamaha jāyamāṇam ca ।
Kajjamiha vivakkhāe na jāyaṃ savvaha kimci. 180 (1728)

Rūvi tti jāḥ jāo kumbho samṭhāṇao puṇarajāo ।
Jāyājāo dohi vi tassamayam jāyamāṇo tti. 181 (1729)

Purvakaḥ u ghaḍataya parapejjāḥhim tadubhaḥhim ca ।
Jāyanto ya paḍatayā na jāyaṃ savvaha kumbho. 182 (1730)

Vomāi niccajayam na jāyathè tēṇa sarvabhā somma ! !

Iya dāvātayā sarvām bhayaṇijjāṃ pajjavagatā. 183 (1731)

[जायते जातमजातं जाताजातमथ जायमानं च ।

कार्यमिह विवक्षया न जायते सर्वथा किञ्चित् ॥१८०॥ (१७२८)

रूपीति जायते जातःकुम्भः संस्थानतः पुनरजातः ।

जाताजातो द्वाभ्यामपि तत्समयं जायमान इति ॥१८१॥ (१७२९)

पूर्वकृतस्तु घटतया परपर्यायैस्तदुभयैश्च ।

जायमानश्च पटतया न जायते सर्वथा कुम्भः ॥१८२॥ (१७३०)

व्योमादि नित्यजातं न जायते तेन सर्वथा सौम्य ! ।

इति द्रव्यतया सर्वं भजनीयं पर्यवगत्या ॥१८३॥ (१७३१)

Jāyatè jātama-jātam jātājātamatha jāyamānam ca ।

Kāryamiha virakṣayā na jāyatè sarvathā kimcit. 180 (1728)

Rūpīti jāyatè jataḥ kumbhaḥ samsthānataḥ punarajātaḥ ।

Jātājato dvābhvāmapi tatsamayam jāyamāna-iti. 181 (1729)

Pūrvakritastu ghaṭatayā paraparyāyaistadubhayaīśca ।

Jāyamānaśca paṭatayā na jāyatè sarvathā kumbhaḥ. 182 (1730)

Vyomādi nityajātam na jāyatè tēna sarvathā saumya ! !

Iti dravyatayā sarvām bhajanīyam paryavagatyā. 183 (1731)]

Trans.—180-183 *jāta*, *a-jāta*, *jātājāta*, as well as the *jāyamāna* objects are produced in this world on account of various causes, (but) nothing is produced in perfection. The *jāta* (*kumbha*) is produced, since it has form; the *a-jāta kumbha* is produced because of shape; the *jātājāta* (is produced) even by both, and the *jāyamāna* (is also produced) because the process of production takes place in the present tense. But a *kumbha* which has been produced before, could never be produced on account of *ghaṭatā* or (by means of), the characteristics of other (objects) or by means of both; and the *jāyamāna kumbha* could also never be produced on

account of *patatā*. Again sky etc., could also never be produced on account of their *nityatā*. Hence, *O Saumya* ! nothing could be produced as a substance (but) everything should be taken according to the surrounding characteristics. (1728-1731)

टीका—इह कार्यं घटादिकं विवक्षया किमपि जातं जायते, किञ्चिद-जातम्, किञ्चिज्जाताजातम्, किञ्चिज्जायमानम्, किञ्चित्तु सर्वथा न जायत इति । अयं यथाक्रममुदाहरणः—“रूचीन्यादि” रूपितया घटो जातो जायते, मृद्रूपतयाः प्रागपि भावात्, तद्रूपतया जात एव घटो जायते इत्यर्थः । संस्थानतयाऽऽकारविशेषेण पुनः स एवाजातो जायते, मृत्पिण्डा-द्यवस्थायामाकारस्यासंभवात् । मृद्रूपतया, आकारविशेषेण चेति द्वाभ्यामपि प्रकाराभ्यां जाताजातो जायते, तदनर्थान्तरभूतत्वाद् घटस्य । तथा, अती-ता-ऽनागतकालयोर्विनष्टानुत्पन्नत्वात् क्रियानुपपत्तेर्वर्तमानमय एव क्रिया-सद्भानात् तत्समयं वर्तमानसमयं जायमानो जायते । किञ्चित्तु सर्वथा जाता-ऽजातदिप्रकारैर्न जायते । किं पुनस्तत् ? इत्याह—“पुष्पकञ्जो उ इत्यादि” पूर्वकृतस्तु पूर्वनिष्पन्नो घटो घटतया जाता-ऽजातादिविकल्पानां मध्यादेके-नापि प्रकारेण न जायते, पूर्वमेव जातत्वात् । किं घटतयैव न जायते ? । न, इत्याह—“परपञ्जाएहि ति” तथा, घटादिगतैः परपर्यायैश्च घटो न जायते, स्वपर्यायाणां पूर्वमेव जातत्वात्, परपर्यायैश्च कदाचित् कस्याप्य-भवनात् । स्व-परपर्यायैः पूर्वकृतघटो न जायते, जाता-ऽजातपट-स्वरविषा-णवदिति भावः ।

तथा, जायमानोऽपि वर्तमानक्रियाक्षणसमये पटतया घटो न जायते, पररूपतया कस्याप्यभवनात् । किं पूर्वकृतो घट एवेत्थं न जायते, आहोस्वि-दन्यदपि किञ्चिद् न जायते ? इत्याह—“वोमाईत्यादि” न केवलं पूर्वकृतो घटो घटतया न जायते, तथा व्योमादि च तेन कारणेन सौम्य ! सर्वथा जातादिभिः सर्वैरपि प्रकारैर्न जायते, येन किम् ? इत्याह—येन नित्यजातं सर्वदाऽवस्थितम्, हेतुद्वारेण विशेषणमिदम्, नित्यजातत्वाद् न जायत इत्यर्थः । उक्तस्यैवार्थस्योपसंहारव्याजेन तात्पर्यमुपदर्शयन्नाह—“इयेत्यादि” इत्युक्त-प्रकारेण सर्वमपि घट-पट-व्योमादिकं वस्तु द्रव्यरूपेण “न जायते”

इतीहापि संवध्यते, तद्रूपतया सदावस्थितत्वादिति भावः । पर्यायगत्या पर्यायचिन्तया पुनः सर्वं भजनीयं विकल्पनीयम्—पूर्वजातं घटादिकं रूपादिभिः स्वपर्यायैरपि न जायते, पूर्वजातत्वादेव, अजातं तु तत्र स्वपर्यायैर्जायते, परपर्यायस्तु किञ्चिदपि न जायते, इत्येवं पर्यायचिन्तायां भजना । एतच्च प्रायो दर्शितमेवेति ॥ १८०-१८१-१८२-१८३॥ (१७२८-१७२९-१७३०-१७३१)॥

D. C.—Several objects like *ghāṭa* which have once been *jāta* in this world, could be produced by reason of their *rūpātva*. Before the *rūpa* of *ghāṭa* is produced, the *rūpa* of earth is already there, and hence the *ghāṭa* which is *jāta* to the *apēksā* of *rūpātva* is produced in this way. Thereafter, *ghāṭa* is *a-jāta* as far as shape is considered. When it takes the shape in course of production, the *a-jāta ghāṭa* comes into existence. The *jāta-jāta ghāṭa* is produced in both the ways—*rūpātva* as well as *ākāra*. Moreover, *ghāṭa* which is *jāyamāna* is produced only during the present tense. The past having already vanished and future having not yet come, the process of being produced, takes place only during the present tense.

There are several objects of peculiar types which do not go under any of the above-mentioned categories *e. g.* A *ghāṭa* which has already been produced in the past, could never be produced as a *ghāṭa* again in any of the above-stated ways. Secondly, *ghāṭa* could not be produced on account of the characteristics of other objects like *paṭa* etc. As *ghāṭa* has its own process of production and characteristics, it could not be produced like an existent *paṭa* or a non-existent *kharaśrīṅga*. Thirdly, *ghāṭa* which is being produced during the present time, could never be produced as *paṭa* etc. For, *kārya* which is being produced as *ghāṭa* etc., could never be produced as an absolutely different object like *paṭa*. So, all objects *e. g.*, *ghāṭa*, *paṭa*, *ākāśa* etc., could not be produced in the form of substance, as they are primarily made in that state. But, as far as *paryāya* is concerned, all are said to have been produced.

In reply to the question *viz.*, "Since everything is made up of some sort of materials, how could those materials exist in the midst of all-pervading negation?" the *Ācārya* states—

दीप्तइ सामग्गिमयं सव्वमिह त्थि न य सा, नणु विरुद्धं ।

घेप्पइ च न पच्चक्खं किं कच्छपरोमसामग्गी ? ॥१८४॥ (१७३२)

*Disai sāmaggimayam savvamiha tthi na ya sā, naṇu viruddham ।
Ghèppai va na paccàkkham kiṃ kacchaparoma sāmaggī ? 184 (1732)*

[दृश्यते सामग्रीमयं सर्वमिहास्ति न च सा, ननु विरुद्धम् ।

गृह्यते वा न प्रत्यक्षं किं कच्छपरोमसामग्री ? ॥१८४॥ (१७३२)

*Drśyatè sāmagrīmayam sarvamihāsti na ca sā. nanu viruddham ।
Grīhyatè va na pratyakṣam kiṃ kacchaparomasāmagrī ? 184]*

Trans.—184 All (objects) in this world appear as consisting of (some sort of) materials; but, in fact, reverse is the case, (as) those materials do not exist. Or, if it is accepted, why is the ingredient of the hair of a tortoise, not perceptible to the senses ? (1732)

टीका—इह यदुक्तम्—“सर्वमपि कार्यं सामग्र्यात्मकं दृश्यते, सर्वाभावे च नास्ति सामग्री” इति । तदेतद् विरुद्धमेव, प्रस्तुतार्थप्रतिपादकत्वात्, वचोजनककण्ठौ-घृ-तात्वादिसामग्र्याः प्रत्यक्षत एवोपलब्धेः ॥ अथ ब्रूये-अविद्योपप्लवादविद्यमानमपि दृश्यते, यत उक्तम्

काम-स्वप्न-भयो-न्मादिरविद्योपप्लवात् तथा ।

पश्यन्त्यसन्तमप्यर्थं जनः केशेन्दुकादिवत् ॥ १ ॥ इति ।

यद्येवम्, तर्ह्यसच्चे सामान्येऽपि कच्छपरोमजनकसामग्री किमिति प्रत्यक्षत एव नोपलभ्यते ?, समता विपर्ययो वा कथं न स्यादिति वाच्यम् ? इति ॥१८४॥ (१७३२)

D. C.—Vyakta :—All objects are composed of some sort of sāmagrī in this world. But in the midst of sarvasūnyatā,

samagrī, too, does not exist, because everything becomes *śūnya* at the end.

Bhagavān :—This belief of yours, *O Vyakta* ! is totally wrong. For, constituents like *kaṇṭha*, *oṣṭha*, *tāla* etc., which form *sāmagrī* as well as *vacana* are directly perceptible. Hence, how could the existence of *sāmagrī* be denied ?

Vyakta :—One could perceive even an *a-vidyamāna* object, on account of *kāma*, *svapna*, *bhaya*, *unmāda*, or *a-vidyā*, but in fact that does not exist.

Bhagavān :—If it is so, *O Vyakta* ! why is the *sāmagrī* that produces the hair of a tortoise, not produced ? *A-vidya-manatā* is common in both the cases. So, either this *sāmagrī* should be apprehended like the *sāmagrī* that produces *vacana*, or both should not be apprehended. Or, why should not the fault of *viparyāya* (contrariety) take place when the *sāmagrī* that produces the hair of a tortoise is apprehended and the one that produces *vacana* is not ?

But,

सामग्रिमञ्जो वक्ता वयणं वत्ति जइ तो कञ्जो सुण्णं ।

अह नत्ति केण भणिअं वयणाभावे सुयं केण ? ॥१८५॥ (१७३३)

Samaggimaṇḍo vattā vayanam catthi jai to kaṇḍo suṇṇam !

Aha natthi keṇa bhaṇitaṃ vayanābbhāve suyam kēṇa ? 185 (1733)

[सामग्रीमयो वक्ता वचनं चास्ति यदि ततः कुतः शून्यम् ।

अथ नास्ति केन भणितं वचनाभावे श्रुतं केन ? ॥१८५॥ (१७३३)

Sāmagrīmayo vaktā vacanam cāsti yadi tataḥ kutah śūnyam !

Atha nāsti kēna bhaṇitaṃ vacanābbhāve śrutam kēna ? 185 (1733)]

Trans.—185 And, if the speaker—accompanied by a group of constituent part—as well as the speech exist, whence is the *śūnyatā* (produced) ? On the other hand, if they do not exist, in absence of (speaker as well as) words, by whom is the *śūnyatā* pronounced (and) by whom is (it) heard ? (1733)

टीका-सामग्री-उरः-शिरः-कण्ठौ-घृ-तालु-जिह्वादिसमुदायात्मिका
तन्मयः सामग्र्यात्मको वक्ता, तद्वचनं चास्ति न वा ? । यद्यस्ति, तर्हि कुतो
जगच्छून्यत्वम्, तद्वक्त्र-वचनसत्त्वेनैव व्यभिचारात् ? । अथ तद्वक्त्रवचने
न सत्, तर्हि वक्त्र-वचनाभावे केन भणितं शून्यं जगत् ?—न केनचित् ।
सर्वशून्यत्वे च प्रतिपाद्यस्याप्यभावात् केन तच्छून्यवचः श्रुतम् ? इति ॥१८५॥
(१७३३)

D. C.—Are the speaker—possessed of a group of consti-
tuents like heart, head, throat, lips, palate, tongue etc., and
the speech, existing or not? If they are, *śūnyatā* will no more
be existing on account of the very fact that they exist. If they
are not, in absence of the speaker and speech, there will be none
to announce that the world is *śūnya*. Moreover, in the midst
of all being non-existent, neither the object to be proved will
exist nor will there be anyone to hear that *śūnya vacana*.

Also,

जेणं चेव न वत्ता वयणं वा तो न संति वयणिज्जा ।

भावा तो सुण्णमिदं वयणमिदं सच्चमलियं वा ? ॥१८६॥ (१७३४)

जह् सच्चं नाभावो अहालियं न प्पमाणमेयं ति ।

अब्भुवगयं ति व मई नाभावे जुत्तमेयं ति ॥१८७॥ (१७३५)

Jēṇam cēva na vattā vayanam vā to na santi vayanijjā ।

Bhāvā to suṇṇamidaṃ vayanamidaṃ saccamaḷiyam vā ? 186 (1734),

Jai saccam nābhāvo ahāliyam na ppaṃāṇameyaṃ ti ।

Abbhuvagayaṃ ti va maī nābhāve juttameyaṃ ti. 187 (1735)

[येनैव न वक्ता वचनं वा ततो न सन्ति वचनीयाः ।

भावास्ततः शून्यमिदं वचनमिदं सत्यमलीकं वा ? ॥१८६॥ (१७३४)

यदि सत्यं नाभावोऽध्यालीकं न प्रमाणमेतदिति ।

अभ्युपगतमिति वा मतिर्नाभावे युक्तमेतदिति ॥१८७॥ (१७३५)

Yēnāiva na vaktā vacanam vā tato na santi vacanīyāḥ ।

Bhāvāstataḥ sunyamīdam vacanamīdam sātīyamalīkam &c. 186

Yadi satyam nābhāvo'thalīkam na pramāṇamētataditi ।

Abhyupagatataditi vā matī-r-nābhāvo yuktamētataditi. 187 (1735)]

Trans — 186-187 (An opponent may argue that)
 " Just as a speaker or speech does not exist, the objects
 (that are) to be expressed, will be non-existent, (and hence)
 this (world) is also non-existent. " Is this statement true or
 false ? If it is true, there will be no negation, and if it is
 false, that will no longer be a ground of assurance

Or, if you believed that *śūnyatā* is anyhow arrived at, it
 is not proper (to do so) in (the midst of all-pervading)
 negation (1734-1735)

टीका—येनैव न वक्ता, नापि च वचनम्, ततस्तेनैव न सन्ति
 वचनीया भावा इति, अतः शून्यमिदं जगदिति । अत्रोच्यते—यदेतद् वक्तु-
 वचन-वचनीयानां भावानामभावप्रतिपादकं वचनं तत् सत्यमलीकं वा ? ।
 यदि सत्यम्, तर्ह्यस्यैव सत्यवचनस्य सद्भावाद् नाभावः सर्वभावानाम् ।
 अथालीकमिदं वचनम्, तर्ह्यप्रमाणमेतत्, अतो नातः शून्यतासिद्धिः । अथ
 यथा तथा वाभ्युपगतमस्माभिः शून्यताप्रतिपादकं वचनम्, अतोऽसद्वचन-
 प्रामाण्यात् शून्यतासिद्धिरिति तव मतिः । नैवम्, यतः " सत्यम्, अलीकं
 वा त्वयेदमभ्युपगतम् ? " इत्यादि पुनस्तदेवावर्तते । किञ्च, अभ्युपगन्ता,
 अभ्युपगमः, अभ्युपगमनीयं चेत्येतद्वयस्य सद्भावेऽभ्युपगमोऽप्येव भवतो
 पुज्यते, न च सर्वभावानामभावे एतन्नयं युक्तमिति ॥ १८६-१८७ ॥ (१७३४-
 १७३५)

D. C.—*Vyakta*—Now that *vakta* and *vacana* have been
 established as *sunya*, the *vacanīya bhāvas* will also be *sunya*
 on account of the same reason. So, ultimately, the whole world
 is non-existent in all respects.

Bhagavān —If it is so, O *Vyakta* ! I ask you a question.
 Is that statement which proves the non-existence of *vaktā*,

vacana, and the *vacaniya bhāvas* true or false ? If it is true, the *abhāva* of the above—mentioned objects, could not be attained on account of its own existence. And if it is false, the statement will cease to be a *pramāṇa* to establish *śūnyatā*. Thus, it is not possible to establish *śūnyatā* in either of the two ways.

Vyakta :—But the statement which establishes *śūnyatā* has anyhow been accepted by us. Our *vacana* is, therefore, authentic, and *śūnyatā* has undoubtedly been established.

Bhagavān :—That is not true, O *Vyakta* ! For, in accepting the above—mentioned statement, the same fault will arise when you ask the question as to whether that *vacana* is true or false and so on. Moreover, you cannot accept the *vacana*, unless the person who accepts the *vacana* to be accepted and the acceptance itself are existent.

The theory of *sarvaśūnyatā* seems unfounded from this point of view also.

Moreover,

सिकयासु किं न तैलं सामग्रीत तिलेसु वि किमस्ति ? ।

किं वा न सर्वं सिद्ध्यति सामग्रीतः खपुष्पाणाम् ? ॥१८८॥ (१७३६)

Sikayāsu kim na taillam sāmaggītu tilēsu vi kimasthi ? ।

Kim va na sarvam siddhyati sāmaggītaḥ khapupphāṇam ? 188 (1786)

[सिकतासु किं न तैलं सामग्रीतस्तिलेष्वपि किमस्ति ? ।

किं वा न सर्वं सिद्ध्यति सामग्रीतः खपुष्पानाम् ? ॥१८८॥ (१७३६)

Sikatāsu kim na tailam sāmaggītastilēṣvapi kimasti ? ।

Kim vā na sarvam siddhyati sāmaggītaḥ khapuspanām. 188 (1736)]

Trans.—188 Why is the oil not (manufactured) from the materials like sands and why from sesamum seeds only ? Or, why not everything be attained from the materials of *khapuspas* (only) ? (1736).

टीका—सर्वभावानामसत्त्वे सर्वोऽपि प्रतिनियतो लोकव्यवहारः सङ्गच्छियते, तथाहि—भावभावस्य सर्वत्राविशिष्टत्वात् किमिति सिक्ताकणसामग्री-
तस्तैलं न भवति, तिलादिसामग्र्यां वा तत् किमस्ति ? । किं वा खपुष्पसामग्रीतः
सर्वमपि कार्यजातं न सिध्यति ? । न चैवम्, तस्मात् प्रतिनियतकार्यकारण-
भावदर्शनाद् नाभावसामग्रीतः किमप्युत्पद्यते, किन्तु यथा स्वभावसामग्रीतः,
तथा च सति न शून्यं जगदिति ॥१८८॥ (१७३६)

D. C.—In case of all objects being taken as non-existent, the entire course of *loka-vyavahāra* will be violated. If all the objects are of the same type—viz., that of absolute negation—how is it that oil is manufactured only from the *sāmagrī* of sesamum seeds and not from the materials like sand-particles etc. ? Or, if there is all-pervading negation, why not all the objects be attained from the *sāmagrī* of *khapuspas* alone ? The fact that it never happens like this in the world, leads us to believe that the world is not *śūnya*.

And,

सर्वं सामग्नियमयं नैकान्तोऽयं यतोऽणुरप्यसौ ।

अहं सो वि सप्पएसो जत्थावत्था स परमाणू ॥१८९॥ (१७३७)

Sarvam sāmaggimayam nēkanto'yam yaṭ'oṇurapaṇeso ।

Aha so vi sappapaṇeso jattāvatthā sa paramāṇu. 189 (1737)

[सर्वं सामग्रीमयं नैकान्तोऽयं यतोऽणुरप्रदेशः ।

अथ सोऽपि सप्रदेशो यथावत्था स परमाणुः ॥१८९॥ (१७३७)

Sarvam sāmagrīmayam naikānto'yam yato'ṇurapradēśaḥ ।

Atha so'pi sa-pradēśo yathāvatthā sa paramāṇuḥ. 189 (1737)]

Trans.—189 That everything should be produced from a group of materials, is not the one inevitable (rule) because atom does not occupy space. But (if even that occupies space according to you), wherever it resides, there is a molecule. (1737)

टीका—सर्वं सामग्रीमयं सामग्रीजन्यं वस्त्वित्ययमपि नैकान्तिकः, यतो द्वयणुकादयः स्कन्धाः सप्रदेशत्वाद् द्वयादिपरमाणुजन्यत्वाद् भवन्तु सामग्रीजन्याः, परमाणुः पुनरप्रदेश इति न केनचिज्जन्यते इति कथमसौ सामग्रीजन्यः स्यात् ? । अस्ति चेत्ते, कार्यलिङ्गगम्यत्वात्; उक्तं च

मूर्तरणुरप्रदेशः कारणमन्त्यं भवेत् तथा नित्यः ।

एकरस-वर्ण-गन्धो-द्विस्पर्शः कार्यलिङ्गश्च ॥ १ ॥

अथायमपि सप्रदेशः, तर्हेत्प्रदेशोऽणुर्भविष्यति, तस्यापि सप्रदेशत्वे सप्रदेशोऽणुरित्येवं तावत्, यावद् यत्र कचिद् निष्प्रदेशतया भवदुद्यैरवस्थानं भविष्यति, स एव परमाणुः, तेनापि च सामग्रीजन्यत्वस्य व्यभिचार इति ॥१८९॥ (१७३७)

D. C—There cannot be a general rule that each and every object should be produced from sāmāgrī. For, objects composed of two or more atoms could be produced from the sāmāgrī of those atoms, but a paramāṇu by itself, does never occupy space, and hence could never be produced from any sāmāgrī. This paramāṇu is produced only from kārya-līṅga, as it is said—

Mūrtair-aṇurapradēśah kāraṇamantyaṃ bhavēt tathā nityah ।

Ekarasa-varṇa-gandho-dviśparśah kāryalīṅgaśca ॥

But if you believe this paramāṇu to occupy space, wherever you apprehend paramāṇu, there would be aṇu till ultimately it would be absolutely vacant, where nothing but paramāṇu not produced from any sāmāgrī would be found.

दीसइ सामग्गिमयं न याणवो सति नणु विरुद्धमिदं ।

किं वाणूणमभावे निष्फण्णमिणं खपुप्फेहिं ॥ १९० ॥ (१७३८)

Disai sāmaggimayam na yāṇavo santi naṇu vīruddhamidam ।

Kim vāṇūṇamabhāvē nipphaṇṇamiṇaṃ khapupphēhim. 190 (1738)

[दृश्यते सामग्रीमयं न चाणवः सन्ति ननु विरुद्धमिदम् ।

किं वाऽणूनामभावे निष्पन्नमिदं खपुष्पैः ? ॥१९०॥ (१७३८)

Driśyatē sāmagrīmāyam na cāṇavah saṁgrāṇu viruddhamidam ।
Kim vāṇūnāmabbhāve niṣpānnamidam khapuṣpaiḥ. 190 (1738)]

Trans.—190 It is really contradictory (to believe) that what is produced by materials is seen and that atoms do not exist. Or, is it that, in absence of atoms, (all) this is produced by means of (mere) *khapuṣpa*? (1738)

टीका—“सामग्रीमयं त्वं दृश्यते” इति भवतैव प्रागुक्तम्, “अणवश्च न सन्ति” इत्यधुना ब्रूये, ननु विरुद्धमिदम्, यथा ‘सर्वमप्यनृतं वचनम्’ इति ब्रुवतः स्ववचनविरोधः, तथाऽत्रापीत्यर्थः । यदेव हि सामग्रीमयं किमपि दृश्यते भवता, तदेवाणुसंघातात्मकम्, अतः स्ववचनेनैव प्रतिपादितत्वात् कथमणवो न सन्ति ? इति भावः । किञ्च, अणूनामभाव इदं सर्वमपि घटादि-कार्यजातं किं खपुष्पैर्निष्पन्नम्, परमाण्वभावे तज्जनकमृत्पिण्डादिसामग्र्य-भावात् ? इति भावः । तस्माद् यस्मात् सामग्रीमयं दृश्यत इति प्रतिपद्यते भवता, तद्रदेव परमाणव इति ॥१९०॥ (१७३८)

D. C.—If you are to state that those that are not *sāmagrī-janya* are not *paramāṇus* at all, your own statement will be contradicting itself. It has already been said that everything which is *sāmagrī-māya* is apprehensible. Again, all that you have accepted as *sāmagrī-māya* or *sāmagrī-janya* in this world, is nothing but a collection of atoms. Thus, when you establish the existence of atoms by your own words, you cannot call them non-existent, in any case. And, if you call those atoms non-existent, should the objects like *ghaṭa*, *paṭa* etc; be taken to have been produced from the non-existent objects like *khapuṣpa* etc. ? Because if *paramāṇu* is absent, a *sāmagrī* like *mṛt-piṇḍa* would also be absent. So, when you assert that *sāmagrī-māya* is apprehended, the *paramāṇus* that form this *sāmagrī*, are automatically established as existent.

. Now, in reply to the argument *prima facie* that since

rear portion is not perceptible and since front portion is very minute, everything is *śūnya*,† the author indicates—

देसस्साराभागो घेप्पइ न य सो त्ति नणु विरुद्धमिणं ।

सव्वाभावे वि न सो घेप्पइ किं खरविसाणस्स ॥१९१॥ (१७३९)

Dēssārābhāgo ghēppai na ya so tti naṇu viruddhamiṇam ।

Savvābhāvē vi na so ghēppai kiṃ kharavisāṇassa. 191 (1739)

[देशस्याराद्भागो गृह्यते न च स इति ननु विरुद्धमिदम् ।

सर्वाभावेऽपि न सं गृह्यते किं खरविपाणस्य ? ॥ १९१ ॥ (१७३९)

Dēśasyārādbhāgo grihyate na ca sa iti naṇu viruddhamidaṃ ।

Sarvābhāvē'pi na sa grihyatē kim kharavisāṇasya ? 191 (1739).

Trans.—191 To say that the foremost portion of a visible object is perceptible but it does not exist, is really contradictory. (For) even in the midst of all-pervading negation, why is the front part of the horn of an ass not perceived ? (1739)

टीका—यदुक्तम्—“दृश्यस्यापि वस्तुनः परमागस्तावद् न दृश्यते, आराद्भागस्तु गृह्यते, परं सोऽप्यन्यान्यपरमागकल्पनया प्रागुक्तयुक्तितो नास्ति ” इति । ननु विरुद्धमिदम्—“ गृह्यतेऽसौ, न च समस्ति ” इति । सर्वाभावाद् भ्रान्त्याऽसौ गृह्यत इति चेत् । तदुक्तम्, यतः सर्वाभावे तुल्येऽपि किमिति खरविपाणस्य संवन्धी आराद्भागो न गृह्यते ? । समता विपर्ययो वा कथं न भवति ? इति ॥ १९१ ॥ (१७३९)

D. C.—It has been said before that only a front part of a visible object is perceived and not the rear part. This front part, is, in comparison with other parts in the rear, is very *sūkṣma* and hence that too becomes non-existent. This statement is self-contradicting. For, to say that it is perceptible but it does not exist, is absurd.

Here, if it is said, that in the midst of *sarvābhāva*, it is

† vide verse 1696.

perceptible because of *bhrānti*, that is also not proper. For, since *abhāva* is common everywhere, why is the front part of non-existent objects like the horn of an ass etc., not apprehended? Or, how does it not happen that the front part of objects like *kharaviśāṇa* etc. be apprehended and that of objects like *ghaṭa*, *paṭa* etc. not apprehended?

Moreover,

परभागादरिस्सणओ नाराभागो च किमणुमाणं ति ।

आराभागग्रहणे किं वा न परभागसंसिद्धिः ? ॥ १९२ ॥ (१७४०)

Parabhāgādarisaṇaṇo nārābhāgo vi kimaṇumāṇam ti ।

Ārābhāgaggahaṇe kim va na parabhāgasamsiddhiḥ ? 192 (1740)

[परभागादर्शनतो नाराद्भागोऽपि किमनुमानमिति ।

आराद्भागग्रहणे किं वा न परभागसंसिद्धिः ? ॥ १९२ ॥ (१७४०)

Parabhāgādarśanato nārādbhāgo'pi kimaṇumānamiti ।

Ārādbhāgagrahāṇe kim vā na parabhāgasamsiddhiḥ ? 192 (1740)

Trans.—192 On account of the rear part being imperceptible, what inference (is held) in case of even the front part (being imperceptible)? Or, is it that the rear part is not apprehended when the front part is apprehended? (1740)

टीका—“परभागमात्रादर्शनादाराद्भागोऽपि नास्ति” इत्यत्र किमनुमानं भवतः ? । एतदुक्तं भवति—यत् प्रत्यक्षेण सकललोकप्रसिद्धं तदग्नेरौष्ण्यमिव कथमनुमानेन चाध्यते ? । आराद्भागस्य ह्यापेक्षितत्वात् तदन्यथानुपपत्तेः परभागानुमानं तावदद्यापि युज्यते । यस्तु परभागादर्शनमात्रेणैव तन्निहवः, सोऽसंबद्ध एव, सत्स्यपि देशादिविप्रकृष्टेषु मेरु-पिशाचादिष्वदर्शनसंभवात् । तस्माद् न परभागादर्शनमात्रेणाराद्भागोऽप्यलौतव्यः । किञ्च, आराद्भागग्रहणे परभागानुमानं युज्येतापिति माष्यकारोऽप्याह—“ आराभागेत्यादि ” आराद्भागग्रहणे कथं न परभागसंसिद्धिः ? अपि तु तत्संसिद्धिरेव, तथाहि—दृश्यवस्तुनः परभागोऽस्ति, तत्संबन्धिभूतस्याराद्भागस्य ग्रहणात्, इह

यत्संघन्धिभूतो भागो गृह्यते तत् समस्ति, यथा नभसः पूर्वभागे गृहीते तत्संघन्ध्यपरभागः, गृह्यते च घटादेराराद्भागः, अतस्तत्संघिभूतः परभागोऽप्यस्ति । यच्चोक्तम्—“ आराद्भागस्याऽप्यन्य आराद्भागः कल्पनीयः, तस्याप्यन्य इत्यादि तावत्, यावत् सर्वांरातीयभागः ” इति । अत्रापि परभागस्यासत्त्वे सर्वांरातीयभागपरिकल्पनमुपपन्नमेव स्यात् । तस्मादस्ति परभाग इति ॥ १९२ ॥ (१७४०)

D. C.—What *anumāna* do you hold when you assert that front part is also unapprehensible because of the rear part being so ? For, how could you deny the existence of front part which is *pratyakṣa* to you like the heat of fire ?

It is proper to believe that front portion could exist only if the rear portion be existing and not otherwise. Since the front portion is existent to the *apekṣā* of the rear one, *jñāna* about the rear portion will have to be derived from the front portion by means of *anumāna*. But from this, it is absolutely inconsistent to conclude that front portion is not perceived because the rear one is not seen.

Even the commentator asserts in this connection that when the front portion is seen we can infer the rear one *e. g.* A visible object has its rear portion apprehended because its front portion which is connected with the rear one is apprehended. It follows from this, that an object which has one portion perceptible contains another portion also. Objects like *ghaṭa*, *paṭa* etc, must contain rear portions since their front ones are easily apprehended.

Again, the idea of the foremost part from the successive front portions will not fit your *anumāna*. As the rear part is *a-vidyamāna*, the inference of foremost part being so, is absolutely improper. Really speaking, the front part is perceptible in this case, and the inference of rear portion being *vidyamāna*, is correct.

Again,

सव्वाभावे वि कओ आरा-पर-मज्झभागानात्तं ।

अह परमहए भण्णइ स-परमहविसेसणं कत्तो ? ॥१९३॥ (१७४१)

आर-पर-मज्झभागा पडिवण्णा जइ न सुण्णया नाम ।

अप्पडिवण्णेसु वि का विगप्पणा खरविसाणस्स ? ॥१९४॥ (१७४२)

सव्वाभावे वाराभागो किं दीसए न परभागो ।

सव्वाग्रहणं व न किं किं वा न विवज्जाओ होइ ? ॥१९५॥ (१७४३)

Savvābhāve vi kao āra-para-majjhabbhāganāṇattam ।

Aha paramhē bhannai sa-paramaivisēsṇam katto ? 193 (1741)

Ara-para-majjhabbhāgā paḍivaṇṇā jai na suṇṇayā nama ।

Appaḍivaṇṇesu vi kā vigappṇā kharavisāṇassa ? 194 (1742)

Savvābhāve vārābhāgo kim dīsaē na parabhāgo ।

Savvāgrahaṇam va na kim kim vā na vivajjaō hoi ? 195 (1743)

[सर्वाभावेऽपि कुत आरात्-पर-मध्यभागानानात्वम् ।

अथ परमत्या भण्यते स्व-परमतिविशेषणं कुतः ? ॥१९३॥ (१७४१)

आरात्-पर-मध्यभागाः प्रतिपन्ना यदि न शून्यता नाम ।

अप्रतिपन्नेष्वपि का विकल्पना खरविषाणस्य ? ॥ १९४ ॥ (१७४२)

सर्वाभावे वाराद्भागः किं दृश्यते न परभागः ? ।

सर्वाग्रहणं च न किं किं वा न विपर्ययो भवति ? ॥ १९५ ॥ (१७४३)

Savvābhāve'pi kuta ārāt-para-madhyabhāganānātvam ।

Atha paramatyā bhagyatē sva-paramativisēṣaṇam kutah ? 193

Ārāt-para-madhyabhāgāḥ pratipannā yadi na śūnyatā nama ।

Apratipannēsvapi kā vikalpanā kharavisāṇasya ? 194 (1742)

Savvābhāve vārādbhāgaḥ kim dṛīsyatē na parabhāgaḥ ।

Savvāgrahaṇam ca na kim kim vā na viparyayo bhavati ? 195]

Trans — 193-194-195 Even in the midst of all-pervading negation, how could the distinction between front, rear, and

middle portions exist? And, if it is said so in the opinion of others, whence is the distinction between one's own opinion and another's opinion? If the front, rear, and the middle portions are accepted as existing, there would be no *sūnyatā* at all. And, if they are not proved (to be existing), why alternatives about (non-existent objects like) *kharaviṣṇa*? Or, in the midst of the negation of all objects, why is the front portion apprehended and why not the rear one? Or, why not absolute non-apprehension of both? Or, why not the reverse (apprehension) also? (1741-1743).

Also,

परभागदरिसणं वा फलिहार्हणं ति ते ध्रुवं संति ।
जह वा ते वि न संता परभागादरिसणमहेऊ ? ॥१९६॥ (१७४४)

सब्बादरिसणउ चिय न भण्णइ कीस, भण्णइ तन्नाम ।
पुव्वब्भुवगयहाणी पच्चक्खविरोहओ चेव ॥ १९७ ॥ (१७४५)

Parabhāgadarisaṇam vā phalīhāṣṭṇam ti te dhruvam santi ।
Jai vā te vi na santā parbhāgadarisaṇamahēū ? 196 (1744)

Savvādarisaṇau coiya na bhaṇṇai kīsa bhaṇṇai tannāma ।
Puvvabbhuvagayabāṇi paccakkhavirohaṇ cēva 197 (1745)

[परभागदर्शनं वा स्फटिकादीनामिति ते ध्रुवं संति ।
यदि वा तेष्वपि न सन्तः परभागादर्शनमहेतुः ॥ १९६ ॥ (१७४४)
सर्वदर्शनत एव न भण्यते कस्मात्, भण्यति तन्नाम ।
पूर्वाभ्युपगतहानिः प्रत्यक्षविरोधतश्चैव ॥ १९७ ॥ (१७४५)

Parabhāgadarśanam vā sphatikādīnāmīti te dhruvam santi ।
Yadi vā te'pi na santāḥ parabhāgadarśanamahētuḥ 196 (1744)

Sarvadarśanatā eva na bhaṇyate kasmāt, bhaṇyati tannāma ।
Purvābhyugatabāṇiḥ pratyakṣavirodhataścaiva 197 (1745)]

[Trans.—196-197 Or, since the rear portions of (objects

like) crystal etc. are seen, they exist without doubt. And, if they, too, do not exist (according to you), the proposition will fail, as the rear portion will not be seen. Why is the reason—that nothing could be seen—not stated ? If it is stated, the proposition (which is) accepted before, will (constitute) direct contradiction. (1744-1745)

टीका—ननु येषां स्फटिका-ऽभ्रपटलादीनां भावानां परभागादर्शनमस्ति ते तावद् ध्रुवं सन्त्येव, इति “ परभागादर्शनात् ” इत्यनेन हेतुना सर्वभावा-
नामसत्त्वं न सिध्यति । अथ स्फटिकाद्योऽपि न सन्ति तर्हि “ परभागादर्श-
नात् ” इत्ययमहेतुः, त्वदभिप्रेतस्य सर्वभावासत्त्वस्यासाधकत्वात् । अतोऽ-
व्यापकमयं हेतुं परित्यज्य “ सर्वाददर्शनाद् न सन्ति भावाः ” इत्ययमेव
व्यापको हेतुः कस्माद् न मण्यते ? । ‘ अणइ तन्नाम चि ’ अत्र पर उत्तरं
भणति । किम् ? इत्याह—तन्नामास्तु “ सर्वाददर्शनात् ” इति—अयं हेतुस्तर्हि
भवत्वित्यर्थः, यथा तथा शून्यतैवास्माभिः साधयितव्या, सा च “ सर्वादर्श-
नात् ” इत्यनेनापि हेतुना सिध्यति, किमनेनाऽऽग्रहेणास्माकम् ? इति भावः ।
अथ स्मरिराह—“ पुञ्चेत्यादि ” नन्विदानीं “ सर्वाददर्शनात् ” इति द्रष्टव्यो
भवतः “ परभागादरिसणओ ” इति पूर्वाभ्युपगतस्य हानिः प्राप्नोति । किञ्च,
ग्राम-नगर-सरित्-समुद्र-घट-पटादीनां प्रत्यक्षेणैव दर्शनात् सर्वाददर्शनल-
क्षणस्य हेतोः प्रत्यक्षविरोधः । ततः प्रत्यक्षविरोधतश्च “ सर्वाददर्शनात् ”
इत्येतदयुक्तमिति ।

अत्र कश्चिदाह—ननु सपक्षस्य सर्वस्याव्यापकोऽपि विपक्षात् सर्वथा
निवृत्तो हेतुरिष्यत एव, यथा “ अनित्यः शब्दः प्रयत्नानन्तरीयकत्वात् इति,
न क्षान्तिर्योऽर्थः सर्वोऽपि प्रयत्नानन्तरीयकः विद्युद्-धन-कुसुमादिभिर्व्य-
भिचारात् ; तद्वदिहापि यद्यपि सर्वेष्वपि भावेषु परभागादर्शनं नास्ति,
यथापि बहुषु तावदस्ति, अतस्तेषु शून्यतां साधयन्नसौ सम्यग् हेतुर्भवि-
ष्यति । तदयुक्तम्, यतस्तत्र “ यदनित्यं न भवति तत् प्रयत्नानन्तरीयक-
मपि न भवति, यथाऽऽकाशम् ” इत्येवं व्यतिरेकः सिध्यति; इह तु यत्र
शून्यता नास्ति, किं तर्हि ? वस्तुनः सत्त्वम्, परभागादर्शनमपि तत्र नास्ति

किन्तु परभागदर्शनम्, यथा क ? इति भवतः सर्वासिद्धादिनो व्यतिरेकः
कचिदपि न सिध्यति, अतोऽहेतुरेवायमिति ॥१९६-१९७॥ (१७४४-१७४५)

D. C.—Non-existence of each and every object could not be proved by virtue of the non-apprehension of rear parts. The rear portions of transparent objects like crystal and mica are apprehended. Existence of those objects has therefore undoubtedly been established. Consequently, non-apprehension of all objects can never be proved by means of the *hetu* that rear portions are not seen.

Here, again, if you contend that *sphaṭika* etc. also do not exist, your argument that rear portion is not seen, will fail and hence be invalid, as the rear portions of those objects are clearly apprehended. In spite of this faulty argument, if you attempt to establish *śūnyatā* by means of a widely applicable statement that "Nothing could be proved to exist as nothing is perceived" then also, the previous *hetu* that rear part could not be seen, would be violated. Secondly, since village, town, river, sea, *ghaṭa*, *paṭa* etc. are directly apprehensible, the *hetu* will be evidently invalid in that way also.

The opponent may contend again, that a reason which is not applicable to all the instances on the same side, can be called a logical reason if it is absolutely inapplicable to the opposite side. *e. g.*, *śabda* is *a-nitya*, because it is not produced without effort. But this does not mean that all *a-nitya* objects like lightning, cloud etc. though produced without effort, are *a-nitya*. Similarly, here also, rear parts of all the objects are not non-apprehensible, but as the rear parts of several objects are not apprehensible, this *hetu* leads us to prove *śūnyatā* in them, and that is why it is called a correct or logical reason 1

But, that is not proper. O *Vyakta* ! In the *hetu* mentioned above, perversion of difference is found. Take, for example, the

proposition that "That which is *a-niṭṭa*, is like *ākāśa*, produced without effort." If *vyatirēkaṇyāpti* is applied in this case, nothing else but *vidyamānatā* of an object is inferred when *śūnyatā* is not found at all. Moreover, rear part is also apprehended in this case. So, *O.sarvaśūnyatārādīn !* you shall never be able to obtain the *vyatirēkaṇyāpti*. Your *hetu* will, therefore, not remain as a *hetu* at all.

नत्थि पर-मज्झभागा अपच्चक्खत्तओ मई होज्जा ।

नणु अक्ख-त्थावत्ती अपच्चक्खत्तहाणी वा ॥ १९८ ॥ (१७४६)

Natthi para-majjhabbhāgā apaccakkhattaṭṭhaṃ mī hojjā !

Naṇu akkha-tthāvattī apaccakkhattahāṇī vā 198 (1746)

[न स्तः पर-मध्यभागावप्रत्यक्षत्वतो मतिर्भवेत् ।

नन्वक्षा-र्थपत्तिरप्रत्यक्षत्वहानिर्वा ॥ १९८ ॥ (१७४६)

Na staṇ para-madhyabhāgāvapratyakṣatvato mati-r-bharet ।

Nanvakṣā'rthāpattirapratyakṣatvabhānirvā 198 (1746)]

Trans — 198 If the rear, as well as, middle portions (of an object) are accepted as non-existent, on account of their imperceptibility, then either there will be perception of sense-organs as well as objects, or imperceptibility (itself) will be violated. (1756)

टीका-अथ स्यान्मतिः—पर-मध्यभागौ न स्तः, अप्रत्यक्षत्वात् खरविपाणवत् । तदसत्त्वे च तदपेक्षया निर्दिश्यमान आराद्भागोऽपि नास्ति अतः सर्वशून्यतेत्यभिप्रायः । तदयुक्तम्, यतः—“अक्षमक्षमिन्द्रियमिन्द्रियं प्रति वर्तत इति प्रत्यक्षोऽर्थः, न प्रत्यक्षोऽप्रत्यक्षः. तद्भावोऽप्रत्यक्षत्वम्, तस्माद-प्रत्यक्षत्वात्” इत्युच्यमाने नन्वक्षणांमर्थस्य चाऽऽपत्तिः सता प्राप्नोति, तदा-पतौ च शून्यताम्युपगमहानिः । शून्यतायां चाऽप्रत्यक्षत्वलक्षणस्य हेतोर्हानिः, अक्षा-र्थानामभावे प्रत्यक्षा-ऽप्रत्यक्षव्यपदेशानुपपत्तेरिति भावः ॥ १९८ ॥ (१७४६)

DC—Vyākṛta—The rear as well as the middle portions of an object do not exist, because they are imperceptible like *kharāṇisāṅga*. The front parts will also not exist in that case, because their existence depends upon the existence of the rear ones. This will ultimately lead to the idea of *sarvāśūnya*.

Bhagavāna—The argument is not valid. *Pratyakṣa* means existing at each of the sense-organs. So, when the *hetu* of *a-pratyakṣatva* is advanced there would be apprehension of sense-organs, as well as, the objects to be apprehended, and in their apprehension, *śūnyatā* would never be accepted. For, if *śūnyatā* is taken along with the *hetu* of *a-pratyakṣatva*, the *hetu* itself will prove invalid. Or, say in absence of *indriya* and *artha*, the practical usage of *pratyakṣa* and *a-pratyakṣa* would never be possible.

Moreover,

अथि अपचक्षन्वै पि दृजह भवओ संसयाद्विज्ञानं ।

अह नत्थि सुणया का कास व केणोवलद्धा वा ? ॥ १९९ ॥ (१७४७)

Atthi apaccakkham pi hu jaha bhavaṃ samsayādivinnānam
Aha natthi sunnaya ka kasa va kenopaladdha vā ? 199 (1747)

[अस्त्यप्रत्यक्षमपि खलु यथा भवतः संशयादिविज्ञानम् ।

अथ नास्ति शून्यता का कस्य वा केनोपलब्धा वा ? ॥ १९९ ॥ (१७४७)

Astyapratyakṣamapi khalu yathā bhavataḥ saṃśayādīvinñānam
Atha nāsti śūnyata ka kasya vā kenopalabdhī vā ? 199 (1747)]

Trans—199 Some object does exist in spite of its being imperceptible, just as your apprehension of doubt etc exists, even though it is imperceptible (to others). And if that (doubt) does not exist, what is that *śūnyatā*? Whose *śūnyatā* (is that)? And who has apprehended it? (1747)

टीका—नन्वप्रत्यक्षमप्यस्ति किञ्चिद् वस्तु, यथा भवत संशयादिविज्ञानमन्येषामप्रत्यक्षमप्यस्ति, ततो यथैतन् तथा पर-मव्यसागावप्रत्यक्षो

मविष्यत इत्यनैकान्तिको हेतुः । अयं भवत्संशयादिविज्ञानमपि नास्ति, तर्हि का नाम शून्यता ? कस्य वाऽसौ ? केन बोधयन्ता ? भवत एवेह तत्र किल संशयः, स चेद् नास्ति, तर्हि कस्यान्यस्य ग्राम-नगरादिसत्त्वे विप्रतिपत्तिः ? इति भावः ॥१९९॥ (१७४७) ॥

D. C.—Just as, your apprehension of doubt etc. exists, even though it is not perceptible to others, in the same way, there are some objects which exist, in spite of their imperceptibility. Middle and rear portions of such objects do exist, in spite of their *a-pratyakṣatva*. Your *hetu* will, therefore, involve the fault of *anaiikāntikātva*, since it has been applicable to more than one object.

Again, if your apprehension of doubt etc., does not exist, where would be *śūnya* then? To whom does that *śūnya* belong? And, who has apprehended that *śūnya*? The doubt therefore, must exist. Otherwise, who else will raise the doubt about the existence of *vidyamāna* objects like village, town, etc.?

After refusing the idea of *śūnya*, the *Bhagavāna* now tries to establish the existence of elements like *prithvī* etc in the following way:—

पचक्वेषु न युक्तो तुह भूमि—जला—ऽनलेषु संदेहो ।
अनिलाऽऽगासेषु भवे सोऽपि न युक्तोऽनुमानाओ ॥ २०० ॥

Paccakkhesu na jutto tuha bhūmi jalā'-nalesu saṁdeho
Anilā-'gāsēsu bhavé so'vi na jutto'numāṇāo २०० (1748)

[प्रत्यक्षेषु न युक्तस्तु भूमि-जला-ऽनलेषु संदेहः ।

अनिला-ऽऽकाशयोर्भवेत् सोऽपि न युक्तोऽनुमानात् ॥२००॥ (१७४८)

Pratyakṣesu na yuktastava bhūmi-jalā-'nalēsu saṁdēhah
Anilā-'kāśayor-bhavēt so'pi na yukto'numānāt 200 (1748)]

Trans.—200 Your doubt about the objects like earth water, and fire, is not proper, because they are (directly) per-

ceptible (to the senses). That (doubt) is out of place in the case of wind as well as sky also, by virtue of *anumana* (1748)

टीका-तस्माद् भूमि-जल-वह्निषु प्रत्यक्षेषु तव सौम्य ! संशयो न युक्तः यथा स्वस्वरूपे । तथा, अनिलोऽपि प्रत्यक्ष एव, गुणप्रत्यक्षत्वात्, घटवत्, तत्तन्त्रापि न संशयो युक्तः । भवतु वा, अनिल-ऽऽकाशयोरप्रत्यक्षत्वेन संशयः, तथाऽप्यसौ न युक्तः अनुमानसिद्धत्वात् तयोरिति ॥२००॥ (१७४८) ॥

* D. C.—Just as, in the case of your own body, you cannot raise doubt, so in the case of *pratyakṣa* objects such as *bhūmi* (earth), *jala* (water), and *anala* (fire) also, you should not raise doubt. Moreover, you cannot entertain doubt about *vāyu* (wind) and *ākāśa* (space), also because, they are established by means *anumana*

Here is the *anumana* about wind,

अतिथि अदिस्सापाहयफरिसणार्हणं गुणी गुणत्तणओ ।

रूवस्स घटो व्व गुणी जो तेसि सोऽनिलो नाम ॥ २०१ ॥ १७४९ ॥

Atiṭhi adissāpāyapharisaṇāṭṭhaṃ guṇi guṇattāṇao ।

Rūvassa ghado vva guṇi jo tésim so'nīlo nāma 201 (1949)

[अस्त्यहस्यापादितस्पर्शनादीनां गुणी गुणत्वतः ।

रूपस्य घट इव गुणी यस्तेषां सोऽनिलो नाम ॥ २०१ ॥ (१७४९)

Astyadriśyāpāditaśpaśanādinām guṇi guṇatvataḥ ।

Rūpasya ghata iva guṇi yastesām so'nīlo nāma 201n (1749)]

Trans.—201. Just as *ghata* is the object possessing the property of *rūpa*, wind is said to be (an element) consisting of properties, like a sense of touch, etc produced by some invisible (force.) (1749)

टीका-य एतेऽदृश्येन केनाप्यापादिता जनिताः स्पर्शदियस्ते विद्यमानगुणिनः, गुणत्वात्, आदि शब्दाच्छब्द-स्वास्थ्य-कस्या गृह्यन्ते, एतेऽपि

हि वायुमभवाद् वायुगुणा एव, इह ये गुणास्ते विद्यमानगुणिनो दृष्टाः, यथा घट-रूपादयः, यथैषां स्पर्श शब्द-स्वास्थ्य-कम्पानां गुणी स वायुः तस्मादस्त्यसाविति ॥२०१॥ (१७४९) ॥

○ C—Properties like *śarā*, *śabā*, *svasthya*, and *kampā* are produced by means of some invisible force. Now, since these properties appear as existing in *vayu* (wind), *vāyu* is said to possess those properties, just as *ghaṭa* possesses the property of *rūpa*.

The *anumāna* to establish *ākāś* is this:—

अथि वसुहाद्भाजं तोयस्स घटो व्व मृत्तिमत्ताओ ।
जं भूयाणं भाणं तं वोमं वत्ता ! सुव्वत्तां ॥ २०२ ॥ (१७५०)

Atthi vasuhāibhāṇam toyassa ghado vva muttimattāo
Jam bhūyāṇam bhāṇam tam vomam Vatta ! suvvattam ॥202॥

[अस्ति वसुधादिभाजनं तोयस्य घट इव मृत्तिमत्तात् ।
यद् भूतानां भाजनं तद् व्योम व्यक्त ! सुव्यक्तम् ॥२०३॥ (१७५०)

Asti vasudhādibhajanam toyasya ghata iva muttimattvāt
Yad bhūtanām bhājanam tad vyoma Vyakta ! suvyaktam ॥202॥

Trans —202 Just as *ghaṭa* becomes the receptacle of water, so there is a receptacle for earth etc also The receptacle of (those) elements is nothing but *ākāśa* (1750),

टीका—अस्ति वसुधा-जला-सनल-त्रायनां भाजनमाधारः, मृत्तिमत्तात्, तोयस्य घटवत्, यच्च तेषां भाजन, तदाशुष्यन् व्यक्त ! सुव्यक्तं व्योमेति । यदि च सार्धैकदेशतां दृष्टान्तस्य कथित् प्रेरयति, तदेतत् प्रयोगः—विद्यमानमाजना पृथिवी, मूर्तत्वात्, तोयवत्; तथा, आपः, तेजोवत्; तेजश्च नायुवत्, वायुश्च पृथिवीवदिति ॥२०२॥ (१७५०)

D. C.—Earth, water, fire, and wind have their *ūdharas* of the type of the *ghaṭa* full of water on account of their being corporeal. This *ūdharā*, O *Vyakta*! is well known as *ākāśa*. Since *prithvī*

has its *bhājana vidyan.ūna* on account of its *mūrtatva* like water, water has also the *bhājana* same as that of fire, and the fire in turn, has the one similar to that of wind, which ultimately will have the same one as *prithvi*.

Having established the existence of all the five elements the Ācārya now concludes:—

एवं पञ्चत्वाहपमाणसिद्धाङ्गं सोम्य ! पट्टिवज्ज ।

जीव-सरीराहारोपयोगधर्माङ्गं भूयाङ्गं ॥ २०३ ॥ (१७५१)

Evam paccakkhāipamāṇasiddhāṁ samma ! paṭṭivajja *

Jīva-sarirāhāravaṇyogadhammāṁ bhūyāṁ. 203 (1751)

[एवं प्रत्यक्षादिप्रमाणसिद्धानि सौम्य ! प्रतिपद्यस्व ।

जीव-शरीराधारोपयोगधर्माणि भूतानि ॥ २०३ ॥ (१७५१)

Evam pratyaksādiṇṇamāṇasiddhāni saumya ! pratipadyasva

Jīva-sarirādhāroṇyogadharmāṇi bhūtāni 203 (1751)]

Trans.—203 So, O Saumya ! Accept those *bhūtas* that have *jīva* and *sarira* as their *adhāras* along with the property of common usage to have been established by means of evidences such as those perceptible by senses etc

Now, the *bhūtas* are established as animate in this way:—

किं सजीवाङ्गं मई तल्लिङ्गाओऽनिलावसाणाङ्गं ।

धोमं विमुक्तिभावादाधारो चेव न सजीवम् ॥ २०४ ॥ (१७५२)

Kiha sajivāṁ mai talliṅga'o'nīlāvasāṇāṁ

Vomam vimūrtibhāvādādhāro céva na sa-jivam 204 (1752)

[कथं सजीवानि मतिस्तल्लिङ्गादनिलावसानानि ।

व्योम विमूर्तिभावादाधार एव न सजीवम् ॥ २०४ ॥ (१७५२)

Katham sa-jivāni matistalliṅgādanilāvasānāni

Vyoma vimūrtibhāvādādhāro éva na sa-jivam 204 (1752)]

Trans—204 (The opponent may ask. How are they animate? The answer is,—*bhūta*s ending at *raj* are animate on account of (their possessing) that characteristic. The sky being incorporeal by itself is merely a support, (and hence) it is not animate

टीका—कथं पुनः सह जीवेन वर्तन्ते इति सजीवानि भूतानि ? इति परस्य प्रश्नः स्यात् । अत्रोच्यते—तस्य जीवस्य छिद्रं तद्विद् तस्मात् तदुपलब्धेरित्यर्थः, सचेतनान्यनिष्ठावसानानि चत्वारि भूतानि । व्योम—आकाशं पुनर्विगतमूर्तिभावमाधारण एव, न तु सजीवमिति । २०४॥ (१७५२)

D C Vyākṛta—How are the *bhūta*s *sa-jīva*s as they exist along with *jīva*s?

The *Arjya*—*Prthivī, jala, agni* and *vāyu* are *sa-jīva*s because they possess the characteristics of *jīva*s. But the sky is not *sa-jīva* since it is *a-mūṛti* and hence it acts merely as an *ādhara*.

The living characteristic of *prākṛta* can be laid down as follows —

जन्म-जरा-जीवन-मरण-रोहणा-हार-दोहला-मयओ ।
राग-निगिच्छाईहि य नारि व्व सचेयणा तरवो ॥ २०५ ॥ (१७५३)

Janma-jara-jivana-marana-rohāṇa-hara-dohala mayao ।

Roga-nigicchāhi ya nari vva sa-ceyaṇa taravo ॥205॥ (1753)

[जन्म-जरा-जीवन-मरण-रोहणा-हार-दोहला-मयतः ।

रोग-विकित्सादिभिश्च नारीव सचेतनास्तरवः ॥२०५॥ (१७५३)

Janma-jara jivana-marāṇa-rohāṇa-hara-dauhruda- 'mayatah

Roga-cikitsādibhiḥca nari vva sa-cetanastaravaḥ ॥205॥ (1753)]

Trans—205 Trees like woman are living (beings) by reason of (their having) birth, old age, life, death, growth, hunger, desire, disease, and its diagnosis etc

टीका—“सचेतनास्तरव ” इति प्रतिज्ञा । “जन्म-जरा-जीवन-मरण-सतसरोदणा-ऽऽहार-दौहृदा-ऽऽमय-तच्चिकित्सादिसद्भावात् ” इति हेतुः । “नारीवत् ” इति दृष्टान्तः । आह-नन्वनैकान्तिकोऽयम्, अचेतने-त्वपि जन्मादिव्यपदेशदर्शनात्; तथाहि—‘ जातं तद् दधि ’ इति व्यपदिश्यते, न चैतत् सचेतनम्; तथा, “जीवितं विषम् ” “मृतं कुसुम्भकम् ” इत्यादि । अत्रोच्यते—वनस्पतौ सर्वाण्यपि सचेतनलिङ्गानि जन्मादीन्युपलभ्यन्ते, अतो मनुष्येष्विव तानि तेषु निरुपचरितानि, दध्यादौ तु प्रतिनियत एव कश्चिज्जातादिव्यपदेशो दृश्यते, स चापचारिक एव-जातमिव जातं दधि, मृतमिव मृतं कुसुम्भकमित्यादि ॥२०५॥ (१७५३)

D. C.—Trees are *sa-cétana* like woman. Because, like woman, they possess the living characteristics such as *janma-jarā jivana-maraṇa* etc. Some one might argue that this rule could be applied to the lifeless objects also. Because, several characteristics like life, death, etc. are very well applied to the lifeless objects as well, when it is said that “curds is produced” or “(effect of) that poison is still alive” or (intoxication of) safflower† is dead” and so on, even though the objects mentioned there in, are lifeless.

The argument mentioned above is not justified, since all the characteristics of *cétana* are residing in the animate objects as their innate qualities. But in the case of lifeless objects, those characteristics are rarely applied, and that too, in a particular sense, and not as a rule.

छिक्कपरोइया छिक्कमेत्तसंकोयओ कुलिगो व्व ।

आसयसंचाराओ-वियत्त ! वल्लीवियाणाइं ॥ २०६ ॥ (१७५४)

सम्मादओ य साव-प्पवोह-संकायणाइओऽभिमया ।

वडलादओ य सदाइविसयकालोवलंभाओ ॥ २०७ ॥ (१७५५)

† Popularly known as *Kasumbū* in *Kathīwār*.

Chikkaparojyā chikkamettasankoyao kulingo vva ।
 Āsayasancārāo Viyatta । valliviyāṇāim ॥ 206 ॥ (1754)

Śammādao ya sīva-ppaboha-sankoyaṇāo'bhimayā ।
 Baulādao ya saddāivisayakāvalambhāo ॥ 207 ॥ (1755)

[स्पृष्टप्ररोदिकाः स्पृष्टमात्रसंकोचतः कुलिङ्ग इव ।

आश्रयसंचाराद् व्यक्त ! बल्लीवितानानि ॥२०६॥ (१७५४)

शम्यादयश्च स्वाप-प्रबोध-संकोचनादितोऽभिमतः ।

बकुलादयश्च शब्दादिविषयकालोपलम्भात् ॥२०७॥ (१७५५)

Spriṣṭprarodikāḥ spriṣṭamātrasankocanataḥ kuliṅga iva ।
 Āśrayasancārād Vyakta । vallivitanāni ॥ 206 ॥ (1754)]

Śamyādayaśca svāpa-prabodha-sankocanādito'bhimatāḥ ।
 Bankulādayaśca śabdādivisaya kālopāmbhāt . ॥ 207 ॥ (1755)]

Trans.—206–207 For, sensitive plants, *O Vyakta* ! contract themselves like worm at the touch (of others); clusters of creepers spread themselves for support; *śami* etc. are supposed to contain the properties of sleeping, waking, contraction etc. and *bakula* etc. contain the properties like *śabda* etc. and (the other of) time also. (1754–1755)

टीका-सचेतनाः स्पृष्टप्ररोदिकादयो वनस्पतयः, स्पृष्टमात्रसंकोचाद्, कुलिङ्गः कोटादिस्तद्वत् । तथा, सचेतना वस्त्रादयः, स्पर्शार्थं वृत्ति-वृक्ष-वरण्डकाद्याश्रयं प्रति संचरणात् । तथा, शम्यादयश्चेतनत्वेनाभिमतः, स्वाप-प्रबोध-संकोचादिमत्त्वात्, देवदत्तवन् । तथा सचेतना बकुला-ऽशोक-कुसुमक-विरहक-चम्पक-तिलकादयः, शब्दादिविषयकालोपलम्भात्-शब्द-रूप-गन्ध-रस-स्पर्शविषयाणां काले प्रस्ताव उपभोगस्य यथासंख्यमुपलम्भादित्यर्थः, यद्वदत्तवदिति । एवं पूर्वमपि दौहदादिलिङ्गेषु कृष्माण्डो-वीजपूरकादयो वनस्पतिविशेषाः पक्षीकर्तव्या इति ॥२०६-२०७॥ (१७५४-१७५५) ॥

D. C.—Plants like *spriṣṭ'aparodikā* contract themselves like worm at a slight touch, and hence they are *sa-telana*.

So are the creepers spreading over a wall, tree or fence, for self-protection. *Samu* etc. are also *sa-tēlana*, since they have the tendency to sleep, wake, or feel shy like *Dēvadatta*. Trees like *bakula*, *aśoka*, *kurabaka*, *vihara*, *campaka*, *tilaka* etc., are respectively able to feel the sensations of *śabda*, *rūpa*, *rasa* *gandha* *sparsa* etc. Plants like *kusmāṇḍi* and *bijapuraka* feel the longing of a pregnant woman. It is clear, therefore, that *vanaspati* is *sa tēlana*.

Moreover,

मंसंकुरो व्व सामाणजाइरूवंकुरोवलंभाओ ।

तरुगण-विद्रुम-लवणो-पलादओ सासयावत्था ॥ २०८ ॥ (१७५६)

Maṁsāṅkuro vva sāmāṇajāi-rūvaṅkurovalambhāo ।

Tarugaṇa-vidduma-lavaṇo-valādao-sāsaya-vatthā. ॥ 208 ॥ (1756)

[मांसाङ्कुर इव समानजातिरूपाङ्कुरोपलम्भात् ।

तरुगण-विद्रुम-लवणो-पलादयः स्वाश्रयावस्थाः ॥२०८॥ (१७५६)

Māṁsāṅkura iva samānajaṭirūpāṅkuropalambhāt ।

Tarugaṇa-vidruma-lavaṇo-palādayaḥ svāśrayāvasthāḥ ॥ 208 ॥ (1756)]

Trans.—208 Trees, corals, salts, and stones etc. (are alive) at their own places of production by reason of their having a sprout in the form of common generality, similar to the sprout of flesh. (1756)

टीका-तरुगणः तथा विद्रुम-लवणो-पलादयश्च स्वाश्रयावस्था स्वजन्मस्यानगताः सन्तश्चेतनाः, छिन्नानामप्यमीषां पुनस्तत्स्थान एव समानजातीयाङ्कुरोत्थानात्, अर्शोमांसाङ्कुरवत् । आह-ननु पृथिव्यादिभूतानामिह सचेतनत्वं साधयितुमारब्धम्, ततः पृथिव्या एवादौ तत् साधयितुं युक्तम्, तस्या एवादानुपन्यासात्, तत्किमिति "जन्म-जरा-जीवण" इत्यादिना तरुणामेवादौ तत् साधितम्, पश्चात्तु विद्रुम-लवणो-पलादीनामिति ? । सत्यम्, किन्तु पृथ्वीविकारतया पृथ्वीभूत एव तरुणामन्तर्भावो लोकप्रसिद्धः;

सुव्यक्तचैतन्यलिङ्गाश्च यथा तरवो न तथा लवणो-पल-नकादय इति
तेषामेवादौ चैतन्यं साधितमिति ॥२०८॥ (१७५६) ॥

D. C.—Trees, corals, salts, and stones etc. are *sa-cétana* at their own places of production. Because, the sprouts of these objects spring up, again and again, like the sprout of flesh springing up in the case of disease of piles etc.

Vyakta :—Really speaking, you had started to establish *sa-cétanatva* in the elements like *prithvi* etc. Then, what is the idea in proving *sa-cétanatva* first in the case of *vanaspati* and then in the case of *prithvi*?

Bhagavāna :—*Vanaspati* is nothing but a form of *prithvi*. Hence, out of the five *bhūtas*, *vanaspati* resides only in *prithvi*. Moreover, the spirit of life is not so clearly manifested in stones etc. as it has been in case of *vanaspati*. For this reason, *O Vyakta*! *Caitanya* is established first in *vanaspati* and then in *prithvi*.

Now, the *sa-cétanatva* of water is established—

भूमिक्खयसानावियसंभवओ दद्धुरो व्व जलमुत्तं ।

अहवा मच्छो व सभाघवोमसंभूयपायाओ ॥ २०९ ॥ (१७५७)

Bhūmikkhayasābhāviyasambhavao dadduro vva jalamuttam ।

Ahava maccho va sabhāvavyomasambhūyapāyāu । 209 ॥ (1757)

[भूमिस्तत्स्वाभाविकसंभवतो ददुर इव जलमुत्तम् ।

अथवा मत्स्यस्य इव स्वभावव्योमसंभूतपातात् ॥२०९॥ (१७५७)

Bhūmikṣatasvābhāvikasambhavato dardura iva jalamuktam ।

Athavā matsya iva svabhāvavyomasambhūtapātāt ॥ 209 ॥ (1757)]

Trans.—209 Water springing up naturally by digging the earth, is said to be living like a frog; or, by reason of its falling naturally from the sky, water is living like a fish. (1757)

टीका-भौममम्भः सचेतनमुक्तम्, क्षतभूमिसन्नातीयस्वाभाविकस्य तस्य संभवात्, दर्दुरवत् । अथवा, सचेतनमन्तरिक्षमम्भः, अम्नादिविकार-स्वभावसंभूतपातात्, मत्स्यवदिति ॥२०९॥ (१७५७) ॥

D. C.—Water springing from earth when dug out of it, is *sa-cētaṇa* like a frog; or, that which falls from the sky as natural rains, is also called *sa-cētaṇa*, since it comes from *vikāras* like clouds etc.

Fire, as well as wind, can also be taken as *sa-cētaṇa* in this way :—

अपरप्पेरितिरिगनियमियदिग्गमणओऽनिलो गो व्व ।
अनलो आहाराओ विद्धि-विगारोवलम्भाओ ॥ २१० ॥ (१७५८)

*Aparapperiyāniyamiya diggamaṇaṇo'ṇilo go vva ।
Analo āhārāo viddhi-vigārovalambhāo ॥ 210 ॥ (1758)*

[अपरप्रेरितितिर्यगनियमितदिग्गमनतोऽनिलो गौरिव ।
अनल आहाराद् वृद्धि-विकारोपलम्भात् ॥२१०॥ (१७५८)

*Aparaprēritatiryganiyamitadiggamanato'nīlo gauriva ।
Anala āhārād vridhbi-vikāropalambhāt ॥ 210 ॥ (1758)]*

Trans.—210 Wind is (alive) like a cow on account of its moving to and fro in various directions without being impelled by others. Fire is *sa-cētaṇa* because it has attained growth as well as a variety of forms by means of food. (1758)

टीका-सात्मको वायुः, अपरप्रेरितितिर्यगनियमितदिग्गमनात्, गोवत् । यथा, सात्मकं तेजः, आहारोपादानात्, तद्बृद्धौ विकारविशेषोपलम्भाच्च, नरवत् । गायबन्धानुलोम्याच्च, नरवत् । गायबन्धानुलोम्याच्च व्यत्यये-नोपन्यास इति ॥२१०॥ (१७५८)

D. C.—Wind has life as it moves in all directions without the help of any external agency. Fire is also *sa-jīva* as it is able to grow and manifest various forms by the help of *āhāra*.

तणवोऽणवभाइविगारमुत्तजाइत्तओऽणिलताइ ।
सत्थासत्थहयाओ निजीव सजीवरूचाओ ॥ २११ ॥ (१७५९)

Taṇavo'nabbhaviḡaramuttajattao'ṇilantam ।
Satthāsattahayaō nijjiva-sa-jivaruvāō ॥ 211 ॥ (1759)

[तनवोऽनभ्रादिविकारमूर्तजातित्वतोऽनिलान्तानि ।
शस्त्रा-ऽशस्त्रहता निर्जीव-सजीवरूपाः ॥ २११ ॥ (१७५९)

Taṇavo'nabhradvikāramurtajaitvato'nilantani ।
Śastrā-sastrahatā nirjiva-sa-jiva rupah ॥ 211 ॥ (1759)]

Trans—211 Bodies (made of the four *bhūtas*) ending at *rayn* though different from forms like clouds etc become lifeless when smashed by weapons and alive when free from weapons on account of their corporeal form (1759)

टीका-पृथिव्यादनिलान्तानि चत्वारि भूतानि जीवनिर्वर्तितास्तदा-
धारभूतास्तनव इति प्रतिज्ञा, अभ्रादिविकारादन्यत्वे सति मूर्तजातित्वात्,
गवादिशरीरवत् । अभ्रादिविकारस्तु विस्त्रसापरिणतपुद्गलसघातरूपत्वेनाचेतन-
त्वाद् वर्जित । ताश्च पृथिव्यादितनव शस्त्रोपहता निर्जीवा अशस्त्रोपहतास्तु
सजीवा वर्ण-गन्ध-रसादिलक्षणतः समवसेया इति ॥ २११ ॥ (१७५९)

D C—Objects made of *bhūtas* like *pruthvi*, *jala*, *tejas*, and *vayn* are distinguished from objects like clouds etc on account of their definite corporeal forms. Hence, these bodies are alive when free from the attack of any weapon, but they at once become lifeless when smashed by weapons

Bhūtas like *pruthvi* etc can be proved as living in another way also —

सिज्झति सोम्म ! षट्ठसा जीवा नवसत्तसम्भवो नवि य ।
परिमियदेसो लोगो न सति चेगिदिया जेसि ॥ २१२ ॥ (१७६०)

ते सिं भवचिच्छिन्नी पावह नेट्ठा य सा जओ तेण ।
सिद्धमणंता जीवा भूयाहारा य तेऽस्सं ॥ २१३ ॥ (१७६१)

Sijhanti Somma ! bahuso jivā navasattāsambhavo navi ya ।
Parimiyadeso logo na santi cégindiyā jésim ॥ 212 ॥ (1760)

Te sím bhavavicchitti pāvai nettā ya sā jao téga ।
Siddhamanantā jivā bhūyāhārā ya te'vassam ॥ 213 ॥ (1761)

[सिध्यन्ति सौम्य ! बहुशो जीवा नवमत्त्वसंभवो नापि च ।
परिमितदेशो लोको न सन्ति चैकेन्द्रियां येषाम् ॥ २१२ ॥ (१७६०)
तेषां भवविच्छित्तिः प्राप्नोति नेष्टा च सा यतस्तेन ।
सिद्धमननन्ता जीवा भूताधाराश्च तेऽवश्यम् ॥ २१३ ॥ (१७६१)]

Sidhyanti Saumya ! bahuso jivā navasttvasambhavo nāpi ca
Parimitadéso loko na santi caikénkriyām yésām ॥ 212 ॥ 1760]
Tésām bhavavicchittih prāpnotinéstā ca sā yatastena ।
Siddhamanantā jivā bhūtādhārāsca tévasyam ॥ 213 ॥ (1761)]

Trans.—212-213 Many a jiva, O Saumya ! attains *mokṣa* and there is no possibility of new jivas (to be born). The world is limited. So, those according to whom, plants, *etc.* do not exist, will have the whole mundane world destroyed. But (*ca*) that is not desirable. Hence, it is definitely proved that they (*i.e.* plants *etc.*) are the endless jivas with *bhūtas* as their supports (1760-1761)

टीका-सिध्यन्ति मुक्तिं यान्ति तावदजसं बहुशो जीवा, न च नवसत्त्वोत्पादः केनापीप्यते, परिमितदेशश्च लोकः, ततस्तदाधाराः स्पृष्टाः स्तोका एव जीवा घटन्ते । एवं च सति येषां मतेन वनस्पत्यादय एकेन्द्रिया जीवा न सन्ति, तेषां भवस्य संसारस्य व्यवच्छित्तिः प्राप्नोति । न चासौ कस्यापि तीर्थान्तरीयस्येष्टा यतः, तेन तस्मात् कारणात् सिद्धं सत्त्वानामानन्त्यम् । ते च संसारित्वादवश्यं भूताधाराः शरीरिण एवेत्यर्थः । न च वनस्पत्यादीनन्तरेणान्यत् तेषां शरीरमुपपद्यते । निवेद्यन्तां वा यच्छरीरास्ते, अभ्युपगम्यतां वा वनस्पत्यादीनां सात्मकत्वमिति भावः ॥ २१२-२१३ ॥ (१७६०-१७६१) ॥

D. C.—Since many jivas attain *mokṣa* there is no possibility

of new *sattvas* to be born. Moreover, this world is limited in space. It is natural, therefore, that there will be a small number of *jivas* depending upon it. Under these circumstances, if one believes that plants etc. are not *sa-cétana* the whole of the mundane world will have to cease existing in no time. But that is not desirable in any way. Hence in order to account for the continuity of the mundane world, the continuity of the living beings is accepted. Now, since all these *jivas* are the mundane *jivas*, they must have *bhūtas* as their *āstras* (weapons) and since plants etc. are based on *bhūtas* they should also be undoubtedly taken as *sa-jivas*.

Now, the opponent's objection and its refutation—

एवमहिंसाभावो जीवघणंति न यत्तं जओऽभिहितं ।
सत्त्वोपहतमजीव न य जीवघणंति नो हिंसा ॥ २१४ ॥ (१७६२)

Evamahimsabhāvo jvaghāṇam ti na ya tam jao'bhihitam ।
Satthovahayamajivam na ya jvaghāṇam ti to himso ॥214॥ (1762)

[एवमहिंसाऽभावो जीवघनमिति न च तद् यतोऽभिहितम् ।
शस्त्रोपहतमजीवं न च जीवघनमिति ततो हिंसा ॥ २१४ ॥ (१७६२)]

Evamahimsa'bhāvo jvaghāṇamiti na ca tad yato'bhihitam ।
Śāstropahatamajivam na ca jvaghāṇamiti tato himsā ॥214॥ (1762)]

Trans—214 (The opponent may ask that) There is no possibility of *ahimsa* in that case on account of the statement that '(the world) is compact with *jivas*' (The reply is—) That is not so. It has already been said that, one is rendered lifeless (only) when beaten by weapons. So, *himsā* could never be derived merely from the statement that "(the world) is compact with *jivas*" (1762)

टीका—नन्वेव सति लोकस्यातीवपृथिव्यादिजीवघनत्वादहिंसाऽभावः,
संयतैरप्यहिंसाप्रतमित्यं निर्वाहयितुमशक्यमिति भावः । तदेतद् न, यतो-
ऽनन्तरमेवाभिहितमस्माभिः—“शस्त्रोपहतं पृथिव्यादिरूपमजीवं” भवति ।

तदजीवत्वे चाकृता-ऽकारितादिपरिभोगेन निर्वह्येव यतीनां संयमः । न च
“जीवघनो लोकः” इत्येतावन्मात्रेणैव हिंसा सम्भवतीति ॥२१४॥ (१७६२) ॥

D C—Vyākṛta —If the world is packed with *jīvas* such as *prithvī* etc even an ascetic will not be able to follow the vow of *ahimsā*, etc as they will least require food etc which they would not obtain without *himsa*

Bhagavān —For this, it has already been said *O Vyākṛta* ! that *prithvī* etc become lifeless when beaten by weapons ; Thus when they become *a-jīva* there is no objection for *yatis* to get their food from them So, it is not proper to deduce *himsā* merely from the statement that the world is full of *jīvas*

Moreover,

न य घाययति हिंसो नाघायंनोति निच्छिद्यमहिंसो ।
न विरलजीवमहिंसो न य जीवघणंति तो हिंसा ॥२१५॥ (१७६३)
अहणंतो वि ह्यु हिंसो दुद्धत्तणओ मओ अहिमरो व्व ।
बाहिंतो न वि हिंसो सुद्धत्तणओ जहा विज्जो ॥२१६॥ (१७६४)

Na ya ghāyau ti himso naghayanto ti nicchidyamahimso ।
Na viralajivamahimso na ya jivaghanam ti to himso ॥ 215 ॥ (1763)
Ahaṇanto vi hu himso duddhattaṇao mao ahimaro vva ।
Bahinto na vi himso suddhattaṇao jahā vjjo ॥ 216 ॥ (1764)

न च घातक इति हिंसो नाघ्नन्निति निश्चितमहिंसः ।
न विरलजीवमहिंसो न च जीवघनमिति ततोहिंसः ॥२१५॥ (१७६३)
अत्रापि खलु हिंसो दुष्टत्वतो मतोऽमिमर इव ।
वाधमानो नापि हिंसः शुद्धत्वतो यथा वैद्यः ॥ २१६ ॥ (१७६४)

Na ca ghataka ity himso nāghnanniti niścitamahimsrah ।
Na viralajivamahimso na ca jivaghanamti tato himsrah ॥ 215 ॥

Aghnannapi khalu himsro duṣṭatvato mato'bhimara iva ।
Bādhamāno nāpi himsrah śuddhatvato yathā vaidyaḥ ॥ 216 ॥]

Trans.—215 216 One who is destructive, is not (necessarily) murderous, and one who is not destructive, is not certainly non-violent. Nor is one having little *jīva a-himsaka* and one that is packed with *jīvas* accepted as *himsaka*. For, one is murderous, like a hunter, on account of his wicked motive even without killing; while another afflicting others with a good purpose, like a physician, is not murderous. (1J63-1764.)

टीका—न हि “घातकः” इत्येतावता हिंसः; न चाग्नसपि निश्चयनय-
मतेनाहिंसः; नापि “चिरञ्जीवम्” इत्येता न्मात्रेणाहिंसः; न चापि “जीव-
घनम्” इत्येतावता च हिंस इति । किं तर्हि ? अभिमरो गजादियातकः स
इव दुष्टाध्यवसायोऽग्नसपि हिंसो मतः । बाधमानोऽपि च शुद्धपरिणामो न
हिंसो यथा वैद्यः, इति घ्नप्यहिंसः, अग्नसपि च हिंस उक्तः ॥ २१५-
२१६ ॥ (१७६३-१७६४) ॥

D. C.—The point is that one committing actual *himsa* is not *himsaka*, because of his good motive as in the case of a physician, while another, not actually committing *himsa* but having wicked purpose, is *himsaka* like a hunter.

Also,

पञ्चसमिओ तिगुत्तो नाणी अविहिंसओ न विवरीओ ।
होउ व संपत्ती से मा वा जीवोवरोहेणं ॥ २१७ ॥ (१७६५)

Pancasamio tigutto nāṇi avihimsao na vivariṇo ।
Hou va sampattī se mā jīvovaroheṇam ॥ 217 ॥ (1765)

[पञ्चसमितस्त्रिगुत्तो ब्रान्यविहिंसको न विपरीतः ।

भवतु वा संपत्तिस्तस्य मा वा जीवोपरोधेन ॥ २१७ ॥ (१७६५)]

Pancasamitastrigupto jñānyavāhimsako na viparītaḥ ।

Bhavaṭu vā sampattistasya mā jīropārodhēna ॥217॥ (1765)

Trans.—217 A wise person, conversant with the five *samitis*† and guarded in three ways (*i e.*, by mind, speech and body) is a-*himsaka*, but not the one (having) contrary (characteristics). He may or may not attain the fulfilment (of) *himsā* on account of obstruction to *jīvas*. (1765)

टीका-पञ्चमिः समितिमिः समितः, तिमृमिर्गुप्तिमिश्च गुप्तो ज्ञानी जीवस्वरूप-उद्भाक्रियोभिन्नः सर्वथा जीवरक्षापरिणामपरिणतः तत्प्रयत्न कथमपि हिंसनप्यविहिंसको मतः । एतद्विपरीतलक्षणस्तु नाहिंसकः; किन्तु हिंस एवायम्, अशुभपरिणामत्वात् । बाधजीवहिंसायास्तु जीवोपरोधेन जीवस्य कीदादेरुपरोधेनोपघातेन संपत्तिर्भवतु, या भूद् वा 'स' तस्य साध्यादेः, हिंसकत्वे तस्या अनैकान्तिकत्वादिति ॥ २१७ ॥ (१७६५) ॥

D. C.—A person conversant with all the five *samitis* and restraining himself in three ways—*manasā* (by mind) *vācā* (by speech) and *kāramasā* (by bodily actions)—is the *jñātā* of actual *jīvasvarūpa* and its protection. Such a person should be taken as a-*himsaka* even if he commits *himsā*. But one who is opposed to the nature of the above-mentioned *jñāni pīnusa*, is *himsaka* as he brings about an a-*s'ubha parināma*. Fulfilment of *himsā* may or may not be attained by him due to *jīropārodha* or the (natural) obstruction to *jīvas*, but his *himsakata* is undoubtedly established on account of his bad intention and its inauspicious consequence as laid down below :—

अशुभो जो परिणामो सा हिंसा सो उ बाहिरनिमित्तं ।

को वि अवैक्येन न वा जम्हाणेगन्तियं यज्जं ॥ २१८ ॥ (१७६६)

Asubho jo parināmo sā himsā so ॥ bāhīranimittam ।

Ko vi avékkéhija na vā jamhā'égantīyam bajjham ॥218॥ (1766)

† Five *Jīvas* rules of life.

[अशुभो यः परिणामः सा हिंसा स तु बाह्यनिमित्तम् ।

कोऽप्यपेक्षेत न वा यस्मादनैकान्तिकं बाह्यम् ॥ २१८ ॥ (१७६६)

Aśubho yah pariṇāmah sā himsā sā tu bāhyanimittam ।

Ko'pyapēksēta na vā yasmādanaikāntikam bāhyam ॥218॥ (1766)]

Trans.—218 What is (known as) inauspicious consequence is (itself) *himsā*. But that is an external cause. Some may or may not require (this cause), because the external (cause) is variable. (1766)

टीका-यस्मादिह निश्चयनयतो योऽशुभपरिणामः स एव “हिंसा” इत्याख्यायते । स च बाह्यसत्वातिपातक्रियालक्षणं निमित्तं कोऽप्यपेक्षते, कोऽपि पुनस्तस्मिन्पेक्षोऽपि भवेत्, यथा तन्दुलमत्स्यादीनाम्; तस्मादनैकान्तिकमेव बाह्यनिमित्तम्, तत्सद्भावेऽप्यहिंसकत्वात्, तदभावेऽपि च हिंसकत्वादिति ॥ २१८ ॥ (१७६६) ॥

D. C.—An action having inauspicious consequence is called *himsā*. This sort of *himsā* results from the *nimitta* of *jivāhimsā* while sometimes *himsā* results without the *apēksā* of those *numittas* as in the case of *tandulamatsya*. As the *bāhya nimitta* is *anaikāntika*, an action is *himsaka* sometimes even in absence of *bāhya nimitta* and *a-himsaka* sometimes even in its own absence.

अशुभपरिणामहेतु जीवाबाधो त्ति तो मयं हिंसा ।

जस्त उ न सो निमित्तं संतो वि न तस्स सा हिंसा ॥२१९॥ (१७६७)

Asubhaphariṇāmahēu jivābāho tti to mayam himsā ।

Jassa u na so nimittam santō vi na tassa sā himsā ॥219॥ (1767)

[अशुभपरिणामहेतुर्जीवाबाध इति ततो मतं हिंसा ।

यस्य तु न स निमित्तं सन्नपि न तस्य सा हिंसा ॥ २१९ ॥ (१७६७)

Aśubhaphariṇāmahētu-r-jivābādha ill tato matam himsā ।

Yasya tu na sa nimittam sannapi na tasya sā himsā ॥219॥]

Trans.—219 Affliction of *jīvas* as a cause for an evil end is called *himsā*. That which has no such (end), has nothing like *himsā* even if the cause is there. (1767)

टीका—ततस्तस्माद् यो जीवाबाधोऽशुभपरिणामस्य हेतुः, अथवा, अशुभपरिणामो हेतुः कारणं यस्यासावशुभपरिणामहेतुर्जीवाबाधो जीवघातः, स एव “हिंसा” इति मतं तीर्थकर-गणवराणाम् । यस्य तु जीवाबाधस्य सोऽशुभपरिणामो न निमित्तं न जीवाबाधं सन्नपि तस्य साधोर्न हिंसेति ॥ २१९ ॥ (१७६७) ॥

D. C.—One who inflicts pain upon *jīvas* with an evil purpose is said to commit *himsā*; but one who has no such purpose, does not commit *himsā* even if he inflicts pain upon *jīvas*.

सद्भादो रतिफला न वीर्यमोहस्य भावमुद्धीओ ।

जह, तह जीवाबाधो न सुद्धमणसो वि हिंसाए ॥ २२० ॥ (१७६८)

Saddādo ratiphalaṁ na vīryamohasya bhāvasuddhio ।

Jaha, taha jīvābāho na suddhamāṇaso vi hīṁsāye ॥220॥ (1768).

[शब्दादयो रतिफला न वीर्यमोहस्य भावमुद्धेः ।

यथा, तथा जीवाबाधो न शुद्धमनसोऽपि हिंसायै ॥ २२० ॥ (१७६८)

Śabdādayo ratiphalaṁ na vīryamohasya bhāvasuddhéh ।

Yathā, tathā jīvābādho na śuddhamāṇaso’pi hīṁsāyai ॥220॥]

Trans.—220 Just as *śabda* etc do not become the objects of pleasure to a dispassionate saint on account of the purity of (his) mind, affliction of *jīvas* too does not become the cause of *himsā* to a person having pure intention (1768)

टीका—यदेह वीरराग-द्वेष-मोहस्य भगवत इष्टाः शब्द-रूपादयो भावविशुद्धितो न कदाचिद् रतिफला रतिमनकाः संपद्यन्ते, यथा वेद-शुद्धात्मनो रूपवत्यामपि मातङ्गि न विषयामिच्छापः संजायते, तथा शुद्ध-परिणामस्य यत्नवतः साधोः सत्त्वोपघातोऽपि न हिंसायै मंपद्यते । ततोऽ-

शुभपरिणामजनकत्वे बाह्यं निमित्तमनैकान्तिक्रमेवेति । तस्माद् व्यक्त !
 सन्ति पञ्चभूतानि, चेतनानि बाह्यानि चत्वारि, इत्येतन् प्रतीहीति स्थितम् ।
 यच्च “स्वप्नो मयं वै सकलम्” इत्यादि । तत्रापि यस्तत्र चेतसि वर्तते नासावर्धः,
 किन्तु भवभयोद्विग्नानां भव्यसत्त्वानां घन-कनक-पुत्र-कलत्राद्यसारतामात्र-
 मतिपादनं तेन विधीयते, येन ते तदास्थां परित्यज्य मुक्तये प्रवर्तन्ते, न
 पुनस्तत्र भूताभावः प्रतिपाद्यते । इति मुञ्च संशयम्, प्रतिपद्यस्व भूतास्ति-
 त्वमिति ॥ २२० ॥ (१७६८)

D. C.—To a dispassionate saint *s'abds*, *rūpa*, *rasa* etc. do not become the attractive objects of pleasure, because his mind is pure. A pure-minded man does never cherish desire for sensuous pleasure from a beautiful mother. In the same way, a self-restrained and persevering *muni* does never commit *himsā* even if he inflicts pain upon *jīvas* on account of his *s'uddha bhāvas*. It is clear, therefore, that *bāhya nimitta* is *anaikāntika* so far as *himsā* is concerned, and what is required is the intention pure and simple.

Hence *O Bhadra* ! accept the existence of the five *bhūts* and know it for certain that the first four of them *cis*, *prithvī*, *jala*, *agni*, and *vāyu* are *sa-rēṣana*. Moreover, you have not understood the real meaning of the *Pēda-badas* like “*Śaṣṭho jāmūn vai sakalam*” etc. The main object of those sentences, is to assert the fragility of wealth, wife, progeny etc. before the high-minded people who have been distressed by the *bhṛāṣṭhaya*, so that they might abandon their attachment to the worldly *viśayas* and strive for the attainment of *mokṣa*. Leave, therefore, all your doubts aside, *O Saunja* ! and admit the existence of *bhūtas*.

छिन्नमि संसयमि जिणेण जरा-मरणविप्पमुक्केण ।

सो समणो पव्वहओ पंचहिं सह खंडियसण्हि ॥ २२१ ॥ (१७६९)

Chinnammi samsayammi Jiṇeṇa jarā-maraṇavippamukkeṇaṃ ।

Sō samāṇo pavvaṇṇo pañcahim saha khaṇḍiyasaṇḍim ॥ 221 ॥ (1769)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तेन ।

स श्रमणः प्रव्रजितः पञ्चमिः सह खण्डिकशतैः ॥ २२१ ॥ (१७६९)

Chinné samśayé Jinena jarā-maravavipramukténa ।

Sa śramaṇaḥ pravrajitaḥ pañcambah saha khaṇḍikaśataih ॥221॥]

Trans.—221 When the doubt was removed by the *Tīrthan-kara*, who was entirely free from old age, and death, the saint *Vyākṣa* accepted *dīkṣā* along with his five hundred pupils. (1769)

End of the Discussion with the Fourth Gaṇadhara.

Chapter V

पञ्चमगणधरवक्तव्यता ।

Discussion with the Fifth Āṇadhara.

ते पव्वडए सोढं सुहुम आगच्छइ जिणसगासं ।

वच्चामि ण वंदामी वंदित्ता पज्जुवासामि ॥ २२२ ॥ (१७७०)

Te pavvaie souṇ Suhuma āgacchai Jīṇasagāsaṃ ।

Vaccāmi ṇa vandāmi vandittā pajjuvāsāmi ॥222॥ (1770)

[तान् प्रव्रजितान् श्रुत्वा सुधर्म आगच्छति जिनसकाशम् ।

व्रजामि वन्दे वन्दित्वा पर्युपासे ॥ २२२ ॥ (१७७०)

Tān pravrajitān śrutvā Sudharma āgacchati Jinsakāśam ।

Vrajāmi vānde vanditvā paryupāse ॥222॥ (1770) ।

.Trans.—222 Having heard that they (*Vyākṛta* and others) had renounced the world, *Sudharman* comes before the *Tīrthāṅkara*. (He thinks:—) I may go, pay my homage, and worship him. (1770)

आभट्ठो यं जिणेण जाइ-जरा-मरणविप्पमुक्केणं ।

नामेण य गोत्तेण च सव्वण्णु सव्वदरिसी णं ॥ २२३ ॥ (१७७१)

Ābhaṭṭho yaṃ Jīṇeṇaṃ jāi-jarā-maraṇavippamukkēṇaṃ ।

Nāmeṇa ya gottēṇa ya savvaṇṇu savvadarisi ṇaṃ ॥ 223 ॥ (1771)

[आमापितश्च जिनेन जाति-जरा-मरणविषमुक्तेन ।

नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ २२३ ॥ (१७७१) -

Ābhāsitaśca Jinéna jāti-jarā-maraṇavipramukténa ।

Nāmnā ca gotrēṇa ca sarvajnéna sarvadarśinā ॥223॥ (1771)]

Trans.—223 He was addressed by his name, and gotra (lineage), by the *Tirthankara* who was free from birth, old age, and death, who was all-knowing, and who had complete *darśana* (undifferentiated knowledge.) (1771)

किं मन्ने जारिसो इहभवम्मि सो तारिसो परभवे वि ।

वेयपयाण य अत्थं न याणसी तेसिमो अत्थो ॥ २२४ ॥ (१७७२)

Kim manné jāriso ihabbhavammi so tāriso parabhave vi ।

Véya-payāṇa ya attham na yāṇasī tésimo attho ॥224॥ (1772)

[किं मन्यसे यादृश इहभवे स तादृशः परमवेऽपि ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ २२४ ॥ (१७७२)

Kim manyase yādriśa ihabhave sa tādriśah parabhave'pi ।

Veda-padānām cārtham na jānāsi tēṣāmayamarthah ॥224॥ (1772)]

Trans.—224 Is it your belief that human life even in the next world is the same as ॥ is in this world? But (ca) you do not know the (real) meaning of the sentences of *Vēdas*. Here is their (real) interpretation (1772)

टीका-त्वमेवं मन्यसे-यो मनुष्यादियादृश इहभवे स तादृशः पर-
मवेऽपि । नन्वयमनुचितस्ते संशयः, यतोऽसौ विरुद्धवेदपदश्रुतिगिबन्धनो
वर्तते । तानि चामूनि वेदपदानि—“पुरुषो वै पुरुषत्वमश्नुते, पशवः
पशुत्वम्” इत्यादि, तथा, “शृगालो वै एष जायते यः सपुरीषो दहते”
इत्यादि । एषां च वेदपदानामयमर्थं मन्यसे त्वम्—“पुरुषो मृतः सन् परमवे
पुरुषत्वमेवेत्यादि, अमूनि किल भवान्तरगतजन्तुसादृश्यप्रतिपादकानि; तथा,
“शृगालो वै” इत्यादीनि तु वैसादृश्यरूपापकानि” इति । अतस्तव
संशयः । अयं चायुक्त एव, यतोऽमीषां वेदपदानां नायमर्थः, किन्तु वक्ष्य-
माणलक्षण इति ॥ २२४ ॥ (१७७२) ॥

D. C.—O *Sudharaman*! Do you entertain the belief that

human life in the next world is the same as it is here? Sentences of *Védas* having contradictory interpretations have given rise to this illusion of yours. The sentences are as follows:—

(1) "*Puruṣo vai puruṣakṛamas'matē, paś'avah paśavatam*" etc. and

(2) "*Śrugaḷo vai eṣa jūyate yah sa-puruṣo dakṣyatē*" etc

According to you, interpretations of these two sentences are respectively as follows:—

(1) A man obtains nothing but manhood even after death in the next world; and animals such as a cow etc. become animals after death. Thus, sentences like this suggest that the next life is the same as this.

(2) But the sentences like "*Śrugaḷo vai* etc." mean to assert that the next life is totally different from the present one.

Such contradicting interpretations have given rise to the misguided belief of yours. Here is their real interpretation. Listen carefully.

कारणसरिसं कज्जं पीयस्सेवङ्कुरो त्ति मण्णन्तो ।

इहभवसरिसं सव्वं जमवेसि परे वि तमज्जत्तं ॥ २२५ ॥ (१७७३)

Kāraṇasarisaṃ kajjaṃ piyassēvaṅkuro tti maṇṇanto ।

Ihahavasarisam savvam jamavēsi parē vi tamajuttam ॥225॥ (1773)

[कारणसदृशं कार्यं बीजस्येवाङ्कुर इति मन्यमानः ।

इहभवसदृशं सर्वं जमवैषि परस्मिन्नपि तदयुक्तम् ॥ २२५ ॥ (१७७३)

Kāraṇasadriṣam kāryam bijasyevāṅkura iti manyamānaḥ ।

Ihahavasadriṣam sarvam yadavaiṣi parasminnapi tadayuktum ॥225॥]

Trans.—225 Just as sprout is similar to seed, the effect is also similar to cause according to you. (And hence.), you

believe everything in the next world to be similar to everything in this world. (But) that is not correct. (1773)

टीका-मुधर्माणं मति भगवानुवाच—“इह कारणानुरूपमेवकार्यं भवति, यथा यवबीजानुरूपो यवाङ्कुरः, इहभवकारणं चान्यजन्म, ततस्तेना पीढभवसङ्गेन भवितव्यम्” इत्येवं मन्यमानस्त्वं यदिहभवसदृशं सर्वं पुरुषादिकं परमवैश्वर्यैषि, तदयुक्तमेवेति ॥ २२५ ॥ (१७७३)

D. C.—Since *kāraṇa* is the same as *kārya* according to you, the past life, being the *kāraṇa* of the present life, becomes the same as the present life. This is why you are led to believe that everything in this life is similar to everything in the next one. But this apprehension of yours is not correct.

Because—

जाइ सरो सिंगाओ भूतणआ सासवाणुलित्ताओ ।
संजायइ गोलोमाऽविलोमसंजागओ दुव्वा ॥ २२६ ॥ (१७७४)
इति रुक्खायुव्वेदे जोणिंविहाणे य विसरिसेहितो ।
दीसइ जम्हा जम्मं सुहम्म ! तो नायमेगंतो ॥ २२७ ॥ (१७७५)

Jāi saro siṅgāo bhūtaṇao sāsavaṇulittāo ।
Saṅjāyai golomā'vilomasanjoḡao duvā ॥226॥ (1774)

Iti rukkhāyuvvэдэ joṇivihāṇэ ya visariséhinto ।
Disai jāmhā jammam Suhamma ! to nāyameganto ॥227॥ (1775)

[जायते शरः शृङ्गाद् भूतणकः सर्पपानुलिप्तात् ।
संजायते गोलोमाऽविलोमसंयोगतो दुर्वा ॥ २२६ ॥ (१७७४)
इति वृक्षायुर्वेदे योनिविधाने च विसदृशेभ्यः ।
दृश्यते यस्माज्जन्ममुधर्मन् ! ततो नायमेकान्तः ॥ २२७ ॥ (१७७५)

Jāyate śaraḥ śṛṅgād bhūṭṇakaḥ sarṣapānuliptāt ।
Saṅjāyatэ golomā'vilomasamyogato dūrvā ॥226॥ (1774)]

Iti vṛikṣāurvédē yonivṛdhānē ca visadṛṣebhyaḥ ।

Dṛśyate yasmāñjanma Sudharman ! tato nāyamēkāntaḥ ॥227॥

Trans. 226-227 The *sara* plant is produced from horn; earth-grass¹ is produced by the anointing of mustard² and *dūrva*³ is produced by the combination of *goloma*⁴ and *aviloma* plants. Similarly, in the treatise⁵ on (planting and cultivation of) trees, production is brought about by the combination of (a number of) dissimilar objects. The rule is, therefore, not exclusive, *O Sudharaman !* (1774-1775)

टीका-ततः "कारणानुरूपं कार्यम्" इति सुधर्मन् ! नायमेकान्तः, यतः शृङ्गादपि शरो जायते, तस्मादेव च सर्पपानुलिप्ताद् भूतृणकः शव्यसंघातो जायते; तथा, गोलोमा-ऽविलोमाभ्यां दुर्वा प्रभवति, इत्येवं वृक्षायुर्वेदे विलक्षणानेकद्रव्यसंयोगजन्मानो वनस्पतयो दृश्यन्ते । तथा, योनिविधाने च । योनिमाभृते विसदृशानेकद्रव्यसंयोगयोनयः सर्प-सिंहादिमाणिनो मणयो हेमादयश्च पदार्था नानारूपाः समुपलभ्यन्ते । अतः केयं कार्यस्य कारणानुरूपता ? इति ॥ २२६-२२७ ॥ (१७७४-१७७५) ॥

D. C.—The rule that *kūrya* is similar to *kūraṇa* is not *ekāntika*. Because, the *s'ara* is produced even by means of *s'ringa*, by the unction of mustard-seeds, the earth-grass is produced and by the combination of *goloma* and *aviloma* grasses, the *dūrva* grass is produced.

Moreover, in the treatise on the planting and cultivation of trees, production of objects such as jewels, gold, etc is shown

1. *Bhūtiṇṇaka* (earth-grass)=A kind of fragrant grass, the plant *Androhogon Schoenanthus*.
2. *Sarsapa*=Mustard-seed; popularly known as *sarasava* in Western India; *Sinapis Dichotoma*.
3. *Dūrva*=Name of a bent³ grass; panic grass, *Panicum Dactylon* ;
4. *Goloma, Aviloma*=Two different kinds of bent grass.
5. *Vṛikṣayna*=Name of a short treatise by *Sūrpū.a* on the planting and cultivation of trees.

as being brought about by the combination of various dissimilar objects. The rule of similarity between *kārja* and *kaṛaṇa*, is therefore, inapplicable in this case.

Or, say, the life of creatures in the next world is distinguished from their life in this world, on account of similarity between *kārya* and *kāraṇa* in this way:—

अहवा जड चिय बीयाणुखजम्मं मयं तओ चेव ।

जीव गिण्ह भवाओ भवन्तरे चित्तपरिणामं ॥ २२८ ॥ (१७७६)

जेण भवङ्कुरवीयं कम्मं चित्तं च तं जओऽभिहितं ।

हेउविचित्तत्तणओ भवङ्कुरविचित्तया तेणं ॥ २२९ ॥ (१७७७)

जइ पडिवन्नं कम्मं हेउविचित्तत्तओ विचित्तं च ।

तो तत्फलं वि चित्त पवज्ज संसारिणो सोम्म ! ॥ २३० ॥ (१७७८)

Ahavā jau cciya biyāṇuravajammam mayam tao ceva ।

Jivam giṇha bhavāo bhavāntare cittapariṇāmam ॥228॥ (1776)

Jeṇa bhavaṅkurabiyam kammam cittam ca tam jao'bhīhiyam ।

Hēuvicittattṇao bhavaṅkuraviccittayā teṇam ॥229॥ (1777)

Jai paḍivannam kammam hēuvicittattao vicittam ca ।

To tatphalam vi cittam pavajja saṃsāriṇo samma ! ॥230॥ (1778)

[अथवा यत एव बीजानुरूपजन्म मतं तत एव ।

जीवं पृष्ट्वाण भवाद् भवन्तरे चित्तपरिणामम् ॥ २२८ ॥ (१७७६)

येन भवाङ्कुरवीजं कर्म चित्रं तद् यतोऽभिहितम् ।

हेतुविचित्रत्वतो भवाङ्कुरविचित्रता तेन ॥ २२९ ॥ (१७७७)

यदि प्रतिपन्नं कर्म हेतुविचित्रत्वतो विचित्रं च ।

ततस्तत्फलमपि चित्रं प्रतिपद्यस्व संसारिणः सौम्य ! ॥२३०॥ (१७७८)

Athavā yata éva bijānurūpajanma matam taté éva ।

Jivam grīhāṇa bhavād bhavāntare cittapariṇāmam ॥228॥ (1776)

Yena bhavaṅkurabijam karma citram tad yato'bhilitam ।
 Hetuvicitratvato bhāvaṅkuravicitratā tena ॥229॥ (177)
 Yadi pratipannam karma hetuvicitratvato vicitram ca ।
 Tatastatphalamapi citram pratipadyasva saṃsāriṇaḥ Saumya ! ॥230॥

Trans.—228-229-230 Or, because the production (of *kārya*) is similar to the root-cause, according to you, take *jīva* in the next life to be a *pariṇāma* distinct from this mundane world. For, *karman* (which is) the seed of the sprout of life is itself distinct. And, if the effect is established to be distinct because the cause is distinct, know it for certain *O Saumya*! that the Mundane Soul has also its *phala*s distinct from it. (1776-1777-1778)

टीका-व्याख्या-अथवा, यत एव बीजानुरूपं कारणानुगुणं कार्याणां
 जन्म मतम्, तत एवेह भवाद् भवान्तरे जीवं गृहाण प्रतिपद्यस्व । कथंभूतम् ?
 जाति-कुल-बलै-भर्य-रूपादिविचित्रपरिणामम् । यदि नाम बीजानुरूपं
 जन्म, तथापि कथं भवान्तरे विचित्रता जीवानाम् ? इत्याह-“जेण भवं-
 कुरेत्यादि” येन यस्माद् नारक-तिर्यगादिरूपेण भवनं भव स एवाङ्कुर
 इवाङ्कुरस्तस्य बीजमिह कर्मबाधसेयम्, तच्च मिथ्याता-ऽविरत्यादिहेतुवैचि-
 त्वाद् विचित्रं यस्माद् मयाऽभिहितम्, तस्मात् तज्जन्यस्य भवाङ्कुरस्यापि
 जात्यादिभेदेन विचित्रता । ततो यदि त्वया कर्म प्रतिपन्नम्, हेतुवैचित्र्याच्च
 यदि तद्वैचित्र्यमभ्युपगतम्, ततः संसारिणो जीवस्य तत्फलमपि नारक-
 तिर्यङ्-मनुष्या-ऽप्सररूपेण भवनरूपं सौम्य ! विचित्ररूपं प्रतिपद्यस्वेति ॥
 २२८-२२९-२३० (१७७६-१७७७-१७७८) ॥

D. C.—The production of various *kāryas* is similar to the corresponding *kāraṇas* according to you. But the *jīva* in the next life, is distinguished from this world on account of *jāti*, *kula*, *rūpa*, *bala*, *aiśvarya* etc. Now if *Kārya* is taken to be similar to the *kāraṇa*, how will the *jīvas* be different in the next life? The *vicitratā* of *jīva* in the next life, is to be accounted for by means of *karman*. For *karman* being the *hetu* of *saṃsāra*, renders the whole *saṃsāra*, *vicitra* by reason of its

own self being *vicitra*. So, just as *karman* is *vicitra* by reason of its wrong belief and vowlessness etc, its *Kārya* viz, *bhava* should also be taken as *vicitra* by reason of *jāti, kula, rūpa bala* etc. So, if you admit *Karman* and if you believe that *Kārya* is distinguished from *kāraṇa*, then *O Saunhya*! know it for certain that the Mundane Soul has its *phala* in the form of *vicitrata* as hellish beings, lower animals, human beings, or celestial beings.

चित्तं संसारित्तं विचित्तकम्मफलभावओ हेउ ।

इह चित्तं चित्ताणं कम्माण फलं व लोगम्मि ॥ २३१ ॥ (१७७९)

Cittam saṃsārittam vicittakammaphalabhavao heū ।

Iha cittam cittaṇam kammāṇa phalam va logammi ॥231॥ (1779)

[चित्रं संसारित्वं विचित्रकर्मफलभावतो हेतोः ।

इह चित्रं चित्राणां कर्मणां फलमिव लोके ॥ २३१ ॥ (१७७९)

Citram saṃsāritvam vicitrakarmaphalabhāvato hetoh ।

Iha citram citrāṇām karmaṇām phalamiva loke ॥231॥ (1779)]

Trans.—231 Like the variable result of variable actions (accomplished) in this world, worldliness is variable on account of the *hetu* that (it is also) the result of variable actions (1779)

टीका -चित्रं संसारिजीवानां नारकादिरूपेण संसारित्वमिति प्रतिज्ञा ।

विचित्रस्य कर्मणः फलरूपत्वादिति हेतुः । इह यद् विचित्रहेतुकं तद् विचित्रमुपलभ्यते, यथेह कृषि-वाणिज्यादिकर्मणां फलं लोक इति । तदेवं कर्म वैचित्र्याद् भववैचित्र्ये प्रमाणमुक्तम् ॥ २३१ ॥ (१७७९) ॥

D. C.—Just as, the results of various actions like ploughing trading etc. are variable, the *saṃsāritva* of the mundane animals is also varied as seen in their hellish experience etc. on account of the fact that *saṃsāritva* is nothing but the result of their *vicitra* actions in the past.

Now, in support of the variable nature of *Karman*, the author states —

चित्ता कम्मपरिणई पोग्गलपरिणामओ जहा बज्झा ।

कम्माण चित्तया पुण तद्धेउविचित्तभावाओ ॥ २३२ ॥ (१७८०)

Citta kammaparinaṇaṇi poggalapariṇāmao jaha bajjha ।

Kammana cittaya puṇa taddheuvicittabhavao ॥ 232 (1780)

[चित्रा कर्मपरिणतिः पुद्गलपरिणामतो यथा बाह्या ।

कर्मणा चित्रता पुनस्तद्धेतुविचित्रभावाद् ॥ २३२ ॥ (१७८०)

Citra karmaparigaṭh pudgalaparinamato yatha bahya ।

Karmanam citrata punastaddhetuvicitrabhavat ॥ 232 ॥ (1780)]

Trans — 232 Just as the outward effect of actions is variable on account of its being the *parinama* of earthly bodies, the variable nature of actions is also due to their *hetu* being variable (1780)

टीका—इह विचित्रा कर्मपरिणतिः, पुद्गलपरिणामात्मकत्वात्, इह यत्पुद्गलपरिणामात्मकं तद् विचित्रपरिणतिरूपं दृश्यते, यथा बाह्योऽभ्रादि विकारः, पृथिव्यादिविकारो वा यत्तु विचित्रपरिणतिरूपं न भवति तद् पुद्गलपरिणामात्मकमपि न भवति, यथाऽऽकाशम्, या पुनः पुद्गलपरिणाम साम्येऽपि कर्मणामावरणादिभेदेन विशेषतो विचित्रता सा तद्धेतुवैचित्र्या दवगन्तव्या, विचित्राश्च मिथ्यात्वादयः—मद्वेष—निह्नवादयश्च कर्महेतव इति ॥ २३२ ॥ (१७८०) ॥

D C—Effect of *Karman* is varied in this world. Only that which is *pudgalaparimāṇamaka* is known as *citra* (as in the case of various transformations of cloud, earth etc.) While that which is not the result of earthly *pudgalas*, is not recognized as a *citra* (as in the case of *akāśa*) In case of *Karman* itself being variable, in addition to this *pudgalaparimāṇamaka*, *citrata* is due to the variable nature of its motives like vanity, hostility, and wickedness etc by means of which those actions are actually inspired. 232 (1780)

अहंवा इहभवसरिसो परलोगो वि जइ सम्मओ तेणं ।

कम्मफलं पि इहभवसरिसं पडिवज्ज परलोए ॥ २३३ ॥ (१७८१)

किं भणियमिह मणुया नाणागडकम्मकारिणो संति ।

जइ ते तप्फलभाजो परे वि तो सरिसया जुत्ता ॥ २३४ ॥ (१७८२)

Ahavaṃ ihabhavasarisō paralogo vi jai sammao tēṇam ।

Kammaphalam pi ihabhavasarisam paḍivajja paralōē ॥233॥ (1781)

Kim bhaṇiyamihā maṇuṇya nāṇāgaikammakāriṇo santi ।

Jai té tapphalabhājo paré vi to sarisayā juttā ॥234॥ (1782)

[अथवेहभवसदृशः परलोकोऽपि यदि संमतस्तेन ।

कर्मफलमपीहभवसदृशं प्रतिपद्यस्व परलोके ॥ २३३ ॥ (१७८१)

किं भणितमिह मनुजा नानागतिकर्मकारिणः सन्ति ।

यदि ते तत्फलभाजः परस्मिन्नपि ततः सदृशता युक्ता ॥ २३४ ॥ (१७८२)

Athavéhabhavasadrīṣam paraloko'pi yadi sammatasténa ।

Karmaphalamapihabhavasadrīṣam pratipadyasva paraloké ॥233॥

Kim bhaṇitamiha manuṇjā nānāgatikarmakāriṇaḥ santi ।

Yadi té tatphalabhājāḥ parasminnapi tataḥ sadrīṣatā yuktā ॥234॥]

Trans.—233-234 Or, if the other life is also taken as the same as this life, (you should) accept the *karma phala* in the other life to be the same as (that in) this life. Has it been said that there exist people in this world doing (various) deeds according to their various tendencies? If they exist, there exist (people) in the next (world) to enjoy their fruits also. Sameness (of both) is, therefore, justified. (1781-1782)

टीका—व्याख्या—अथवा, यदीहभवसदृशः परलोकोऽपि संमतो भवतः, “तेणं ति” ततः कर्मफलमपि परलोक इहभवसदृशमित्यविचित्रश्रुमा-
ऽश्रुभक्तियानुरूपं विचित्रं प्रतिपद्यस्वेति । एवं मुकुलितं प्रतिपाद्यैतदेव
भावयति—“ किं भणियमित्यादि ” किमेतावता प्रतिपादितं भवति ? ।

इह तावद् मनुष्या नानागतिहेतुविचित्रक्रियानुष्ठायिनः सन्तीति प्रत्यक्षत एव लक्ष्यन्ते । ततो यदि ते परलोके तत्तत्क्रियाफलभाज इष्यन्ते, ततो यथेष्टत्यक्रियाणामसदृशता, तथा परलोकगतजन्तूनामपि सैव युक्ता, ननु योऽत्र यादृशः स परत्रापि तादृश एव भवति ॥२३३-२३४॥ (१७८१-१७८२)

D. C.—If, according to you, next life is the prototype of this one, the *karmaphala* in the next life, will depend upon (one's) various good or bad actions in this life. Now, since various people do various deeds as a result of their various tendencies in this life, it should be noted that they enjoy fruits of their actions in the next life. So, inclination of one in the present life, depends upon his inclination in the past life also.

Then, anticipating doubts in the opponent's mind, the author states :—

अह इह सफलं कम्मं न परे तो सव्वहा न सरिसत्तं ।

अकयागम-कयनासा कम्माभावोऽहवा पत्तो ॥ २३५ ॥ (१७८३)

कम्माभावे य कओ भवन्तरं, सरिसया च तदभावे ।

निष्कारणओ च भवो जह ता नासो वि तह चेव ॥ २३६ ॥ (१७८४)

Aha iha saphalam kammam na paré to savvahā na sarisattam ।

Akayāgama-kayanāsā kammābhāvo'havā patto ॥235॥ (1783)

Kammābhāvé ya kaō bhavantaram, sarisayā va tadabhāvé ।

Nikkāraṇaō ya bhavo jai tā nāso vi taha céva ॥236॥ (1784)

[अयेह सफलं कर्म न परस्मिदवतः सर्वथा न सदृशत्वम् ।

अकृतागम-कृतनाशौ कर्माभावोऽयवा प्राप्तः ॥ २३५ ॥ (१७८३)

कर्माभावे च कृतो भवान्तरं, सदृशता चा तदभावे ।

निष्कारणकश्च भवो यदि ततो नाशोऽपि तथैव ॥ २३६ ॥ (१७८४)

Athéha saphalam karma na parasminstatah sarvathā na sadriśatvam |
Akṛitāgama-kṛitanāśau karmābhāvō'thavā prāptah ||235|| (1783)]

Karmābhavé ca kuto bhavāntaram sadriśatā vā tadabhāve |

Niṣkāraṇakśca bhavo yadi tato nāśo'pi tathaiva ||236|| (1784)]

Trans.—235-236 If (the opponent says that) *Karman* is successful here (only), (and) not in the next life, then, there will be nothing like sameness at all. The unaccomplished object will crop up, and the accomplished one will come to an end. Or, there will be (complete) negation of *Karman* itself. In absence of *Karman*, how will the next life come into existence? And in its absence, whence (will) the *sadriśatā* (exist)? And if the (next) life is (taken to have been) produced without any cause, then (its) end will also be so. (1783-1784)

टीका-अथैवं ब्रूषे-इह सफलं कर्मेति-इहभवसंबन्धेव कृप्यादिक्रिया रूपं कर्म सफलम्, न तु पारमविकदानादिक्रियारूपं कर्म । ततश्च तत्फलाभावाद् न परलोके जन्तुवैसदृश्यम् । अत्रोत्तरमाह—“ततो सन्वहा न सरिसत्तं ति ” तत एवं सति यत् त्वामिमेतं तत् सर्वथा परमवे जीवानां सदृशत्वं न स्यात् । तद्धि कर्मणा जन्यते, तच्च नास्ति, पारमविकक्रियाणां त्वया निष्फलत्वाभ्युपगमात्, तन्निष्फलत्वे च कर्माभावात् । अथ कर्माभावेऽपि भवेत् सादृश्यम्, तर्ह्यकृतस्यैव तस्य निर्हेतुकस्याऽऽगमः प्राप्नोति, कृतस्य च दान-हिंसादिक्रियाफलरूपस्य कर्मणो नाशः प्रसजति । अथवा, मूलत एव कर्मणामभावः प्राप्तः-दान-हिंसादिक्रियाणां निष्फलत्वाभ्युपगमाद् मूलत एव कर्मणो बन्धोऽपि न स्यादिति भावः । ततः किम् ? इत्याह-कर्माभावे च कारणाभावात् कुतो भवान्तरम्, तदभावे च दूरोत्सारितमेव सादृश्यम् । अथ कर्माभावेऽपि भव इष्यते, तर्हि निष्कारण एवासौ स्यात् । यदि चेन्नमयमियेत, ततो नाशोऽपि तस्य भवस्य निष्कारण एव स्यात्, अतो व्यर्थस्तपो-नियमाद्यनुष्ठानप्रयासः । निष्कारणे च भवेऽभ्युपगम्यमाने वैसदृश्यमपि जीवानां निष्कारणं किं नेत्येते, विशेषाभावात् ? इति ॥ २३५-२३६ ॥ (१७८३-१७८४) ॥

D C — *Sudharman* — Actions (like ploughing etc.) which are connected with this life are alone fruitful, and those (like munificence etc.) that are connected with the other life are not fruitful. This is the reason why there is no distinction between the lives of creatures in the two *bhavas*.

Bhagavāna — But *sādrśatā* can never exist without cause as *sādrśata* itself is produced from *Karman*. Now, when you take *Karman* (like *āṇa* etc.) connected with the other life, to be fruitless, there is no scope for *sādrśatā* to exist.

Sudharman — *Sādrśata* of *jīvas* could be brought about even in absence of *Karman* as in the case of *ghata* produced from earth.

Bhagavāna — If *sādrśya* exists even in absence of *Karman* there will be *akṛtāgama* (i.e., springing up of the un-accomplished object), as well as *kṛtanāśa* (i.e., destruction of the accomplished object). Thus, the existence of *Karman* itself is denied. When there is no *Karman* how can the *parabhava* exist? And when the existence of *parabhava* is denied, the existence of *sādrśya* between two *bhavas* will automatically be denied.

Sudharman — The existence of *bhāntara* could be brought about even in absence of *Karman* as in the case of lifeless objects when *Kāya* and *kāraṇa* are the same.

Bhagavāna — In that case *O Sudharman!* the production, as well as, the destruction of *bhavantara* will also be *niṣkāraṇa*. Consequently, the practice of austerities, munificence, and vows etc. would be good for nothing, as *bhāntara* will not depend upon those actions, and all people—whether doing good or bad deeds—will have the same prototype life. Moreover, you should also take the *visādrśya* or dissimilarity of various *jīvas* from each other to be *niṣkāraṇaka* like *bhavantara*. For, like *bhāntara*, there is *karaṇūbhava* in case of *visādrśya* also.

कम्माभावे वि मई को दोसो होज सभावोऽयं ।

जह कारणाणुरूपं घटाइ कज्जं सहावेणं ॥ २३७ ॥ (१७८५)

Kammābhāvé vi mai ko doso hojja jai sabhāvo'yam ।

Jaha kāraṇāṇurūpaṁ ghaḍāi kajjaṁ sahāvēṇaṁ ॥237॥ (1785)

[कर्माभावेऽपि मतिः को दोषो भवेत् यदि स्वभावोऽयम् ।

यथा कारणानुरूपं घटादि कार्यं स्वभावेन ॥ २३७ ॥ (१७८५)

Karmābhavépi matiḥ ko doso bhavét yadi svabhāvo'yam ।

Yathā kāraṇānurūpaṁ ghaṭādi kāryaṁ svabhāvēna ॥237॥ (1785)]

Trans.—237 Again, the opponent might believe that (the *kārya* could be brought about even in absence of *Karman*. What objection would arise if it were its very nature as in the case of *kāryas* like *ghaṭa* etc., which bear natural resemblance with their *kāraṇas* ? (1785)

टीका—अथ परस्यैवंभूता मतिः स्याद्; यदुक्त-कर्माभावेऽपि यदि भवसद्भावरूपः स्वभाव एवायं भवेत् तर्हि को दोषः स्यात् ?—विनापि कर्म यदि स्वभावादेव भवः स्यात् तर्हि किं दूषणं भवेत् ?—न किञ्चिदित्यर्थः । दृष्टान्तमाह—यथा कर्म विनापि मृत्पिण्डादिकारणानुरूपं घटादि कार्यं स्वस्वभावेनैवोत्पद्यमानं दृश्यते, तथा सदृशप्राणिजन्मपरम्परारूपो भवोऽपि स्वभावादेन भविष्यति । अत्रोच्यते—ननु घटोऽपि न स्वभावतः एव जायते, कर्तृ-करणाद्यपेक्षितत्वात् तस्य । ततश्चेहापि कर्तुरात्मनः पारभविकस्य च शरीरादिकार्यस्य करणं संभाव्यते, तच्च कर्तृ-कार्याभ्यां भिन्नं लोकेऽपि दृश्यते, कुलाल-घटाभ्यां चक्रादिवत्, यच्चेहात्मनः शरीरादि कार्यं कुर्वतः करणं तत् कर्मेति प्रतिपद्यस्व । स्यादेतत्, घटादेः प्रत्यक्षसिद्धत्वात् भवन्तु कुलालादयः कर्तारः, शरीरादि कार्यं त्वध्मादिविकारवत् स्वभावतोऽपि भविष्यति, ततो न कर्मेसिद्धिः । तदयुक्तम्, यतो न स्वभाविकं शरीरादि, आदिमत्प्रतिनियताकारत्वात्, घटवदिति । किञ्च “कारणानुरूपमेव कार्यम्” इत्येवं यत् परभवे सादृश्यं त्वयाऽभ्युपगम्यते, तदपि स्वभाववादिनस्तवाध्मादि-

विकारदृष्टान्ते परिहीयते, अभ्रादिविचारस्य स्वकारणभूतपुद्गलद्रव्यादिवि-
विच्छिन्नत्वादिति ॥ २३७ ॥ (१७८५) ॥

D C—Sādharma—Just as, it is by virtue of their *sādharmya* that objects like *grāṇi* etc. are produced as a natural result of their respective *kāraṇas* but without the help of *Karmas*, the *bhāvanā* is also produced by virtue of its own *sādharmya* even in absence of *Karmas*.

Bhāvanā—Kāryas like *grāṇi*, *O Sādharma*! could never be produced merely by virtue of their *sādharmya*, but they have to depend upon *kāraṇa* and *Karmas* also. So in the production of *Sarira* also *kāraṇa* and *Karmas* are of primary importance. This leads us to believe that in the production of *śarīra*, *ātma* which is different from body, is the *kāraṇa* and *Karmas*, the *kāraṇa*, just as potter is the *kāraṇa*, and *śāstra* etc. act as *kāraṇas*, when *grāṇi* is produced.

Sādharma—Since *kāryas* like *grāṇi* are directly apprehensible, potter and *śāstra* etc. may respectively be taken as their *kāraṇa* and *kāraṇas*. But *kāryas* like *sarira* in *śarīra* are produced naturally like the multi-coloured changes in clouds etc. It is not therefore, possible to seek *Karmas* as a *kāraṇa*, in the production of *bhāvanā*.

Bhāvanā—Your argument is totally unfounded. *Kāryas* like *sarira* etc. are not *sādharmya* because they have a beginning, as well as, a definite *ākāra* like *grāṇi*. You have taken the other life to be the same as this, because, according to you, *Kāryas* is exactly similar to *kāraṇas*. But this principle of *sādharma* is not applicable in case of *śarīra-kāryas*, as they are peculiarly different from the objects having definite *ākāra*.

Moreover,

होत्र सहायो वयुं निवारणया च वत्युधम्मो वा ।

जह वत्युं णत्थि तओऽणुवल्लहीओ म्पुप्फं च ॥ २३८ ॥ (१७८६)

अचंतमणुवलद्धो वि अह तओ अत्थि नत्थि किं कम्मं ।

हेऊ च तदत्थित्ते जो नणु कम्मस्स वि स एव ॥ २३९ ॥ (१७८७)

कम्मस्स चाभिहाणं होज्ज सहावो त्ति होज को दोसो ।

निच्चं च सो सभावो सरिसो एत्थं च को हेऊ ? ॥ २४० ॥ (१७८८)

Hojja sahāvo vatthum nikkāraṇaya va vatthudhammo vā ?

Jaha vatthum ṇatthi tao'ṇuvaladdhio khapupyham vā ॥238॥

Accantamaṇuvaladho vi aha tao atthi kim kammam ।

Heū va tadatthitē jo naṇu kammassa vi sa éva ॥239॥ (1787)

Kammassa vābhihāṇam hojja sahāvo tti hou ko doso ।

Niccāṇa va so sabhāvo sariso éttam ca ko héū ? ॥240॥ (1788)

[मवेत् स्वभावो यस्तु निष्कारगता वा वस्तुवर्मी वा ? ।

यदि वस्तु नास्ति सकोऽनुपलब्धेः सपुष्पमिव ॥ २३९ ॥ (१७८६)

अत्यन्तमनुपलब्धोऽध्यय सकोऽस्ति नास्ति किं कर्म ।

हेतुर्वा तदस्तित्वे यो ननु कर्मणोऽपि स एव ॥ २३९ ॥ (१७८७)

- कर्मणो चाभिधानं मवेत् स्वभाव इति भवतु को दोषः ।

नित्यं वा स स्वभावः सदृशोऽत्र च को हेतुः ? ॥ २४० ॥ (१७८८)

Bhavét svabhāvo vastu niṣkāragatā vā vastudharmo vā ? ।

Yadi vastu nāsti sako'nupalabdhéhī Lhapuspamiva ॥238॥ (1786)

Atyantamanupalabdhon'nyatha sako'sti nāsti kim karma ।

Hētu r-vā tadastitve yo nanu karmaṇo'pi sa eva ॥239॥ (1787)

Karmaṇo vābhidhānam bhavet svabhāva īlī bhavatu ko doṣah ।

Nityam vā sa svabhāvah sadrīšo'tra ca ko hetuṇ ? ॥240॥ (1788)]

Trans.—238-239-240 Is (that) *svabhāva*, a (definite) object, or causelessness (itself), or property of an object ? If II is (taken as) a (definite) object, it is not (so), because it is non-perceptible like a *kha-pusba*. In spite of its being non-preceptible if it exists, why should not *Karman* exist ?

The *hētu* that (works) in its existence, (works) in case of *Karman* also. (Or), what objection (would arise), if *svabhāva* becomes a synonym of *Karman*, and what is the *hētu* (in believing) that *svabhāva* is always the same ? (1786-1787-1788)

टीका-एतद् गाथात्रयमपि प्रायः प्रागेव व्याख्यातार्थम्, नवरं " निचं " इत्यादि तृतीयगायोत्तरार्थम् । इदमत्र हृदयम्-स स्वभावो नित्यं सदृश एव त्वयाऽभ्युपगतन्तव्यः, भवान्तरे सदृश्यैव मनुष्यादिमवस्य जननात्, तस्य च स्वभावस्य नित्यं सदृशत्वे को हेतुः ? । न कश्चिदित्यभिप्रायः । स्वभावत एवायं स्वभावः सदृश इति चेत् । ननु भवविसदृशतायामप्येतद् वक्तुं शक्यत एवेति ॥ २३८-२३९ २४० ॥ (१७८६-१७८७-१७८८) ॥

D C.—The point is that since you have taken *svabhāva* to be the same for ever, as the same life is repeated in various *bhāvas* you should state the reason for its *nityasadrśatā*. You might say that there is no *hētu* as such, as *nityasadrśa* by virtue of its own self. For, the same argument could be advanced in case of *vaisadrśya* of the *bhāvās* as well.

And,

सो मुत्तोऽमुत्तो वा जइ मुत्तो तो न सव्वहा सरिसो ।
परिणामओ पयं पिव न देहहेऊ जइ अमुत्तो ॥ २४१ ॥ (१७८९)
उवगरणामावाओ न हवइ सुहम्म ! सो अमुत्तो वि ।
कज्जस्स मुत्तिमत्ता सुहसंयित्तादिओ चेव ॥ २४२ ॥ (१७९०)

So mutto'mutto vā jai mutto to na'savvahā sariso ।
Parīṇāmao payam piva na déhahéū jai amutto ॥ 241 ॥ (1789)

Uvagarāṇābhāvāo na ya havai Suhamma । so amutto vi ।
Kajjassa muttimattā suhasamvittādo céva ॥ 242 ॥ (1790)

[स मूर्तोऽमूर्तो वा यदि मूर्तस्ततो न सर्वथा सदृशः ।
परिणामतः पय इव न देहहेतुर्यद्यमूर्तः ॥ २४१ ॥ (१७८९)

उपकरणाभावाद् न च भवति सुधर्मन् ! सोऽमूर्तोऽपि ।

कार्यस्य मूर्तिमत्त्वात् सुखसंविच्यादितथैव ॥ २४२ ॥ (१७९०)

Sa mūrto mūrto vā yadi mūrtastato na sarvathā sadrīṣaḥ ।

Parināmatah paya iva na dehahetu r-yadyamūrtah ॥241॥ (1789)

Upakaraṇābhāvād na ca bhavati Sudharman ! so'mūrto'pi ।

Kāryasya mūrtimatīvād sukhasaṃvittiyāditaścaiva ॥242॥ (1790)]

Trans.—241-242. Is that (*sābhāva*), *mūrta* or *a-mūrta* ? If *mūrta*, it is not at all *sadrīśa* on account of its (having a) *parināma* as in the case of milk. And, if it is *a-mūrta*, O *Sudharman* ! even that *a-mūrta sābhāva* does not become the cause of body in absence of instruments, as well as, on account of the corporeal nature of *Kārya* (indicated) by the perception of happiness etc. (1789-1790)

टीका—व्याख्या—स स्वभावो मूर्तः, अमूर्तो वा ? । यदि मूर्तः, तर्हि कर्मणा सह तस्य को विशेषः ? संज्ञान्तरमात्रविशिष्टकर्मवैत्यमुक्तं स्यादिति । न चासौ सर्वदैव सहो युज्यते, परिणामित्वात्, दुग्धादिवन् । अथवा, मूर्तत्वादेवाभ्रादिविकाटवदिति । अयामूर्तोऽसौ स्वभावः, तर्हि नैव देहादीनामारम्भकः, अनुपकरणत्वात्, दण्डादिविकलकुलालवत्, अमूर्तत्वादेव वा, आकाशवत् । "न य इवम् सुहम् ! सो अमुक्तो वि चि" किञ्च, सुधर्मन् ! इतोऽपि स स्वभावोऽमूर्तो न युक्तः, शरीरादेस्तत्कार्यस्य मूर्तिमत्त्वात् । न ह्यमूर्तस्य नमस इव मूर्तं कार्यमुपजायते । तथा, सुख-संविच्यादेश्च नायममूर्तः । इदमुक्तं भवति—कर्म तावद् भवता नेप्यते, स्वभावत्वादित्वात् । ततश्च शरीरादीनि, सुख-दुःखसंविच्यादीनि च स्वभावस्यैव कार्याण्येष्टव्यानि, तस्य चामूर्तत्वे नैतान्युपपद्यन्ते । ततो यथा द्वितीयगणधरत्वादे कार्यस्य मूर्तत्वात्, सुखसंविच्यादेश्च कर्मणो मूर्तत्वं साधितम्, तथैव स्वभावस्यापि तत् साधनीयम् । तथा च प्रागुक्तम्—

आह. ननु मुक्तमेवं मुक्तं चिद्य कञ्चनमुक्तिमत्ताओ ।

इह जह मुक्तत्तणओ घटस्स परमाणवो मुत्ता ॥ १ ॥

तद् सुदसंविप्तीओ संबधे वेयणुव्ववाओ य ।
वज्झरत्ताहाणाओ परिणामाओ य विण्णेयं ॥ २ ॥

इति ॥ २४१-२४२ ॥ (१७८९-१७९०) ॥

D. C.—Consider whether *svabhāva* is *mūṛta* or *a-mūṛta*. If it is *mūṛta*, *svabhāva* will be nothing but a synonym of *Karman*. Moreover, the property of *sadvis'atā* will never be applied if *svabhāva* is *mūṛta*, because like milk, or like the *mūṛta* clouds having a number of forms, *svabhāva* will also possess a number of *pariṇāmas*.

If *svabhāva* is *a-mūṛta* then also, like *kāsa* it does not become the *kētu* of *avira* because of the absence of *vykarrṇas*. Secondly, an incorporeal *kāraṇa* can never produce a corporeal *kārya*. So, *svabhāva* should not be called *a-mūṛta* when the *kāryas* of *svabhāva* such as the perception of *sukha*, *duḥkha* etc. are *mūṛta*.†

Now the second alternative *viz.* that *svabhāva* is *niṣkāraṇatā* is discussed—

अहवाञ्कारणउ चिय सभावओ तोवि सरिसया कत्तो ।
किमकारणओ न भवे विसरिसया किं व विच्छित्ती ॥ २४३ ॥ (१७९१)

Ahava'kāraṇau cciya sabhāvaū tovi sarisayā katto ।
Kimakāraṇaū na bhavé visarisayā kim vā vicchitti ॥243॥ (1791)

[अयवाञ्कारणत एव स्वभावतस्ततोऽपि सदृशता कुतः ।

किमकारणतो न भवेद् विसदृशता किं वा विच्छित्तिः ॥२४३॥ (१७९१)

Ahava'kāraṇata eva svabhāvatata'o'pi sadṛśatā kutaḥ ।
Kimakāraṇato na bhaved visadṛśatā kim vā vicchittiḥ ! ॥243॥]

Trans.—243 Or, if (*bhacāntara* is produced) by virtue of *svabhāva* (and) without any reason, whence is *sadṛśatā*

† Vide verses 1625, 1626.

(to be found? (And) why (should) not dissimilarity take place without reason? and why not destruction also? (1791)

टीका—अथ स्वभावत एव भवोत्पत्तिरित्यत्र “अकारणत एव” इत्ययमर्थोऽभिप्रेतः, “तो वि ति” तथापि हन्त ! परमवे सदृशता कुतः ? । कोऽभिप्रायः ? । इत्याह—यथाऽकारणतः सदृशता भवति, तथा किमित्य-
कारणतः एव विसदृशता न स्यात् ? । अकस्माच्चाकारणतो भवविच्छिन्तिः
कस्माद् न स्यात् ? अकस्माच्च भवन् रुरविषाणादिरपि भवेत् । शरीरा-
दीनां चाकारणतो भवतामभ्रादीनामिव प्रतिनियताकारत्वादिरूपता न स्यात् ।
तस्माद् नाकारणता स्वभाव इति ॥ २४३ ॥ (१७९१) ॥

D C—*Sadṛśata* of *bhavanāra* cannot be established even if you believe that it is produced without reason. For, just as *sadṛśata* is taken to have been produced without reason, *vi-sadṛśata* will also take place without reason. Similarly, destruction of *bhava* will also take place without any reason, and following the same procedure, a non-existent object like *kharavisāna* will also come into existence without any reason. Moreover, objects like *sarva* etc. will lose their definite shape and such other characteristics on account of their resemblance with *abhra vikāra*, inasmuch as they are produced without reason. Hence it is not possible to believe *svabhāva* as *niskaranatā* itself.

Taking the third alternative *viz* that *svabhāva* is *vastudharma*, the author states —

अहव सहावो धम्मो वत्थुस्स, न सो वि सरिसओ निच्चं ।

उप्पाय-द्विह-भगा चित्ता जं वत्थुपज्जाया ॥ २४४ ॥ (१७९२)

Ahava sahavo dhammo vatthussa, na so vi sarisao niccama ।

Uppāya-tthū-bhāṅgā cittā jama vatthupajjajā ॥ 244 ॥ (1792)

[अथवा स्वभावो धर्मो वस्तुनः, न सोऽपि सदृशको नित्यम् ।

उत्पाद-स्थिति-भङ्गाश्रिता यद् वस्तुपर्यायाः ॥ २४४ ॥ (१७९२)

Athavā śvabhāvo dharmo vastuṇaḥ na so'pi sadbhāvo nityam ।
Utpada-sṭhiti-bhāṅgāścitrā yad vastuparyāyāḥ ॥ 244 ॥ (1792)]

Trans.—244 Or, if *svabhāva* is a property of an object that also will not be always the same. Because, the *paryāyas* of production, retention and destruction of an object are distinct (from each other) (1792)

टीका—अथ वस्तुनो धर्मः स्वभावः, सोऽपि सर्वदैव सदृशो न पटते, इति कथं सर्वदैव शरीरादीनां सदृशतां जनयेत् । कथं पुनरस्य सदैव सदृशता न पटते ? इत्याह—' वृणायेत्यादि' यद् यस्मादुत्पाद-स्थिति-भङ्गादयश्चिन्ना वस्तुपर्यायाः, न च ते सदैवाऽवस्थितसादृश्याः, नीलादीनां वस्तुधर्माणां मयःक्षत एवान्यान्यरूपतया परिणतिदर्शनात् । किञ्च, वस्तुधर्मोऽसौ भवत्स्वभाव आत्मधर्मो वा स्यात्, पुद्गलधर्मो वा ? । यथात्मधर्मः, तर्हि नासौ शरीरादीनां कारणम् अपूर्तत्वात्, आकाशादिवत् । अथ पुद्गलधर्मः, तर्हि कर्मवासौ, कर्मणोऽपि हि पुद्गलास्तिकायधर्मत्वेनास्माभिरभ्युपगम्यत इति ॥ २४४ ॥ (१७९२) ॥

D. C.—*Śvabhāva* will not be the same throughout even if you believe that it is a *vastudharma*. Hence, it is not possible to maintain for ever the *sādhya*s of *śarīra* etc. also. For, the three stages of production, existence and destruction are not always the same in case of a single object. Distinction of properties in case of black objects is easily perceived.

Secondly, is this *vastudharma*, ■ *dharmā* of the *ātman*, or ■ *dharmā* of the *puṅgalā*? If it is the property of *ātman* it can never become the cause of *śarīra* etc. For it will be *a-mūrta* like *ākāśa* in that case. On the other hand if this *vastudharma* is the property of a *puṅgalā*, then it will become the *Karman* itself, as *Karman* is nothing but ■ *puṅgaladharmā* itself.

कर्मस्स वि परिणामो सुहृम्स ! धम्मो स पोगलमयस्य ।

हेऊ चित्तो जगओ होइ सहावो त्ति को दोसो ? ॥ २४५ ॥ (१७९३)

Kāmassa vi parināmo Suhamma ! dhammo sa poggalamayassa ।
Hēu citto jagao hoi sahāvo tti ko doso ? ॥245॥ (1793)

[कर्मणोऽपि परिणामः सुधर्मन् ! धर्म स पुद्गलमयस्य ।

हेतुचित्रो जगतो भवति स्वभाव इति को दोषः ॥ २४५ ॥ (१७९३)

Karmaṇo'pi parināmah Sudharman ! Dharma sa puḍgalamayasya ।
Hētuścitro jagato bhavati svabhāva iti ko dosah ॥ 245 ॥ (1793)]

Trans.—245 O Sudharman ! That (*svabhāva*), being the *parināma* of *Karma* composed of a definite body, (becomes) its *dharma* also . And), what is wrong if *svabhāva* is taken as the varitable cause of the (entire mundane) world ? (1793)

दीक्षा-सुधर्मन् ! असौ वस्तुधर्मो भवत्स्वभावो धर्मो भवतु, को दोषः ?—न कश्चिद्, युक्तियुक्तत्वात् । किं विशिष्टो धर्मः ? इत्याह—परिणामः । कस्य ? । कर्मणः । कर्मभूतस्य ? । पुद्गलमयस्य । कर्मभूतो यः कर्मपरिणामः ? । इत्याह—हेतुः । कस्य ? । जगतः—जगद्वैविध्यस्य । कदेवं कर्मजगस्य वस्तुनः कर्मपरिणामरूपो धर्मो भवति स्वभावः, नात्र काचिद् दोषापत्तिः । अस्माकमपि संमतोऽयमर्थः, केवलं सर्वदा सहस्रोऽसौ न भवति, किन्तु चित्रो मिथ्यात्वादिहेतुवैविध्याद् विचित्रो विविच-स्वभावः । अतो न तस्मात् परमवे सादृश्यमेव, किन्तु विचित्ररूपतेति ॥ २४५ ॥ (१७९३) ॥

D. C.—O Sudharman ! Since *svabhāva* has been taken as a *vastu-dharma*, it may be taken as a *dharma* of the *puḍgalamaya Karma* also. So, there is no objection in admitting *svabhāva* as the *parināma* of *vaiśra Karma* and hence as the *hētu* of universal *vaiśratā* also.

In other words, it is due to the nature of the *vaiśra Karma* that this world is full of varieties. The only point to remember in this case, is that it is not always the same, but it is full of varieties on account of various *hētus* such as vanity, hostility etc.

अहवा सर्वं वस्तुं पइक्खणं चिय सुहम्म ! धम्मोहि ।

संभवह वेह केहि वि केहि वि तदवत्थमचंतं ॥ २४६ ॥ (१७९४)

तं अप्पणो वि सरिसं न पुव्वधम्मोहि पच्छिनिक्खणं ।

सयलस्स तिहुअणस्स च सरिसं सामण्णधम्मोहि ॥ २४७ ॥ (१७९५)

Ahavaṁ sarvaṁ vatthum paikkhaṇam ciya Suhamma ! dhammehim ।

Sambhavaṁ vēha kēhi vi kēhi vi tadavatthamaccantam ॥246॥

Tam appaṇo vi sarisam na puṇṇadhammehim pacchimilāṇam ।

Sayaḷassa tiḥuapaṇṇassa ca sarisam sāmaṇṇadhammehim ॥247॥ (1795)

[अथवा सर्वं वस्तु प्रतिक्षणमेव सुधर्मन् ! धर्मैः ।

संभवति ज्येति कैरपि कैरपि तदवस्थमत्यन्तम् ॥ २४६ ॥ (१७९४)

तदात्मनोऽपि सदृशं न पूर्वधर्मैः पाश्चात्यानाम् ।

सकलस्य त्रिभुवनस्य च सदृशं सामान्यधर्मैः ॥ २४७ ॥ (१७९५)

Athavaṁ sarvaṁ vastu pratikṣaṇameva Sudharman ! dharmāḥ ।

Sambhavaṁ vyēti kairapi kairapi tadavasthamatyantam ॥246॥

Tadātmano'pi sadṛśam na pūrvadharmāḥ pāścātyānām ।

Sakalasya trībhuvanasya ca sadṛśam sāmānyadharmāḥ ॥247॥

Trans.—246-247. O Sudharman ! at every single moment, each and every object (of the Universe) is being produced, destroyed, or retained by (virtue of) some property or the other. So, none (of them) has its former properties similar to the latter ones. On the other hand, by virtue of (certain) common properties, all the three worlds are similar. (1794-1795)

टीका—व्याख्या—अथवा, सुधर्मन् ! किमेक एव परमवः ?, सर्वमेव हि घट-पटादिकं भुवनान्तर्गतं वस्तु कैश्चित् पूर्वपर्यायैः समाना-ऽसमानपर्यायैः प्रतिक्षणमुत्पद्यते, कैश्चित् पुनरुत्तरपर्यायैः समाना-ऽसमानपर्यायैर्व्येति व्युप-रमति, कैश्चित् तदवस्थमेवास्ते । ततश्चैवं सति तदस्त्वात्मनोऽपि पूर्वपूर्वधर्मै-

रुत्तरोत्तरधर्माणां न सदृशम्, किं पुनरन्यवस्तुनाम् ?; सामान्यधर्मस्तु सर्वस्यापि त्रिभुवनस्य समानम्, किं पुनरेकस्यैव निजपूर्वजन्मनः ? इति ॥ २४६-॥ २४७ ॥ (१७९४-१७९५) ॥

D. C.—Not only the *bhāvāntara*, *O Sudharman* ! but each and every object (like *ghaṭa* and *paṭa*) in this Universe, is being produced, destroyed, or retained in its present state at every moment by virtue of a number of similar and dissimilar *paryāyas*. But, on the other hand, all the three worlds resemble each other also on account of certain common properties. Consequently, a past life may also resemble the present life on account of some common properties contained in both.

को सव्वहेव सरिसो असरिसो वा इहमवे परमवे वा ? ।
सरिसासरिसं सव्वं निचानिचाइरुवं च' ॥ २४८ ॥ (१७९६)

Ko savvaheva sariso asariso vā lhabhave parabhave vā ?
Sarisāsarisam savvam niccāniccārūvam ca ॥248॥ (1796)

[कः सर्वथेव सदृशोऽसदृशो वेहमवे परमवे वा ।
सदृशासदृशं सर्वं नित्यानित्यादिरूपं च ॥ २४८ ॥ (१७९६)

Kaḥ sarvathaiva sadṛśo'sadṛśo vebabhhave parabhave vā ?
Sadṛśāsadṛśam sarvam nityānityādirūpam ca ॥248॥ (1796)]

Trans.—248 What (object) is (taken as) completely similar or dissimilar either in this life or in the next life ? Everything is similar as well as dissimilar having permanent as well as transitory forms. (1796)

टीका-को ह्यर्थोऽर्थान्तरैरात्मना वा सहेहमवेऽपि सर्वथा सदृशोऽदृशो वा, किं पुनः परमवे ? । तस्मात् सर्वमपि वस्तु सर्वेणापि सह समाना-
ऽसमानरूपमेवेहमवेऽपि, इति कुतः परमवे सादृश्यमेव प्रतिज्ञायते भवता ?
इति भावः । तथा, सर्वमपि नित्या-ऽनित्याद्यनन्तधर्मात्मकमिति ॥ २४८ ॥
(१७९६) ॥

D C—It is not possible to find an object which is similar or dissimilar to other objects or even to itself even in this life, and much less in the other

All objects are found to be similar, as well as, dissimilar to other objects even in this life. So, it is no use holding the view that they are the same in the other life also Similarly, all objects have permanent, as well as, transitory forms

This idea is illustrated by an example stated below—

जह निषण्हिं वि सरिसो न जुवां भुवि बाल-बुद्धधम्ममेहिं ।
जगओ वि समो सत्ताडण्हिं तह परमवै जीवो ॥ २४९ ॥ (१७९७)

Jaha nīyaēhim vi sariso na juvā bhuvī bāla vuddhadhammehim ।
Jagao vi samo sattaṇṇehim taha parabhavo jīvo ॥ 249 ॥ (1797)

[यथा निग्नैरपि सदृशो न युवा भुवि बाल-वृद्धधर्मैः ।

जगतोऽपि समः सत्तादिकैस्तथा परमवै जीवः ॥ २४९ ॥ (१७९७)

Yathā nījakairapi sadrīšo na yuvā bhuvī bala-vriddhadharmīh ।
Jagato'pi samah sattaḍikaistatha parabhavo jīvah ॥ 249 ॥ (1797)]

Trans—249 Just as a young man does not resemble his own past and future forms of childhood and old age respectively on (this) earth, but at the same time resembles the whole of earth on account of the property of existing etc., in the same way, *jīva*, too, becomes similar as well as, dissimilar in the other life (1797)

टीका—यथेह युवा निग्नैरप्यतीता-ज्जागर्तर्चाल-वृद्धादिपर्याय-रात्म-
नोऽपि सर्वथा न समानः, सत्तादिभिस्तु सामान्यपर्यायैर्नगति न केनचिद्
न समानः, तथायमपि जीवः परलोकं गत सर्वेणापि सह समाना-ऽसमान-
रूप एव, इति कुतः सर्वथा सादृश्यम् ? इति ॥ २४९ ॥ (१७९७)

D. C—Just as a young man does not resemble his own forms of childhood and old age, but at the same time resembles

all other objects in this world on account of certain common properties like the quality of existing etc., in the same way *Jīvas* in the other life, are not merely similar but dissimilar to other objects also

Moreover,

मणुओ देवीभूओ मरिसो सत्ताइण्हि जगओवि ।

देवाइहि विसरिसो निजानिओ जि एमेव ॥ २५० ॥ (१७९८)

Maṇuo dévibhūo sariso sattaññehim jagao vi ।

Dévāññi visariso niccānīcco vi eméva ॥250॥ (1798)

[मनुजो देवीभूतः सदृशः सत्तादिकैर्जगतोऽपि ।

देव न्वादिर्मिसदृशो नित्यानित्योऽप्येवमेव ॥ २५० ॥ (१७९८)

Manujo devibhūtaḥ sadsīḥaḥ sattadikair jagatopi ।

Déva(iva)dibhir-visadrīšo nityāntyo'pyevameva ॥250॥ (1798)]

Trans—250 A divine man resembles the whole of mundane world on account of (properties like) existence etc and is distinguished (from it) as well by means of (his) state or being a deity etc In the same way, (he) is permanent and at the same time transitory also (1798)

टीका—मनुष्यो मृत्वा देवत्वमापन्नो जगत्त्रयस्यापि सत्तादिभिः पर्यायैः सदृशः, देवत्वादिभिस्तु विसदृशः, इति नैकान्तेन कापि सदृशता । तथा, द्रव्यतयाऽसौ नित्यः, पर्यायतया त्वनित्य इत्याद्यपि वक्तव्यम् । अत्राह—नन्वस्मामिरपि नैकान्तेन परमत्रे सादृश्यमभ्युपगम्यते, किन्तु समानजात्यन्वयमात्रमेवेप्यते, पुरुषादिर्मृत पुरुषादिरेव भवतीति । एतदप्युक्तम्, कर्मजनितो हि परमत्र इति साधितम् । तच्च मिथ्यात्वादिविचित्रहेतुजन्यत्वाद् विचित्रमेवेति, अतस्तज्जन्य परमत्रो विचित्र एव युज्यते, न तु समानजात्यन्वय सिध्यतीति ॥ २५० ॥ (१७९८) ॥

D C—A person who becomes *deva* after death, resembles all the three worlds on account of the common characteristics

like existence etc but at the same time, he is distinguished from the three worlds on account of his *dēvatva* etc. This shows that absolute *sadṛś'atā* is not acceptable but *visadṛś'atā* has also equal scope with it. Similarly, all objects are *nitya* on account of their *dravyatva*, and, at the same time, *a-nitya* because of their varied transformations

Sudharman :--I accept *sadṛś'atā* of objects on account of nothing but their relation to the same gender. That is, according to me, *puruṣa* turns out to be a *puruṣa* and animals remain as animals in the *bhavāntara*.

Bhagavāna :—Your argument, *O Sudharman* ! is fallacious. The next life is attained by virtue of actions accomplished in this life. These actions come into existence on account of various *hetus* such as *mithyātva* etc. Hence, *bhavāntara* which is produced by these actions should also be taken as *visatratā* on account of the *visatratā* of actions, but *sadṛś'atā* can never fit in by means of their relation to the *sadṛś'a* gender etc.

For,

उक्करिस्ता-एवक्करिस्ता न समाणाए वि जेण जाईए ।

सरिसग्गाहे जम्हा दाणाइफलं विहा तम्हा ॥ २५१ ॥ (१७९९)

Ukkarisā-'vakkarisā na samānāe vi jēṇa jāīe ।

Sadṛś'aggrāhe jammhā dāṇādīphalam vithā tammhā ॥251॥ (1799)

[उक्कर्पा-एक्कर्पा न समानायामपि येन जातौ ।

सदृशग्रहे यस्माद् दानादिफलं विहा तस्मात् ॥ २५१ ॥ (१७९९)

Utkarṣā-'pakarsau na samānāyāmpi yena jātau ।

Sadṛś'agrahe yasmād dānādīphalam vithā tasmāt ॥251॥ (1799)]

Trans.—251 In (case 01) (absolute) sameness, there will be no (scope for) elevation or degradation even in the

same genesis, (and) the fruits of munificence etc. will become futile. (1799)

टीका—सदृशग्रहे समानजातीयताग्रहे सति समानायामपि जातौ येन यस्मादीश्वर-दरिद्र-कुलीना-ऽकुलीनादिरूपेणोत्कर्षा-ऽपकर्षो न घट्टां माश्रयतः । यो हि यादृश इहभवे, स यदि परभवेऽपि तादृश एव, तर्हि य इहभवे ईश्वरः स परभवेऽपि तादृश एव, एवं दरिद्रादिष्वपि वाच्यम् । ततश्चेहमवात् परभवे सर्वप्रकारैरप्युत्कर्षा-ऽपकर्षो न स्याताम्. किन्त्वेकान्तसदृशैव भवेत् । “तद्भूति” तस्माद् मोक्तव्योऽयं सादृश्यग्रह इति प्रकृमाद् द्रष्टव्यम् । अयेत्यमाचक्षीयाः—मा भूताद्युत्कर्षा-ऽपकर्षो, का नो हानिः ? इत्याह— “जम्हा दाणाइफलं विहृति” चकारस्य गम्यमानत्वाद् यस्माच्चत्वं परत्रोत्कर्षा-ऽपकर्षयोरभावे दानादिफलं वृथा संपद्यते । लोको हि परत्र देवादिसमृद्धि-माप्स्याऽऽत्मन उत्कर्षार्थं दानादिप्रवृत्तिं विश्रुति । यदि चोक्तयुतयोत्कर्षाद्य-भावाद् दरिद्रो दान-तरङ्ग-तीर्थावगाहनाद्यपि कृत्वाऽप्यत्र दरिद्र एव स्यात्, तर्हि क तद्दानादिफलम् ! इत्यपार्थिका दानादौ प्रवृत्तिः, तस्माद् न विधेयः सादृश्यग्रह इति ॥ २५१ ॥ (१७९९) ॥

D. C.—If you believe in absolute sameness, there will be no scope either for elevation or for degradation even in the same genesis. One, who is rich in this life will remain rich in the next life also in spite of his sinful actions, and a poor man will remain poor in the next life, even if he performs benevolent duties such as *dāna*, *tapas*, *śrīrtha-snāna* etc. according to your belief of absolute *sādṛśya*. Thus, there will be no reward of either good or evil actions, but the same type of life will go on throughout all the *bhavas*. So, if there is no *utkarṣa* or *apakarṣa* in the next life, there will be no utility for various benevolent actions such as munificence, austerities, ablations in holy waters etc., to be followed by people for the attainment of *Veśatva* etc. To believe in absolute *sādṛśya* is, therefore, not proper. 251. (1799).

And the *Vēdāpadas* will also be wrong if absolute *sādṛśya* is accepted—

जं च सिगालो चह एस जायए वेयविहियमिचाइं ।
सग्गीयं जं च फलं तमसंवद्धं सरिसयाए ॥ २५२ ॥ (१८००)

Jam ca sigālo vai ésa jāyae Vēyavihiyamīcāim ।
Saggiyam jam ca phalam tamasanbaddham sarisayae ॥252॥ (1800)

[यच्च शृगालो वै एष जायते वेदविहितमित्यादि ।
स्वर्गीयं यच्च फलं तदसंवद्धं सदृशतायाम् ॥ २५२ ॥ (१८००)

Yacca śrigālo vai ésa jāyate Vedavihitamityādi ।
Svargiyam yacca phalam tadasambaddham sadrśatāyām ॥ 252 ॥

Trans—252 Statements of *Vēdas* such as "*Śrigūlo vai ésa jāyate*" etc, as well as, the reward of heaven laid down by *Vēdas*, will prove inconsistent in (case of) *sadrśa* (being admitted) (1800)

टीका—यच्च "शृगालो वै एष जायते यः सपुरीषो दह्यते" इत्यादि वेदविहितं तदपि परमवसदृशताग्रहेऽसंवद्धमेव स्यात्, पुरुषादेरमुत्र शृगाल-तयानुपपत्तेः । तथा, यदपि "अग्निहोत्र जुहुयात्, स्वर्गकामः" तथा, "अग्निष्टोमेन यमराज्यमभिजयति" इत्यादिकं स्वर्गीयफलम्वचस्त्वात् स्वर्गीयं फलं तदसंवद्धं भवेत्, मनुष्यस्य त्वदभिप्रायेण देवत्वानुपपत्तेरिति । "पुरुषो वै पुरुषत्वमश्नुते, पशवः पशुत्वम्" इत्यादीनां च वेदपदानामयमर्थः—कोऽपि पुरुष खल्विव जन्मनि प्रकृत्या भद्रको विनीतः सानुक्रोशोऽमत्सरश्च मनुष्य-नाम-गोत्रे कर्मणी बद्धा मृतः सन् पुरुषत्वमश्नुते, न तु नियमेन सर्व एव, अन्यस्यान्यकर्मवशगस्यान्यथाप्युत्पत्तेः । एवं पशवोऽपि केचिद् मायादि-दोषवशात् पशुनामरूपगोत्रे कर्मणी बद्धा परमवे पशवो जायन्ते, न तु सर्वेऽपि, नियमेन कर्मापेक्षित्वाज्जीवगतेरिति । तदेवं तस्यापि च्छिन्नः संशयः ॥ २५२ ॥ (१८००) ॥

D. C.—If it is admitted, O blessed *Sudharma* ! that the next life is exactly similar to this life, the sentences of *Vēdas* such as "*Śrigūlo vai ésa jāyate yoh sa-purīṣo dahyate*" etc, which tell us that one who is burnt along with foeces becomes fox

in the next life, will turn to be inconsistent. For, according to you, a man should become a man only in the next life. Secondly, sentences like "agnī ho'ram jñāyāt svargakamam" and "agnistomena yajarajasmabhiyujati" which lay down the conditions for the attainment of *svarga*, will also become inconsistent, because a man does never become deity according to your theory of *sadristi*.

The real interpretation of *puruso vai puruṣatvamāsnutē paśuṣu paśutvam* etc. is this —A person who is pious, cultured, and self-less attains the genesis of man when he dies away after having attached his actions to the human name and lineage. But that does not mean that all *purusas* attain *puruṣatva* as a rule. By virtue of different types of actions, people are liable to be born in an absolutely different genesis also. The same is the case with animals. On account of certain faults like illusion etc. certain animals remain as animals when they pass away in the next life having attached their actions to the name and lineage of animals. But all *pasus* do not attain *paśutva* as a rule because their movement from one *bhava* to another depends upon their actions.

Thus,

छिन्नमि संसयमि जिणेण जरा-मरणविप्पमुक्केण ।

सो समणो पव्वइओ पंचहिं सह खंडियसएहि ॥ २५३ ॥ (१८०१)

Chinnammi samsayammi Jiṇeṇa jarā-maraṇavip̐pamūk̐keṇam ।

So samaṇo pavvaṇo pañcahiṃ saha khandiyasaēhiṃ ॥253॥ (1801)

Trans—253 When the doubt was removed by the *Tīrthāṅkara* who was entirely free from old age and death, that saint (*Sudharmān*) accepted *dīkṣā* along with his five hundred pupils (1801)

End of the Discussion with the Fifth Gaṇadhara.

Chapter VI

षष्ठगणधरवक्तव्यता ।

Discussion with the Sixth Gaṇadhara

ते पव्वडए सोऽं मंडिओ आगच्छइ जिणसगासं ।
वच्चामि ण वंदामी वंदित्ता पज्जुवास्तामि ॥ २५४ ॥ (१८००)

Te pavvaie so um Mandio āgacchai Jīṇasagāsam ।
Vaccāmi ṇa vandāmi vandittā pajjувāsāmi ॥254॥ (1802)

[तान् प्रव्रजितान् श्रुत्वा मण्डिक आगच्छति जिनसकाशम् ।
व्रजामि वन्दे वन्दित्वा पर्युपासे ॥ २५४ ॥ (१८०२)]

Tān pravrajitan śrutvā Maṇḍika āgacchati Jinasekāśam ।
Vrajāmi vānde vanditrā paryupāse ॥254॥ (1802)]

Trans.—254 Having heard that they had renounced the world, *Maṇḍika* comes before the *Tirthaṅkara*. (He thinks):—I may go, pay my homage, and worship him. (1802)

टीका—व्याख्या पूर्ववत् नवरं मण्डिको नाम षष्ठो द्विजोपाध्यायः
श्रीमज्जिनसकाशमागच्छतीति ॥ २५४ ॥ (१८०२)

D. C.—Now the sixth *Gaṇadhara* named *Maṇḍika*, comes before the *Tirthaṅkara* and starts discussion.

आमहो य जिणेणं जाइ-जरा मरणविप्पमुक्केणं ।
नामेणं य गोत्तेण य सच्चण्णं सच्चदरिसी णं ॥ २५५ ॥ (१८०३)

Ābhaṭṭho ya Jīṇēṇam jāi-jarā-maraṇavippamukkēṇam ।
Nāmēṇam ya gotrēṇa ya savvaṇṇū savvadarisī ṇam ॥ 255 ॥ (1803)

[आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।

नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ २५५ ॥ (१८०३)

Ābhāṣitaśca Jinēna jāti-jarā-maraṇavipramuktēna ।
Nāmnā ca gotrēṇa ca sarvajñēna sarvadarśinā ॥ 255 ॥ (1803)

Trans.—255 He was addressed by his name, and lineage by the *Tīrthāṅkara* who was free from birth, old age, and death, who was omniscient and who had complete *darśana* (undifferentiated knowledge.) (1803)

The *Tīrthāṅkara* then said—

किं मन्ने बन्ध-मोक्खा संति न संति त्ति संसओ तुज्झं ।

वेयपयाण य अत्थं न याणसी तेसिमो अत्थो ॥ २५६ ॥ (१८०४)

Kim manne bandha-mokkhā santi na santi tti saṁsao tujjham ।
Véyapayāṇa ya attham na yāṇasi tésimo attho ॥ 256 ॥ (1804)

[किं मन्यसे बन्ध-मोक्षौ स्तो न स्त इति संशयस्तव ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ २५६ ॥ (१८०४)

Kim manyasé bandha-mokṣau sto na sta iti saṁśayastava ।
Védapadānām cārtham na jānāsi téṣāmayamarthah ॥ 256 ॥ (1804)

Trans.—256 What do you think about ? You entertain doubt as to whether *bandha* (wordly bondages) and *mokṣa* (Final Liberation), exists or not. But (*ca*), you do not know the (real) meaning of the sentences of *Vēdas*. Their (real) interpretation is this. (1804)

टीका-मण्डिक ! त्वमित्यं मन्यसे-किं बन्ध-मोक्षौ स्तो न वा ? इति ।

अयं चानुचितस्तव संशयः, विरुद्धवेदपदश्रुतिनिबन्धनत्वात्, तथाहि-“ स एष विष्णुर्नो विभुर्न बध्यते संसरति वा, न मुच्यते मोचयति वा, न वा एष बाह्यमभ्यन्तरं वा वेद ” इत्यादीनि वेदपदानि, तथा, “ न ह वै सशरीरस्य

मिया-ऽप्रिययोरपहतिरस्ति, अशरीरं वा वसन्तं मिया-ऽमिये न स्पृशतः” इत्यादीनि च । एतेषां चार्थं त्वं न जानासि. यतोऽयमेतदर्थस्तत्र चेतसि वर्तते, तद्यथा-स एषः-अधिकृतो जन्तुः, विगुणः-सत्त्व-रजस्-तमोगुणरहितः, विभुः-सर्वगतः, न बध्यते-पुण्य-पापाभ्यां न युज्यत इत्यर्थः, संसारति वा ‘न’ इत्यनुवर्तते, न मुच्यते-न कर्मणा विपुज्यते, बन्धस्यैवाभावात्; मोचयति वा नान्यम्, इत्यनेनाकर्तृकत्वमाह; न वा एष बाह्य-आत्मभित्तं महदहङ्कारादि, अभ्यन्तरं-निमिस्वरूपमेव, वेद-विमानाति, प्रकृतिधर्मत्वाज्ज्ञानस्य, प्रकृतेश्चाचेतनत्वात् । तत्तथामूनि किल बन्ध-मोक्षामावप्रतिपादकानि । तथा, न ह वै-नैवेत्यर्थः, सञ्चरीरस्य मिया-ऽप्रिययोरपहतिरस्तीति-बाह्या-ऽऽध्यात्मिकानादिशरीरसंज्ञानयुक्तत्वात् सुख-दुःखयोरपहतिः संसारिणो नास्तीत्यर्थः, अशरीरं वा वसन्तं-अमूर्तमित्यर्थः, मिया-ऽमिये न स्पृशतः, तत्कारणभूतस्य कर्मणोऽभावादित्यर्थः । अमूनि च बन्ध-मोक्षामिधायकानीति । अतः संशयः । तत्र ‘स एष विगुणो विभुः’ इत्यादीनां नायमर्थः, किन्त्वयं वक्ष्यमाणलक्षण इति ॥ २५६ ॥ (१८०४)

D. C.—O Maṇḍika ! You doubt the existence of *bandha* and *mokṣa*, because you have heard various *Vedapādas* having contradictory meanings.

‘*Sa ēsa viguṇo vibhuḥ r-na bādhyatē saṃsaratī sa na mṛtyatē mocayati vā na vā ēsa bāhyamabhyantaram vā veda*’ etc. as well as, like,

“*Na ha vai sa-śarīrasya priyā-priyayorapahatir asti, aśarīram vā vasantam priyā-priye na spṛśatah* etc.

You have not grasped the real meaning of these sentences. According to you, the interpretation of the first sentence, is this:—The all-pervading Soul, which being free from attributes like *saṭva*, *rajas*, and *tamas*, is never bound by the clutches of *pāpa* and *paṇya*, nor does It proceed further. Since there is absolute *bandhābhāva*, this (Soul) can neither be detached from *karma*, nor can it relieve the other from the *bandhas*.

It knows neither the external attributes like pride etc nor does it recognize its own internal self, on account of *jīva* being the property of *prakṛti* which is *acetana* here. So, the statements such as stated above, assert the absolute *abhāva* or *bandha* and *mokṣa* between *jīva* and *Karma*

On the other hand, sentences such as, “*na jīvaḥ .ai*” etc, would mean quite the reverse (according to you). They assert that there is no *abhāva* of *prīya*, and *a-prīya*, to one having *sarīra*, while the *a-sarīra* *ātman* is never touched by them. Since the external, as well as, internal *anādi* *sarīras* are *santamayukta*, the *samsara* *jīvas* are not deprived of the experiences of *sukha* and *duḥkha*, while the *a-sarīra* *ātman* is never touched by *sukha* and *duḥkha* on account of the absolute *abhāva* of its *karana* *Karman*. Thus, these *Vedāntas* are inclined to assert the existence of *bandha* and *mokṣa*

Such sentences have given rise to your doubt, which is not at all proper. Your interpretation of the sentences is not correct. I, therefore, give you their real interpretation. Please listen carefully—

तं मनसि जडं यो यो जोगो जीवस्स कम्मणा समय ।
पुव पच्छा जीवो कम्मं व समं व ते होजा ? ॥ २५७ ॥ (१८०५)

Tam manasi jaḍaḥ bandho yogo jīvasa kammaṇā samayaḥ ।
Purvam pacchā jīva kammam va samam va te hoja ? ॥257॥ (1805)

[त्वं मन्यसे यदि बन्धो योगो जीवस्य कर्मणा समकम् ।
पूर्वं पश्चाज्जीव कर्म वा समं वा ते भवेताम् ? ॥ २५७ ॥ (१८०५)

Tvam manyase yadi bandho yogo jīvasa karmaṇa samakam ।
Purvam pascajjīvaḥ karma vā samam vā te bhavetaḥ ? ॥257॥

Trans—257 If you believe that *bandha* is the union of *jīva* with *Karma*, will the *jīva* be produced first and then *Karma* or *Karma* be produced first, and then *jīva*, or both together ? (1805)

टीका—‘वेयपयाण य’ इत्यत्र चशब्दाद् युक्तिं च त्वं न जानासि ।
 कुतः ? यस्मादायुष्मन् मण्डिक ! त्वमेवं मन्यसे—जीवस्य बन्धो यदि कर्मणा
 समकं सार्धं योगः संयोगोऽभिप्रेतः ॥ खत्वादिमान् आदिरहितो वा ? ।
 यथादिमान्, ततः किं पूर्वं जीवः प्रमूयेत पश्चात् कर्म, पूर्वं वा कर्म पश्चाज्जीवः
 प्रमूयेत, समं वा युगपद् वा तौ द्वावपि प्रमूयेयाताम् ? इति पक्षत्रयमिति ॥
 २५७ ॥ (१८०५) ॥

D. C.—If, O long-lived *Māṇḍika*, you believe that *bandha* means the contact of *jīva* with *Karma*, consider whether that contact is *ādumān* or *ādunahita*. If it is *ādumān* there will be three alternatives: (1) *Jīva* will be produced first and then *Karma* or (2) *Karma* will be produced first and then *jīva* or (3) both of them will be produced simultaneously.

Refuting the first alternative, the author states :—

न हि पुव्वमहेज्जो खरसंगं वायसंभवो जुत्तो ।

निष्कारणजायस्स य निष्कारणञ्चि विणासो ॥ २५८ ॥ (१८०६)

Na hi puṇvamahejjo kharasaṅgam vāyasaṁbhavo jutto ।

Nikkāraṇajāyassa ya nikkāraṇau cciya viṇāso ॥258॥ (1806)

[न हि पूर्वमहेतोः खरशृङ्गनिवात्मसंभवो युक्तः ।

निष्कारणजातस्य च निष्कारणक एव विनाशः ॥ २५८ ॥ (१८०६)

Na hi pūrvamahetoh kharasṅgaīmṇvātmāsambhavo yuktaḥ ।

Niṣkāraṇajātasya ca niṣkāraṇaka eva vināśaḥ ॥ 258 ॥ (1806)]

Trans.—258 Like *kharasṅga*, the production of Soul is not justified on account of the absence of *hetu*. And that which is born without any cause, has its end (also) without any cause. (1806)

टीका—“पूर्वं जीवः पश्चात्कर्म” इत्येतदयुक्तम्, यतो न कर्मणः पूर्वं
 “खरसंगं वायसंभवो जुत्तो” खरशृङ्गस्यैवात्मनः संभवो युक्तः, अहेतुकत्वात्,

इह यदहेतुकं तद् न जायते, यथा स्वरशृङ्गम्, यच्च जायते तद् निर्हेतुकमपि न भवति, यथा घटः, निष्कारणस्य च जातस्य निष्कारण एव विनाशः स्यादिति ॥ २५८ ॥ (१८०६) ॥

D C.—According to the first alternative stated above, *jīva* is born first and then *Karma*. Now since *Karma* is the *hētu* of *jīvas*, the production of *jīva* is totally unjustified *like* the production of *khara-sringa* on account of its *a-hēta-ktva*. For, that which has no *hētu* is never produced *like khara-sringa*, and that which has already been produced is never *nir-hētuka*, as in case of *ghaṭa*. Moreover, that which is born without any cause, has even to meet its end without any end

Proceeding further the author argues—

अहवाग्नाह चिय सो निष्कारणओ न कम्मजोगो से ।

अह निष्कारणओ मो, मुक्कस्स वि होहिह म भुज्जो ॥२५९॥ (१८०७)

Ahava'ñai cciya so nikkāraṇao na kammajogo sé ।

Aha nikkāraṇao so, mukkassa vi hohi sa bhujjo ॥ 259 ॥ (1807)

[अथवाग्नादिरेव स निष्कारणको न कर्मयोगस्तस्य ।

अथ निष्कारणः सः, मुक्तस्यापि भविष्यति स भूयः ॥२५९॥ (१८०७)

Athava'nādirēva sa nikkāraṇako na karmayogastasya ।

Atha niṣkāraṇaḥ saḥ muktasyāpi bhaviṣyati sa bhūyah ॥ 259 ॥ (1807)]

Trans.—259 Or, that (soul) being *anādi*, may be beyond any cause, and (hence) have no connection with *Karma*. If it were beyond any cause, it might have belonged to a *mukta* being also (1807)

टीका—अथ चेत् कर्मणः पूर्वमात्माग्नादिकालसिद्ध एव, इति किं तस्य सहेतुक-निर्हेतुकचिन्तया ? इति । अत्रोच्यते—“ निष्कारणओ इत्यादि ” यद्येवम्, ततः “से” तस्य जीवस्य कर्मयोगः कर्मबन्धो न प्राप्नोति, अकारणत्वान्, न भवति इव । अथ निष्कारणोऽप्यसौ भवति, तर्हि मुक्तस्यापि

भूयः स भविष्यति, निष्कारणत्वाविशेषात्, ततश्च मुक्तावप्यनाशस इति
॥ २५९ ॥ (१८०७) ॥

D. C.—Mandika:—Existence of soul has already been established from times immemorial, before *Karma* was produced. It is, therefore, useless to consider whether its production is *sa-hetuka* or *nir-hetuka*.

Bhagavāna:—In that case, *O Mandika* ! on account of its causelessness, *ātman* will have no bondage with *Karma* as it has no bondage with *ākāśa*.

Mandika.—No, in spite of its causelessness, the soul is in contact with *Karma*.

Bhagavāna:—Then, it will be attached to a *mukta* (liberated) being also. Thus, one that has already been liberated from the worldly bondages, will again come into those bondages on account of the common property, *viz:—niṣkāraṇatā* belonging to both of them. 259 (1807).

होज्ज स निच्चमुक्को बंधाभावमि को व से मोक़्खो ? ।

न हि मुक्कववपसो बंधाभावे मओ नभसो ॥ २६० ॥ (१८०८)

Hojja sa nīccamukko bandhābhāvammi ko va sé mōkkho ? ।

Na hi mukkavvavaśo bandhābhāvē mao nabhasō ॥260॥ (1808)

[भवेत् स नित्यमुक्तो बन्धाभावे को वा तस्य मोक्षः ? ।

न हि मुक्तव्यपदेशो बन्धाभावे मतो नभसः ॥ २६० ॥ (१८०८)

Bhavet 'sa nityamukto bandhābhāve ko vā tasya mokṣah ? ।

Na hi muktavyapadeśo bandhābhāvē mato nabhasah । 260॥ (1808)]

Trans.—260 If it is ever liberated in absence of bondage, how will its *mokṣa* exist? For, in absence of bondage, attribute of liberation could never be accepted as in the case of *ākāśa*. (1808)

टीका—अथवा, कर्मयोगाभावाद् नित्यमुक्त एवासौ भवेत् । यदि वा,

बन्धाभावे कः किल तस्य मोक्षव्यपदेशः ? । न ह्यबद्धस्य नमस कस्यापि मुक्तव्यपदेशो मत , बन्धपूर्वकत्वाद् मोक्षस्य । तस्माद् न “ पूर्व जीवः पश्चात् कर्म ” इति त्रयमविरूप इति ॥ २६० ॥ (१८०८) ॥

D C—Mandika—On account of the *abhava* of *Karmayoga*, this *ātman* is also *mōkṣa-mukta*

Bhagavān—If it is so, O *Mandika*, how will *mōkṣa* be attributed to it? For, one that is not susceptible to *bandha*, is never susceptible to *mōkṣa* also, as in the case of *akāṣa*. *Mōkṣa* can be attributed only to those that undergo *bandhas*. The first alternative that *jīva* is produced first and then *Karma*, is therefore, not acceptable 260 (1808)

Now, the other two alternatives—*viz*, that *Karma* is produced first and *jīva* afterwards or that both of them, are produced simultaneously—are refuted as follows—

न य कम्मस्स वि पुव्वं कत्तुरभावे समुत्भवो जुत्तो ।

निष्कारणो सो वि य तह जुगवुप्पत्तिभावे य ॥ २६१ ॥ (१८०९)

न हि कत्ता कज्जं ति य जुगवुप्पत्तीए जीव-कम्माणं ।

जुत्तो ववाँसो'यं जह लोए गोविंसाणाणं ॥ २६२ ॥ (१८१०)

Na ya kammaṣṣa vi puvaṃ katturabhāve samubbhavo jutto ।

Nikkāraṇao so vi ya taha jugavuppattibhāve ya ॥ 261 ॥ (1809)

Na hi kattā kajjaṃ ti ya jugavuppatthiē jīva-kammaṇaṃ ।

Jutto vava'eso'yam jaha loē govisaṇaṇaṃ ॥ 262 ॥ (1810)

[न च कर्मणोऽपि पूर्व कर्तुरभावे समुद्भवो युक्तः ।

निष्कारणकः सोऽपि च तथा युगपदुत्पत्तिभावे च ॥ २६१ ॥ (१८०९)

न हि कर्ता कार्यमिति च युगपदुत्पत्तौ जीव-कर्मणोः ।

युक्तो व्यपदेशोऽयं यथा लोके गोविषाणयोः ॥ २६२ ॥ (१८१०)

Na ca karmaṇo'pi pūrvam kartarabhāve samudbhavo yuktah ।
 Niskāraṇakah so'pi ca tathā yugapadutpattibhave ca ॥ 261 ॥ (1809)
 Na hi karta kāryamiti ca yugapadutpattāu jīva-karmaṇoh ।
 Yukto vjapade'so' yam yathā lokē goṃsaṇayoh ॥ 262 ॥ (1810)]

Trans—261-262 It is not appropriate (to believe) the production of *Karma* to be first in absence of *Karta*, nor is it so even if it is *niskāraṇaka*. In case of both being produced simultaneously, the same (difficulties) will arise. Moreover, in (case of) simultaneous production of *jīva* and *Karma*, designation of *karta* and *kārya* will not properly fit in as found in the popular example of the two horns of ॥ cow (1809-1810)

टोका -न च जीवात् माक् कर्मणोऽपि समुद्भवो युक्तः, वर्तुर्जीवस्य तदानीमभावात्, अक्रियमाणस्य च कर्मत्वायोगात्, निष्कारणश्चेत्यमसौ कर्मसमुद्भवः स्यात्, ततोऽकारणजातस्याकारणत एव विनाशोऽपि स्यादिति । तथा, युगपदुत्पत्तिभावे च “ मत्प्रेक्ष्योक्ता दोषाः वाच्याः ” इति शेषः— निर्देहकत्वात् मत्प्रेक्ष्यदुभयस्यापि समुदितस्यानुत्पत्तिरित्यादि । न च युगपदुत्पन्नयोर्जीव-कर्मणोः कर्तृ-कर्मभावो युज्यत इत्येतदेवाह—“ न हीत्यादि ” न हि युगपदुत्पन्नयोर्जीव-कर्मणो “ अयं जीवः कर्ता ” “ इदं वा ज्ञाना-चरणादिपुद्गलनिहुरम्भं कर्म ” इति व्यपदेशो युज्यते, यथा लोके सव्ये-चरगोविपाजयोरिति ॥ २६१-२६२ ॥ (१८०९-१८१०) ॥

D C—It is not appropriate to accept that *Karma* is produced first and *jīva* afterwards. For, the production of *Karma* is not possible without *jīva*, which is the *Karma* at the same time. And if that production of *Karma* is *niskāraṇaka*, its end will also be *niskāraṇaka*.

It is also not proper to say that *jīva* and *Karma* are produced simultaneously. Because, in that case also, both being *niskāraṇaka*, the same difficulties will arise.

Moreover, if *jīva* and *Karma* are produced together, they will no longer be taken as *karta* and *kārya* but like the two

horns of a cow, they will be taken as twins produced together.
261-262 (1809-1810).

Now, coming to the second alternative at the root, the author proceeds:—

होज्जाणइओ वा संबंधो तह वि न घडाए मोक्खो ।

जोऽणाई सोऽणंतो जीव-नहाणं व संबंधो ॥ २६३ ॥ (१८११)

Hejjāṇāio vā sambandho that vi na ghadae mokkho ।

Jo'ṇāi so'ṇanto jīva-nahāṇam va sambandho ॥ 263 ॥ (1811)

[भवेदनादिको वा संबन्धस्तथापि न घटते मोक्षः ।

योऽनादिः सोऽनन्तो जीव-नभसोरिव संबन्धः ॥ २६३ ॥ (१८११)

Bhavedanādiko vā sambandhastathāpi na ghaṭate mokṣah ।

Yo'nādīḥ sṣ'ṇanto jīva-nabhsoriva sambandhah ॥ 263 ॥ (1811)]

Trans.—263 Or, if the contact (of *jīva* with *Karma*) is (taken as) *anūdika* (without any beginning), there will be nothing like *mokṣa*. That which is *anadi* like the contact of *jīva* and *ākāśa*, is *ananta* (endless) also. (1811)

टीका- स्यादेतत्, अनादिरेव जीव-कर्मणोः संबन्धः संयोगः । ननु तथापि मोक्षो न घटते, यस्माद् योऽनादिः संयोगः सोऽनन्तो दृष्टः, यथा जीव-नभसोः । न ह्याकाशेन सह जीवस्य कदाचिदपि संयोगो निवर्तते । एवं कर्मणापि सदासौ न निवर्तते, तथा च सति मुक्त्यभावप्रसङ्ग इति ॥ २६३ ॥ (१८११) ॥

D. C.—If the contact of *jīva* with *Karma* is *anūdika*, it should be even *ananta* like the contact of *jīva* with sky, and in that case, there will be no scope for *mokṣa* at all.

इयं जुत्तीए न घटइ मुत्त्वइ य सुईसु बंध-मोक्खा त्ति ।

तेण तुह संसओऽयं न य कज्जोऽयं जहा सुणसु ॥ २६४ ॥ (१८१२)

lya jultie na ghaṭai suvvaī ya sulsu bandha-mokkhā tti ।
Tēna tuha saṃsao'yam na ya kajjo'yam jahā suṇasu ॥264॥ (1812)

[इति युक्त्या न घटते श्रूयते च श्रुतिषु बन्धमोक्षाविति ।

तेन तव संशयोऽयं न च कार्योऽयं यथा श्रुणु ॥ २६४ ॥ (१८१२)

Iti yuktyā na ghatate śrūyate ca śrutisu bandha-modsāviti ।
Tēna tava saṃśayo'yam na ca kāryo'yam yathā śṛiṇu ॥264॥ (1812)]

Trans — 264 Thus, by means of the above-mentioned argument, *bandha* and *moksa* do not fit in. Still however, it is heard in the *Vēdas* (that they exist). This doubt of yours —which is (absolutely) improper—is due to that So, listen to me (now). (1812)

टीका--इत्येवं युक्तयुक्त्या बन्धो मोक्षश्च न घटते, श्रूयते च श्रुतिषु वेदवाक्येष्वसौ । ततस्तव संशयोऽयम् । यथा चायं न कार्यस्तथा श्रुणु सौम्य । इति । उक्तः पूर्वपक्षः ॥ २६४ ॥ (१८१२) ॥

D. C.—The arguments advanced by you do not lead one to prove the existence of *bandha* and *mokṣa* as seen above. But since it has already been found in *Vēdas* that they exist, your doubt has come into existence, which is totally unworthy of you. Now, listen to me. 264 (1812).

संतानोऽणाईओ परोप्परं हेउ-हेउभावाओ ।

देहस्स य कम्मस्स य मण्डिय ! वीयं-कुराणां व ॥ २६५ ॥ (१८१३)

Santāno'ṇāio paropparam héu-héubhāvāo ।
Dehassa ya kammaṣṣa ya Maṇḍiya' biyaṃ-kurāṇāṃ, vā ॥265॥ (1813)

[संतानोऽनादिकः परस्परं हेतु-हेतुमद्भावात् ।

देहस्य च कर्मणश्च मण्डिक ! बीजा-ऽङ्कुरयोस्त्रिव ॥ २६५ ॥ (१८१३)

Santāno'nadikah parasparam hetu-hetubhāvāt ।
Déhasya ca karmaṇaśca Maṇḍika । bijā'nikurayoriva ॥265॥ (1813)]

Trans.—265 Since body and *Karma* are mutually related

like seed and sprout as *hetu* and *hetumat*, their expansion, *O Maṇḍika*, is *anāḍika*. (1813)

टीका—शरीर—कर्मणोरनादिः संतान इति प्रतिज्ञा, परस्परं हेतु—हेतुम-
ज्ञात्वात्, बीजाङ्कुरवदिति । ततश्च “किं पूर्वं जीवः पश्चात् कर्म” ? इत्यादि
प्लवत एव, अनादिज्ञात् तत्संतानस्येति ॥ २६५ ॥ (१८१३) ॥

D. C.—The *santāna* of *śarīra* and *Karma* is *anāḍi*, because both of them are related to each other as *hetu* and *hetumat* like seed and sprout. On account of this *anāḍitva* of *santāna*, the argument that *jīva* is born first and *Karma* afterwards, will automatically be null and void. 265 (1813).

अस्ति स देहो जो कम्मकारणं जो य कज्जमणगस्स ।

कम्मं च देहकारणमस्ति य जं कज्जमणगस्स ॥ २६६ ॥ (१८१४)

Atthi sa dého jo kammakāraṇam jo ya kajjamaṇṇassa ।

Kammam ca déhakāraṇamatthi ya jam kajjamaṇṇassa ॥266॥ (1814)

[अस्ति ॥ देहो यः कर्मकारणं यश्च कार्यमन्यस्य ।

कर्म च देहकारणमस्ति च यत् कार्यमन्यस्य ॥ २६६ ॥ (१८१४)

Asti sa dého yaḥ karmakāraṇam yaśca kāryamanyasya ।

Karma ca dhéakāraṇamasti ca yat kāryamanyasya ॥266॥ (1814)]

Trans.—266 The body is such that it becomes the cause of (one) *Karma*, and effect of another, while *Karma* is also the cause of (one) body, and the effect of another. (1814)

टीका—अस्ति स कश्चिद् देहो योऽग्रेतनस्य कर्मणः कारणम्, यश्चान्य-
स्यातीतस्य कर्मणः कार्यम् । तथा, कर्मापि समस्ति । किं विशिष्टम् ? इत्याह-
यदग्रेतनस्य देहस्य कारणम्, यच्चान्पास्यातीतस्य देहस्य कार्यमिति ।
एवमनादीं संसारे न क्वचिद् विश्राम्यति, अतोऽनादिर्देह- कर्मसंतान इति ।
आह—ननु बन्ध-मोक्षाविद् साधयितुं प्रस्तुतौ, ततः कर्मसंतानस्यानादित-
साधनमसंबन्धमिव लक्ष्यते । तदयुक्तम्, अभिप्रायापरिज्ञानात्, न ह्यकुतं

कर्म संभवति “क्रियत इति कर्म” इति व्युत्पत्तेः, यच्च तस्य करणमसावेव
बन्ध इति कथं न तत्सिद्धिः ? ॥ २६६ ॥ (१८१४) ॥

D C—Some *dēha* is such that it serves as the cause of some future actions, while itself has already been the effect of some past actions. The *Karma*, in turn also serves as the cause of some body to come, while it has itself been the effect of some other body in the past. Thus, in this *anādi saṃsāra* the *santāna* of *dēha* and *Karma* is also *anādi* as it never stops to rest

Maṇḍika:—But it is quite irrelevant to establish the *anāditya* of *Karma-santāna*. For, the point is to establish the existence of *bandha* and *mokṣa*.

Bhagvān:—It is not so, *O Maṇḍika* ! “*Kriyate iti Karma*” that which is accomplished, is action. So, an unaccomplished action is never possible. In the accomplishment of *Karma*, its *kāraṇa* is nothing but *bandha*, and hence the significance of establishing the *anāditya* of *Karma-santāna*.

Maṇḍika:—If that which has been accomplished is *Karma*, who is the *kratū* of this *dēha* ? 266 (1814).

The *Bhagvān* replies—

कत्ता जीवो कम्मस्स करणओ जह् घडस्स घटकारो ।

एवं चिय देहस्स वि कम्मकरणसंभवाउ त्ति ॥ २६७ ॥ (१८१५)

Kattā jīvo kammassa karaṇao jaha ghaḍassa ghaḍakāro ।

Evam ciya dehassa vi kammakaraṇasambhavāu tti ॥267॥ (1815)

[कर्ता जीवः कर्मणः करणतो यथा घटस्य घटकारः ।

एवमेव देहस्यापि कर्मकरणसंभवादिति ॥ २६७ ॥ (१८१५)]

Kartā jīvaḥ karmaṇaḥ karaṇato yathā ghaṭasya ghaṭakārah ।

Evameva dehasyāpi karmakaraṇasambhavāditi ॥267॥ (1815)]

Trans.—267 Just as *fire* happens to be the *kartā* of *karma* as potter (is) of *ghaṭa* by virtue of its instrumentality, so also, (it becomes the *kartā*) of *déha* by virtue of *karma* as (its) instrument. (1815)

टीका—कर्ता चात्र कर्मणो जीवः, करणसमेतत्वात् दण्डादिकरणयुक्त-
कुलाब्धवद् घटस्य, करणं चेद जीवस्य कर्म निर्वर्तयतः शरीरमवगन्तव्यम् ।
एवं देहस्याप्यात्मैव कर्ता, कर्मरूपं करणं कर्मकरणं तत्संभवात्—तद्युक्त-
त्वात्, दण्डादिकरणसमेतकुलाब्धवदिति ॥ २६७ ॥ (१८१५) ॥

D C.—Just as potter is called the *kartā* of *ghaṭa*, because he is accompanied by variouss *karans* such as *danda* etc., the Soul will also be called the *kartā* of *déha* by reason of its being accompanied by *Karma* as the *karana*. 267 (1815).

Here, again, the opponent's view is stated and refuted—

कम्मं करणमसिद्धं वा ते मई कज्जओ तयं सिद्धं ।
किरियाफलओ य पुणो पडिवज्ज तमग्निमूहं च्च ॥ २६८ ॥ (१८१६)

Kammam karāṇamasiddham vā té mai kajjaṭṭaṃ tayam siddham ।
Kiriya-phalaṃ ya puṇa paḍivajja tamagghibhūi vva ॥268॥ (1816)

[कर्म करणमसिद्धं वा तव मतिः कार्यतस्तत् सिद्धम् ।

क्रियाफलतश्च पुनः मतिपथस्य तदग्निभूतिरिव ॥ २६८ ॥ (१८१६)

Karma karāṇamasiddham vā tava matih kāryatastat siddham ।
Kiriya-phalataśca puṇaḥ pratipadyasva tadagni-bhūtiriva ॥268॥ (1816)]

Trans.—268 Or. (it may-be) your belief that *Karma* cannot be proved as *karāṇa* ; but it has been proved by (the help of) *kārya*. Moreover, like *Agñibhūti* (you should) accept it, by reason of *kriyāphala* also. (1816)

टीका—स्यादेतत्, अतीन्द्रियत्वेनासिद्धत्वात् कर्मणः करणत्वमसिद्धम् ।
तद्युक्तम्, यतः कार्यतः कार्यद्वारेण तत् सिद्धमेव, तथाहि—विद्यमानकरणं
शरीरादि, कुलङ्कार, घटदिभ्यः, यवाद्य करणं तत् कर्मैव तस्मादस्त्येव

तत् । यथवा, विद्यमानकरणमेवात्मशरीरलक्षणं द्वयम्, कर्तृ-कार्यरूपत्वात्, कुलाल-घटादिवत् यच्च कर्तुरात्मनः शरीरमुत्पादयतः कारणं तत् कर्मेति कथं न तत्सिद्धिः ? । तथा फलवत्यो दानादिक्रियाः, चेतनारब्धक्रियारूपत्वात्, कृष्णादिक्रियायात्, यच्च तासां फलं तत् कर्म । इत्यग्निभूतिरिव त्वमपि मतिपथस्वेति ॥ २६८ ॥ (१८१६)

D. C. Māṇḍikā — Since *karma* is *atन्द्रिया* (beyond the perception of sense-organs) it can never be taken as *kaṛaṇa*.

Bhagavān — It is not so. Since *s'arīra* is susceptible to production like *ghaṭa*, it must have some *kaṛaṇa* to bring its existence. This *kaṛaṇa* is *Karma* itself. Or say, there must be some *kaṛaṇa* between *Kaṣṭā* like *ātman* and *Kārjā* like *s'arīra* as in the case of *ghaṭakāra* and *ghaṭa*. And, this can be nothing else but *Karma*. This shows that *Karma* can be brought about even by the help of *Kāryas* like *s'arīra*. Moreover, *Kārjas* like *dāna* etc. which are inspired by fruit, are also fruitful like *Kṛyās* such as *kṛtsi* etc. So, like *Agnibhūti*, you, too, *O Māṇḍikā*! shall have to admit the existence of *Karma*. ॥268॥ (1816)

In reply to the assertion that a *bandha* which is *anāṁ* is *ananta* also, the author states—

जं संताणोऽणार्हं तेणाणंतोऽपि नायमेगन्ता ।

दीसई संतो वि जओ कत्यइ बीयं—कुराईणं ॥ २६९ ॥ (१८१७)

Jam santāṇo'ṇāi tēṇāṇanto'vi nāyameganto ।

Disai santo vi jao katthai biyam-kurāṇam ॥269॥ (1817)

[यत् संतानोऽनादिस्तेनानन्तोऽपि नायमेकान्तः ।

दृश्यते सन्नपि यतः कुत्रापि बीजा-ऽङ्कुरादीनाम् ॥ २६९ ॥ (१८१७)

Yat santāno'nādīstēnānto'pi nāyamékāntah ।

Dṛśyatē sannapi yatah kutrāpi bijā'-āṅkurādinām ॥269॥ (1817)

Trans.—269 An expansion which has no beginning,

cannot exclusively be called endless also. For, the expansions such as that of seed and sprout etc. though void of beginning, are sometimes found (as having ends) also. (1817)

टीका—“यद् यस्माज्जीव-कर्मसंयोगसंतानोऽनादिस्तेन तस्मादनन्तो-
ऽपि” इति नायमेकान्तः, यतोऽनादिरपि संयुक्तयोर्वस्तुनोः संतानः सान्तोऽपि
क्वचिद् दृश्यते, यथा बीजा-ऽङ्कुरादीनां संतान इति ॥ २६९ ॥ (१८१७)

D. C.—There can never be an exclusive rule that the *anādi santāna* of *jīva* and *Karma* combined together, is *ananta* also. For, in some cases, the *santāna* does come to an end inspite of its *anāditya* e. g. the *santāna* of seed and sprout.

Also,

अण्णयरमणिन्वसियकज्जं चीयं-कुराण जं विहयं ।
तत्थ हओ संताणो कुक्कुटि-अंडायाणं च ॥ २७० ॥ (१८१८)

*Aṇṇayaramaṇivattiyakajjam biyam-kurāṇa jam vihayam ।
Tattha hao santāṇo kukkuṭi-aṇḍaiyaṇam ca ॥270॥ (1818)*

[अन्यतरदनिर्वर्तितकार्यं बीजा-ऽङ्कुरयोर्यद् विहतम् ।

तत्र हतः संतानः कुक्कुट्य-ऽण्णादिकानां च ॥ २७० ॥ (१८१८)

*Anyataradanirvartitakāryam bijā-āṅkurayoryad vihatam ।
Tatra hataḥ santānāḥ kukkuṭya'-aṇḍādikānām ca ॥270॥ (1818)*

जह वेह कंचणो-वलसंजोगोऽणाडसंतहगओ वि ।
चोच्छिज्जइ सोपायं मए जोगो जीव-कम्माणं ॥ २७१ ॥ (१८१९)

*Jaha veva kancano-valasanjogo'aṇḍasantaigao vi ।
Vocchijjai sovāyam taha jogo jīva-kammāṇam ॥271॥ (1819)*

[यथा वेह काञ्चनो-पलसंयोगोऽनादिसंततिगतोऽपि ।

व्यवच्छिद्यते सोपायं तथा योगो जीव-कर्मणोः ॥ २७१ ॥ (१८१९)

*Yathā vēha kāncano-palasamyogo'nādisantatigato'pi ।
Vyavacchidyate sopāyam tathā yogo jīva-karmaṇoḥ ॥271॥ (1819)*

Trans.—270-271 When either a seed and sprout is destroyed without having accomplished the (desired) effect, its *santāra* is also destroyed. The same is the case with a hen and its eggs also. Or, just as the contact of gold with stone though continued in succession through times immemorial, is cut off, in the same way, the contact of *jīva* with *Karma* (is also cut off) (1818-1819)

टीका-बीजा-ऽङ्कुरयोर्मध्येऽन्यतरदनिर्वर्तितकार्यमेव यद् विहतं व्यव-
च्छिन्नं तत्रानयोर्हतो व्यवच्छिन्न संतानः । एवं कृक्कुट्ट-ऽण्डकयोः पिता-
पुत्रयोरपि च वक्तव्यम् । यथा वा काञ्चनो-पल्लयोरनादिकालमवतसंतान-
मावगतोऽपि संयोगोः सोपायमग्नितापाधुपायाद् व्यवच्छिद्यते, तथा जीव-
कर्मणोरपि संयोगऽनादिसंतानगतोऽपि तप-संयमाधुपायाद् व्यवच्छिद्यते,
इति न माप्तामाव इति ॥ २७०-२७१ ॥ (१८१८-१८१९)

D. C.—If either of *biya* and *ankura* vanishes without accomplishing the desired effect, the same will be true in case of hen and its eggs as well as father and son also. Or, just as the contact between gold and stone could be removed by means of the heat of fire inspite of its *anadit* u, the contact between *jīva* and *Karma* could also be brought to an end by means of *tapas*, *saṃjama* etc., until ultimately the *mokṣa* is attained. ॥ 270-271 ॥ (1818-1819)

Anticipating the opponent's objection at this juncture, the author proceeds—

तो किं जीव-नहाण व अह जोगो कंचणो-वलाणं व ? ।

जीवस्स य कम्मस्स य भण्णह दुविहो वि न विरुद्धो ॥२७२॥ (१८२०)

पदमोऽभवान् चिय भव्वाणं कंचणोऽवलाणं व ।

जीवस्से सामण्णे भव्वोऽभव्वो त्ति को मेओ ? ॥ २७३ ॥ (१८२१)

To him *jīva*-*nabāṇa* va aha *jogo* *kancāṇo*-*valaṇam* va ? ।

*Jīva*ssa ya *kamma*ssa ya *bhaṇṇa* *duvīho* vi na *viruddho* ॥272॥ (1820)

Padhamo'bhavāgam ciya bhavāgam kancano-valāgam va ।
Jīvaṭṭe sāmāṇṇē bhavuo'bhavyo ṭṭi ko bhēdo ? ॥ 273 ॥ (1821)

[ततः किं जीव-नभसोरिवाय योग काञ्चनो पल्योरिव ?]

जीवस्य च कर्मणश्च भण्यते द्विविधोऽपि न विरुद्धः ॥ ७२ ॥ (१८२०)

प्रथमोऽभ्यनानामेव भव्याना काञ्चनो-पल्योरिव ।

जीवत्वे सामान्ये भव्योऽभ्य इति को भेदः ? ॥ २७३ ॥ (१८२१)

Talaḥ kim jīva-nabhasorivataḥ yogah kancano-palayoriva ?
Jivasya ca karmanaśca bhavate dvī-vidho pi na viruddhaḥ 272 ॥

Prathamo bhavyanameva bhavyānam kancano-palayoriva ।
Jīvaṭṭe samāṇye bhavyo'bhavyaḥ ṭṭi ko bhedaḥ ॥ 273 ॥ (1821)

Trans—272-273 "Then, does the union of *jīva* and *karma* resemble the union of *jīva* and *nabhas* ? Or, is it similar to that between gold and stone ?" "Union in both the ways will not be contrary. The first belongs to the inauspicious only, (contact) of the auspicious resembles (the one) between gold and stone" "What is the distinction between auspicious and inauspicious, when the state of existence is common ? (1820-1821)

टीका-आह-जीवस्य कर्मणश्च योऽय परस्पर योग सोऽज्ञादिः सन् किं जीव-नभसोरिवानन्तः, अय काञ्चनो पल्योरिव सान्तोऽपि स्यात् ? उभयथापि दर्शनात् किमत्र प्रतिपद्यामहे ? । भण्यतेऽत्रोत्तरम्-द्विधाऽप्यय-मविरुद्धः, तत्र प्रथमोऽज्ञाग्रनन्तरूपोऽभ्यनाना द्रष्टव्यः । यस्तु काञ्चनो पल्योरिवानादि, सान्तोऽसौ भव्याना विज्ञेयः । आह-ननु जीवत्वसाम्येऽपि "अय भव्यः" "अय चाभव्यः" इति किंकृतोऽय विशेषः ? । न च वक्तव्यम् यथा जीवत्वे समानेऽपि नारक-तिर्यगादयो विशेषास्तथा भव्या-ऽभव्य-त्वविशेषोऽपि भविष्यतीति, यतः कर्मजनिता एव नारकादिविशेषा, न तु स्वाभाविका । भव्या-ऽभव्यत्वविशेषोऽपि यदि कर्मजनितस्तदा भवतु, को निवारयिता ?, न चैवमिति ॥ २७० २७३ ॥ (१८२० - १८२१) ॥

D C—*Maṇḍika* :—Should the anādi contact of *jīva* with

Karma be taken as *cause* like fire between fire and water or as *cause* like fire between gold and silver ?

Diśanaka—It is possible in both ways it is found as *cause* and *effect* in case of inauspicious objects but in cases of auspicious objects like gold and silver it is found as *cause* and *same*.

Mendaka—How could you distinguish between auspicious and inauspicious when the state of existence is the same everywhere ?

Moreover, it cannot be argued that just as the experiences of men and animal life are different from each other, even if the state of existence is the same in both, so also the distinction between *śūnya* and *a-bhāva* is possible, because the various experiences etc. are produced on account of Karma, and are not *svābhāvika*.

हीद जड कर्मकृतो न विरोधो नाग्नादिभेद इव ।

अणह य भव्याऽभव्या स्वभावतो तेन संदेहो ॥ २७४ ॥ (१८२२)

Hou tai karmakāo na virodho nāgnādibhēda iva ।

Bhagāha ya bhavyā'bhavyā svabhāvato teṇa sandēho 27 ॥ (1822)

[भवतु यदि कर्मकृतो न विरोधो नारकादिभेद इव ।

अणय च भव्याऽभव्यान् स्वभावतन्तेन संदेहः ॥ २७४ ॥ (१८२२)

Bhavatu yadi karmakrito na virodho narakādibhēda iva ।

Bhagātha ca bhavya'bhavyān svabhāvatsvtena sandēhaḥ ॥ 274 ॥

Trans.—274 If the distinction is caused by karma as in the case of hellish experience etc., there is no objection. But when you say that they are auspicious and inauspicious by their (very) nature, the doubt does arise. (1822)

टीका—भवतु वा यदि कर्मकृतोऽयं भव्याऽ-भव्यत्वविरोधो जीवाना-
मिष्यते, नात्र कश्चिद् विरोधः, नारकादिभेदवत्, न चैतदस्ति, यतो भव्याऽ-

मव्याः स्वभावत एव जीवा न तु कर्मतः," इति श्रुयं मणथ, तेनास्माकं संदेह इति ॥ २७४ ॥ (१८२२) ॥

D C—Mandika —If you accept that the distinction between *bhavya* and *a-bhavya* is also *karma-janata* (like that between hen and animal life) I have nothing to say but when you take their distinction to be *svabhāvika*, I raise the doubt ॥274॥ (1822)

Explaining the real cause between *bhavya* and *a-bhavya* the author replies —

दव्वाहस्ते तुल्ले जीव-नहाणं सभावओ भेओ ।
जीवा-ऽजीवाहगओ जह, नह भव्वे-यरविसेसो ॥ २७५ ॥ (१८२३)

Davvante tulhe jīva-nahāṇam sabhāvao bheo ।
Jivā'jivāgao jaha, naha bhavvēyaraviseso ॥275॥ (1823)

[द्रव्यादित्वे तुल्ये जीव-नभसोः स्वभावतो भेदः ।
जीवा-ऽजीवादितो यथा, तथा भव्ये-तरविशेष ॥ २७५ ॥ (१८२३)

Dravyādित्वे tulye jīva-nabhaso svabhāvato bhedaḥ ।
Jivā'jivādigato yathā, tatha bhavyetara-vis'esah ॥275॥ (1823)]

Trans—275 Just as in 'case of) *jīva* and *nabhas* the natural distinction of living and lifeless does exist even in (the midst of) the common element of (their being) *dravya* etc, in the same way the distinction of auspicious and inauspicious is also natural (1823)

टीका-यथा जीव-नभसोर्द्रव्यत्व-सत्त्व-प्रमेयत्व-ज्ञेयत्वादौ तुल्येऽपि जीवा-ऽजीवत्वं-चेतना-चेतनत्वादिस्वभावतो भेदः, तथा जीवानामपि जीवत्वसाम्येऽपि यदि भव्या-ऽभव्यकृतो विशेषः स्यात्, तर्हि को दोषः ? इति ॥ २७५ ॥ (१८२३)

D C—Although jīva and ākāśa possess the common properties like *dravyatva*, *satva* (existence), *prameyatva*

(destructibility) *jñeātva* (cognizability) etc., distinction such as that of *jīva* and *a-jīva* etc., does exist by its very nature. Similarly, in case of *jīvas* also, even though *jīvatva* is common, the distinction of *bhavya* and *abhavya* remains there as a natural consequence. ॥275 (1823)॥

The pupil objects to this view thus—

एवं वि भव्यभावो जीवत्तं पिव सभावजाईओ ।

पावड निद्यो तम्मि य तदवत्थे नत्थि निव्वाणं ॥ २७६ ॥ (१८२४)

Evam pi bhavyabhāvo jīvattam piva sabhāvajaīo ।

Pavai nicco tammi ya tadavatthe natthi nirvāṇam ॥276॥ (1824)

[एवमपि भव्यभावो जीवत्वमिव स्वभावजातीय ।

प्राप्नोति नित्यस्तस्मिंश्च तदवस्थे नास्ति निर्वाणम् ॥ २७६ ॥ (१८२४)

Evampi bhavyabhāvo jīvatvamiva svabhāvajātyah ।

Prāpnoti nityastasmīṃśca tadavasthe nāsti nirvāṇam ॥276॥ (1824)]

Trans—276 Even in that case, the quality of (being) auspicious being natural like *jīvatva*, will become everlasting, and if it is so, there will be no (scope for) final liberation (at all) (1824)

टीका-नन्वेवमपि भव्यभावो नित्योऽविनाशी प्राप्नोति, स्वभावजातीयत्वात्-स्वामाविकृत्वात् जीवत्ववत् । भवत्वमिति चेत् । उदयुक्तम्. यत्तस्मिन् भव्यभावे तदवस्थे नित्योवस्थायिनि नास्ति निर्वाणम्, सिद्धो न भव्यो नास्य भव्यः” इति वचनादिति ॥ २७६ ॥ (१८२४)

D C—If the quality of *bhavyatva* = *svabhāvika* as *jīvatva*, as said above, it will become everlasting like *jīva* also. Consequently, in the midst of everlasting *bhavyabhāva* there will be no scope for *mokṣa* at all ॥276 (1824) ॥

The author refutes this argument as follows —

जह घटपुत्राभावोऽणाइसहावो वि सनिहणो एवं ।

जई भवत्ताभावो भवेत्त किरियाए को दोसो ? ॥ २७७ ॥ (१८२५)

Jaha ghaḍapuvvābhāvo'ṇāisahāvo vi sanihāṇo evaṃ ।

Jai bhavattābhāvo bhavējja kiriyaē ko doso? ॥277॥ (1825)

[यथा घटपूर्वाभावोऽनादिस्वभावोऽपि सनिधन एवम् ।

यदि भवत्त्वाभावो भवेत् क्रिया को दोषः ॥ २७७ ॥ (१८२५)

Yathā ghaṭapūrvābhāvo'nādisvabhāvo'pi sanidhana evaṃ ।

Yadi bhavyatvābhāvo bhavēt kriyayā ko dosah ॥277॥ (1825)]

Trans.—277 What harm is there if the (previous) *abhāva* of auspiciousness is possessed of end like the previous non-existence of *ghaṭa* in spite of its being *anādi* by nature ? (1825)

टीका—यथा घटस्य प्रागभावोऽनादिस्वभावजातीयोऽपि घटोत्पत्तौ मनिधनो विनश्वरो द्रष्टुः, एवं यदि भवत्वस्यापि ज्ञान-उपसचिचर-णक्रियोपायतोऽभावः स्यात्, तर्हि को दोषः संपद्यते?—न कश्चिदिति ॥ २७७ ॥ १८२५ ॥

D. C.—The previous non-existence of *ghaṭa* comes to an end, when *ghaṭa* is actually produced. Similarly, there is no harm if we assume that the *abhāva* of *bhavyatva* comes to an end, when the *bhavyatva* is actually brought into existence by the process of perception ॥277 (1825)॥

अणुदाहरणमभावो खरसंगं पिव मई न तं जम्हो ।

भावो चिय स विमिट्ठो कुम्माणुत्पत्तिमेत्तेजं ॥ २७८ ॥ (१८२६)

Aṇudāharaṇamabhāvo kharasaṅgam piva mai na tam jamhā ।

Bhāvo cciya sa viṣiṭṭho kumbhānupattimetteṇam । 278॥ (1826)

[अनुदाहरणभावः खरशृङ्गमिव मतिर्न तद् यस्मात् ।

भाव एव स विमिट्ठः कुम्भानुत्पत्तिमात्रेण ॥ २७८ ॥ (१८२६)

Aṇudāharaṇabhāvaḥ kharasāṅgamiva matirna tad yasmāt ।

Bhāva eva sa viṣiṣṭah kumbhānupattimātrēṇa ॥278॥ (1826)]

Trans—278 (You may believe that) like *kharasrīṅga*, this is no (good) example But it is not so That is nothing but *bhāva* distinguished by the non-production of *ghaṭa*. (1826)

टीका—स्याद् मतिः परस्य—नन्वनुदाहरणमसौ प्रागभावः, अभाव-
पत्यैवावस्तुत्वात् खरविपाणवन् । तन्न, यस्माद् भाव एवासौ घटप्राग-
भावः, तत्कारणभूतानादिकालमवृत्तशून्यसंघातरूपः, केवलं घटानुत्पत्तिमात्रेण
विशिष्ट ॥ २७८ ॥ (१८२६)

D C—*Maṇḍika*—Like *kharasrīṅga*, previous non-existence cannot be taken as a right illustration, because like *kharasrīṅga*, it is non-existent on account of its *abhavarūpāḥ*.

Blagavata—It is not so The previous *abhāva* of *ghaṭa* is itself *bhāva* The only difference found in it, is that, at this stage the production of *ghaṭa* has not yet been brought about from the mass of earth, which has served as its *karṣṇa* from times immemorial ॥ 277 (1826) ॥

एवं भववुच्छेदो कोट्टागारस्त वा अवचत्ति ।

तं नाणंतत्तणओऽणागयकालं—वरणं व ॥ २७९ ॥ (१८२७)

Evam bhavavucchēo koṭṭhāgarāssa vā avacau tti ।

Tam nāṇantattāṇao'nāgayakālam-barāṇam va ॥ 279 ॥ (1827)

[एवं भव्योच्छेदः कोट्टागारस्यैवापचय इति ।

तद् नानन्तत्वतोऽनागतकाला—इम्बरयोरेव ॥ २७९ ॥ (१८२७)

Evam bhavyocchēdah koṭṭhāgaras'yēvāpacaya iti ।

Tad nānantaiva'to'nāgatakāla-mbarayoriva ॥ 279 ॥ (1827)

Trans.—279 Similarly, it is not (correct) (to believe) the culmination of the auspicious to be similar to the diminution of granery on account of (its) endlessness, like the time to come or sky. (1827)

टीका—नन्वेवं सति भव्योच्छेदः—भव्यजीविः संसारः शून्यः प्रामोति,

अपचयात् । कस्य यथा समुच्छेदः ? इत्याह—स्तोकस्तोकाकृष्यमाणधान्यस्य धान्यभृतकोष्ठागारस्य । इदमुक्तं भवति—कालस्यानन्त्यात् षण्मासपर्यन्ते चावश्यमेकस्य भव्यस्य जीवस्य सिद्धिगमनात् क्रमेणापचीयमानस्य धान्य-कोष्ठागारस्येव सर्वस्यापि भव्यराशेरुच्छेदः प्राप्नोतीति । अत्रोत्तरमाह—तदेतद् न, अनन्तत्याद् भव्यराशेः, अनागतकाला—ऽऽकाशवदिति । इह यद् बृहद-नन्तकेनानन्तं, तद् स्तोक-तयाऽपचीयमानमपि नोच्छिद्यते, यथा प्रति-समयं वर्तमान तापस्याऽपचीयमानोऽप्यनागतकालसमयराशिः, प्रतिसमयं बुद्ध्या प्रदेशापहारेणापचीयमानः सर्वनभाप्रदेशराशिर्वा । इति न भव्योच्छेदः ॥ २७५ ॥ (१८२७) ॥

D. C.—Māṇḍika—If the *utthēda* of *bhavya jīvas* is accepted, this world will gradually be deprived of them. Ultimately, there will be no *bhavya jīva* existing in the world. For, just as a granary of corn, is being exhausted day by day by the gradual decrease of corn, this world will also be losing one *bhavya jīva* at least at the end of say, six months, when he will be attaining *mokṣa*, until ultimately the world will be void of *bhavya jīvas*.

Bhagavāna :—Your argument is fallacious, O *Māṇḍika*. The number of *bhavya jīvas* is as endless as the time to come or sky, and hence its absolute *utthēda* should never be feared.

जं चात्तीताऽणागयकाला तुष्टा जओ य संसिद्धो ।

एकौ अणंतभागो भव्वाणमईयकालेण ॥ २८० ॥ (१८२८)

एस्सेणं तत्तिउ चिय जुत्तो जं तो वि सव्वभव्वाणं ।

जुत्तो न समुच्छेओ होज्ज मई कहमिणं सिद्धं ? ॥ २८१ ॥ (१८२९)

भव्वाणमणंतत्तणमणंतभागो व किह सुक्का सिं ।

कालादओ व मंडिय ! मह वयणाओ व पडिचज्ज ॥ २८२ ॥ (१८३०)

Jam cātīlā'ṇāgayakālā tuṣṭā jaō ya samsiddhho ।

Ekko aṇantabhāgo bhavvāṇamāiyakālēṇam ॥ 280 ॥ (1828)

Esseṇam tattis cciya jutto jam to vi sarvabhavyāṇam ।
 Jutto na samucchedo hojja mai kahamiṇam siddham ? ॥28॥ (1829)
 Bhavyāṇamanantattatantabhāgo va kiha mukko sim ।
 Kālādaḥ va Maṇḍiya ! māha vayanāo va padvaji ॥ 282 ॥ (1830)

[यथातीता-ज्जागतकालौ तुल्यौ यतश्च संसिद्धः ।

एकोऽनन्तभागो भव्यानामतीतकालेन ॥ २८० ॥ (१८२८)

एष्यता तावानेव युक्तो यत् ततोऽपि सर्वभव्यानाम् ।

युक्तो न समुच्छेदो भवेद् मतिः कथमिदं सिद्धम् ॥ २८१ ॥ (१८२९)

भव्यानामनन्तत्वमनन्तभागो वा कथं वा मुक्त एषाम् ?

कालादय इव मण्डिक ! मम वचनाद् वा मतिपद्यस्व ॥ २८२ ॥ (१८३०)

Yaccātita'nāgatkalaui tulyau yats'ca saṃsiddhah ।

Eko'nantabhāgo bhavyānāmatitakalena ॥ 280 ॥ (1828)

Esyatā tāvāneva yukto yet tato'pi sarvabhavyāṇām ।

Yukto na samucchedo bhaved matiḥ kathamidam siddham ! ॥28॥

Bhavyānāmanantatvamanantabhāgo vā katham vā mukta eṣām ।

Kālādaya iva Maṇḍika ! mama vacanād vā pratipadyasva ॥282॥

Trans.—280-281-282 Since the times—past and future—are similar, an infinitesimal part of the auspicious, which has already been liberated in the past will meet liberation in future also It is not proper, therefore, to believe in (complete) destination of all auspicious (creatures). (It may be asked) “ How is it proved ? Or, how is the endlessness or infinitesimal part of the auspicious (creatures) liberated ? ” “ Like *Kāla* etc. Or, O *Maṇḍika*, take it (for granted) on my word. ” (1828-1829-1830)

टीका-व्याख्या-यस्माच्चातीता-ज्जागतकालौ तुल्यावेच, यतश्चाती-
 तेनापि कालेनैव एव निगोदानन्ततमो भागोऽद्यापि भव्यानां सिद्धः,
 एष्यतापि भविष्यत्कालेन तावन्मात्र एव भव्यानन्तभागः सिद्धिं गच्छन्
 युक्तो घटमानकः, न हीनाधिकः भरिष्यतोऽपि कालस्यातीततुल्यत्वाद् ।

तत एवमपि सति न सर्वभव्यानामुच्छेदो युक्तः, सर्वेणापि कालेन तदनन्त-
भागस्यैव सिद्धिगमनसम्भवोपदर्शनान् । अथ परस्य मतिर्भवेत्-तत्कथमिदं
सिद्धं यदुत-अनन्ता भव्याः, तदनन्तभागश्च सर्वेणैव कालेन सेत्स्यतीति ? ।
अत्रोच्यते-काला-ऽऽकाशादय इवानन्तास्तावद् भव्याः, तदनन्तभागस्य
च मुक्तिगमनात्, काला-ऽऽकाशयोरिव न सर्वेषामुच्छेद इति प्रतिपद्यस्व,
मद्वचनाद् वा मण्डिक ! सर्वमेतत् श्रद्धेर्हति ॥ २८०-२८१-२८२ ॥
(१८२८-१८२९-१८३०)

D. C.—As the time, whether past or future is the same throughout, the infinite number of *bhavya* jivas, or a portion of them attains *mokṣa* during past, as well as, future times in equal proportion. The *uccheda* of all *bhavya* jivas is, therefore, not acceptable

Maṇḍika:—But how is it proved that the *bhavyas* are *ananta* and their *ananta* *bhūga* attains *mokṣa* at all times ?

Bhagavāna:—They are *ananta* like *kāla* and *ākāśa*. Even if infinite number of *bhavyas* passes away to to *mokṣa*, they remain endless for ever, like *kāla* and *ākāśa*. Rely upon my word, O *Maṇḍika*, and accept it ॥ 280-282 (1828-1830) ॥

If it is asked " How could it be taken as true merely on your words ? " the answer is—

सत्त्वभूयमिणं गिण्हसु मह वयणाओऽवसेसवयणं व ।

सत्त्वणुताइओ वा जाणयमज्झत्थवयणं व ॥ २८३ ॥ (१८३१)

मण्णसि किह सत्त्वणू सत्त्वेसि सत्त्वसंसयच्छेया ।

दिट्ठताभावम्मि वि पुच्छउ जो संसओ जस्स ॥ २८४ ॥ (१८३२)

Sadbhūyamiṇam giṇhasu maha vayanāo'vasesavayanam va ।

Savvaṇṇutaio vā jāṇayamajjhatthavayaṇam va ॥ 283 ॥ (1831)

Maṇṇasi kiha savvaṇṇū sattivēsi savvasamsayacchēyā ।

Diṭṭhantābhāvammi vi pucchau jo saṃsāb jassa ॥ 284 ॥ (1832)

[सद्भूतमिदं गृहाण मद्वचनादवशेषवचनमिव ।

सर्वज्ञतादितो वा ज्ञायकमध्यस्थवचनमिव ॥ २८३ ॥ (१८३१)

मन्यसे कथं सर्वज्ञः सर्वेषां सर्वसंशयच्छेदात् ।

दृष्टान्ताभावेऽपि पृच्छतु यः संशयो यस्य ॥ २८४ ॥ (१८३२)

Sadhūtanidam grīhāṇa madvacanādavas'eṣavacanamiva ।

Sarvajñatādito vā jñayakamadhyasthavacanamiva ॥283॥ (1831)

Manyase katham sarvajñah sarvasamśeyacchedāt

Dristāntābhāve'pi pricchatu yah saṁśayo yasya ॥284॥ (1832)

Trans—283-284 Like all other statements or like the statement of an impartial observer, take it as a fact from my word, because of my omniscience. (If) you question "How am I to be omniscient?" (The reply is that) I am Omniscient because I remove the doubts of all. Even in absence of (proper) examples, one who entertains doubts may ask me. (1831-1832)

टीका-व्याख्या-सद्भूतमिदमनन्तरोक्तं सर्वमपीति गृहाण त्वम्, मद्वचनत्वात्, यथा त्वत्संशयादिविषयमवशेषं मद्वचनम्, सर्वज्ञत्वादित्यादिभ्यो वा हेतुभ्यः, आदिशब्दात् बीतरागत्वादिपरिग्रहः, ज्ञायकमध्यस्थवचनवदित्ययमत्र दृष्टान्त इति । अथैवं मन्यसे-कथमिव सर्वज्ञस्त्वम् । अत्रोच्यते-सर्वेषां सर्वसंशयच्छेदात् । अन्यस्य सर्वसंशयच्छेदः कस्याप्यदर्शनात् कोऽत्र दृष्टान्तः ?- न कश्चिदिति । अत्रोच्यते- किमत्र दृष्टान्तान्वेषणेन ? । तदभावेऽपि हि यो यस्य संशयः स तं सर्वमपि पृच्छतु, येन स्वमत्ययसिद्ध एव मयि सर्वज्ञत्वनिश्चयो भवतीति ॥ २८३-२८४ ॥ (१८३१-१८३२)

D. C.—Bhagavāna:—Take everything that I speak to be authentic, because I am *sarvajña* and *vitarāga*.

Maṇḍika:—On what ground are you to be called *sarvajña* ?

Bhagavāna:—I am *sarvajña*, because I remove the doubts of all. Even though it is not necessary to cite an example in this connection, one who entertains doubts may put a question, so that he may be convinced of my *sarvajñatva*, 283-284(1831-1832)

Maṇḍika, then, puts the question as follows:—

भव्या वि न सिञ्जिस्सन्ति केइ कालेण जह नि सव्वेण ।
नणु ते वि अभव्व चिय किंवा भव्वत्तणं तेमि ? ॥ २८५ ॥ (१८३३)

Bhavvā vi na sijjhissanti kēi kālēṇa jai vi savvēṇa ।
Naṇu té vi abhavva cciya kimvā bhavvattanāṇaṃ tēmi ? ॥285॥(1833)

[भव्या अपि न सेत्स्यन्ति केऽपि कालेन यद्यपि सर्वेण ।
ननु तेऽप्यभव्या एव किंवा भव्यत्वं तेषाम् ? ॥ २८५ ॥ (१८३३)]

Bhavyā api na setsyanti ke'pi kālēṇa yadyāpi sarveṇa ।
Nanu té'pyabhavyā éva kimvā bhavyatvam tēṣāṃ ? ॥285॥ (1833)]

Trans.—285 Some (of the creatures) though *bhavya*, do not attain *mokṣa* at any time. As a matter of fact, they are also *a-bhavyas*. If not so, how is their *bhavyatva* accounted for ? (॥833)

टीका—ननु भव्या अपि सन्तो यदि सर्वेणापि कालेन सर्वेऽपि न सेत्स्यन्ति, तर्हि येषां सिद्धिर्न भविष्यति, अभव्या एव ते किं न व्यपदिश्यन्ते ? केन वा विशेषेण तेषां भव्यत्वम् ? इति निवेद्यतामिति ॥ २८५ ॥ (१८३३)

D. C.—*Maṇḍika*:—If all those that are *bhavya* do not attain *mokṣa* at any time, inspite of their *bhavyatva*, why should they not be called *a-bhavya* ? Otherwise, by what characteristics are they to be distinguished as *bhavya* ! ॥ 285 ॥ (1833)]

The reply is—

भण्णइ भव्वो जोग्गा न य जाग्गत्तेण सिञ्ज्झए सव्वो ।
जह जोग्गम्मि वि दल्लिए सव्वम्मि न कीरए पडिमा ॥२८६॥ (१८३४)

Bhāṇṇai bhavvo joggo na ya jaggattēṇa sijjhai savvo ।
Jaha joggammi vi dalliē savvammi na kīraē paḍimā ॥286॥ (1834)

[भव्यते मव्यो योग्यो न च योग्यत्वेन सिध्यति सर्वः ।
यथा योग्येऽपि दल्लिके सर्वस्मिन् न क्रियते प्रतिमा ॥२८६॥ (१८३४)]

Bhanyate bhavyo yogyo na ca योग्यात्वेना सिध्यति सर्वम् ।

Yathā yogye'pi dalike sarvasmin na kriyate pratimā ॥286॥ (1834)]

Trans—286 The *bhavya* is called worthy of *mokṣa*, but all do not attain *mokṣa* by (virtue of) mere worthiness, just as image could not be produced merely by means of proper constituents. (1834)

टीका—भग्यतेऽत्रोत्तरम् । किम् ? इत्याह—भव्योऽत्र सिद्धिगमनयोग्योऽभिमतः न तु यः सिद्धिगतिं यास्यत्येव, न च योग्यत्वमस्तीत्येतावतैव सर्वः सिध्यति, किन्तु सिद्धिगमनसामग्रीसंभवे सति । दृष्टान्तमाह—यथा हेम-मणि-पाषाण-चन्दन-काष्ठादिके योग्येऽपि प्रतिमार्हेऽपि दक्षिके न सर्वस्मिन् प्रतिमा विधीयते, किन्तु यत्रैव तन्निष्पत्तियोग्या सामग्री संभवति तत्रैवासौ क्रियते । न च तदसंभवात्त्रेण प्रतिमाविषयेऽयोग्यता भवति । नियमश्चेह नैवं विधीयते यदुत—प्रतिमायोग्ये वस्तुनि प्रतिमा भवत्येवेति, किन्तु यदा तदा वा तद्योग्य एव सा भवति, नान्यत्रेति; एवमिहापि न “भव्यः” इत्येतावन्मात्रेणैव सर्वः सिध्यति, किन्तु सामग्रीसंपत्तौ, न च तदसंभवावपि तस्याभव्यता भवति, किन्तु यदा तदा वा भव्यस्यैव मुक्तिर्नाभव्यस्येति ॥२८६॥ (१८३४)

D. C. *Bhavya* means worthy of attaining *mokṣa* and not exactly one who attains *mokṣa*. Worthiness for *mokṣa* does not mean the attainment itself. Even though substances like gold, jewels, stones, sandal wood etc are capable of producing an image the image is not produced out of all but only out of certain suitable substances. There is no such rule that the image is produced by means of certain suitable substances but only when suitable substances unite to produce an image

Similarly, in case of *bhavyas* also, there is no rigid rule that one who is *bhavya* must necessarily attain *mokṣa* nor will *bhavya* be called a *bhavya* if he does not attain *mokṣa*. Sooner or later, *bhavya* alone attains *mokṣa* by virtue of its necessary characteristics, but a-*bhavya* will never be able to attain *mokṣa* ॥285 (1834) ॥

जह वा स एव पासाण-कणगजोगो विओगजोगो वि ।
न विजुज्जइ सव्वो चिय स विजुज्जइ जस्स संपत्ती ॥२८७॥ (१८३५)

किं पुण जा संपत्ती सा जोगस्सेव न उ अजोगस्स ।
तह जो मोक्खो नियमा सो भव्वाणं न इयरेसि ॥२८८॥ (१८३६)

*Jaha vā sa eva pāsāṇa-kaṇagaṇajogo viōgaṇajoggo vi ।
Na vijujjai savvo cciya sa vijujjai jassa sampatti ॥287॥ (1835)
Kim puṇa jā sampatti sā joggasséva na ॥ ajoggassa ।
Taha jo mokkha niyamā so bhavvāṇaṃ na iyaresiṃ ॥288॥ (1836)*

[यथा वा स एव पापाण-कनकयोगो वियोगयोग्योऽपि ।
न वियुज्यते सर्व एव स वियुज्यते यस्य संप्राप्तिः ॥२८७॥ (१८३५)
किं पुन संप्राप्तिः सा योग्यस्यैव न त्वयोग्यस्य ।
तथा या मोक्षो नियमात् स भव्यानां नेतरेषाम् ॥ २८८ ॥ (१८३६)

*Yathā va sa eva pāsāṇa-kanakayogo viyogayogyo'pi ।
Na viyujyate sarvam eva sa viyujyate yasya samprāptiḥ ॥287॥ (1835)]
Kim punaryā samprāptiḥ sā yogyasyaiva na tvayogyasya ।
Tathā yo mokṣo niyamāt sa bhavyānām nētarēṣām ॥288॥ (1836)]*

Trans —287-288 Just as the contact between stone and gold, though susceptible to separation, is not separated, only those that have reached attainment are separated. Similarly, mokṣa which is laid down as a rule belongs only to bhavyas and not to others. (1835-1836)

टीका-यथा वा स एव पूर्वोक्तः सुवर्णपापाण-कनकयोग्योऽपि वियोग-
योग्यत्वान्वितोऽपि सर्वो न वियुज्यते, किन्तु स एव वियुज्यते, यस्य
वियोगसामग्रीसंप्राप्तिरिति । किं पुनः ? एतद् भुज्जुत्तिप्पं ब्रूमः-या वियो-
गसामग्रीसंप्राप्तिः सा वियोगयोग्यस्यैव सुवर्णोपलस्य भवति, न तु तदयो-
ग्यस्य, तथा तेनैव प्रकारेण वः सर्वकर्मक्षयकृत्तणो मोक्षः स नियमाद्

भव्यानामेव भवति, नेतरेषामभव्यानामिति भव्या-ऽभव्ययोर्विशेष इति
॥ २८७-२८८ ॥ (१८३५-१८३६) ॥

D. C.—Although the contact between gold and stone is susceptible to separation, it can never be applied to all as a general rule. Because, only that which secures necessary conditions for separation, is separable.

Moreover, these necessary conditions which cause the separation, act only upon those that are worthy of separation and not upon others. The same is the case with *moasa*. The attainment of *moasa* is possible for *bhavyas* only, and not for *a-bhavyas* even if they possess necessary conditions. This is the distinctive feature between *bhavya* and *a-bhavya* ॥287-288 ॥ (1835-1836)

कयगाहमतणाओ मोक्खो निच्चो न होइ कुम्भो च्च ।

नो पद्धसाभावो भुवि तद्धम्मा वि जं निच्चो ॥ २८९ ॥ (१८३७)

अणुदाहरणमभावो एसो वि मई न तं जओ नियओ ।

कुम्भविणासविसिद्धो भावो च्चिय पोगलमओ य ॥ २९० ॥ (१८३८)

Kayagāhattaṇṇāo mokkho nicco na hoi kumbho cca ।

No paddham-sābhavo bhuvi taddhammā vi jaṃ nicco ॥289॥ (1837)

Aṇudāharaṇamābhavo ēso vi mai na jaṃ niyao ।

Kumbhaviṇāsavisittho bhāvo cciya poggalamao ya । 290॥ (1838)

[कृतकादिमत्त्वाद् मोक्षो नित्यो न भवति कुम्भ इव ।

नो प्रध्वंसाभावो भुवि तद्धर्मापि यद् नित्यः ॥ २८९ ॥ (१८३७)

अणुदाहरणमभाव एषोऽपि मर्तिर्न तद् यतो नियतः ।

कुम्भविनाशविशिष्टो भाव एव पुद्गलमयश्च ॥ २९० ॥ (१८३८)

Kṛitakādimattvad mokso nityo na bhavati kumbha iva ।

No pradhvaṃsābhavo bhuvi taddharmāpi yad nityaḥ ॥289॥ (1837)

Aṇudāharaṇamabhāva eṣo'pi matirna tad yato niyatah ।

Kumbhavināśaviśiṣṭo bhāva eva pudgalamayaśca ॥290॥ (133§)

Trans.—289 290 "Like *kumbha*, *mokṣa* is not *nitya* on account of its artificiality etc." It is not so. Because, indestructibility is everlasting on this earth inspite of its (possessing) that property. "(But) this negation is void of example also." That is not true. Destruction of *kumbha* is definite and hence (its) positiveness is distinguished by means of *pudgalas*. (1837 1838)

टीका—व्याख्या—ननु मोक्षो नित्यो न भवति, किन्त्वनित्यो विनाशी, कृतकत्वात्, आदिशब्दात् प्रयत्नानन्तरीयकत्वाऽऽदिमत्त्वादपरिग्रहः । कुम्भ-
वदिति दृष्टान्तः । अत्रोच्यते—अनैकान्तिकता हेतूनाम्, विपक्षेऽपि गमनात्,
यस्मादिह घटादिप्रध्वंसाभावः कृतकादित्वभावोऽपि नित्य एव, तदनित्य-
त्वे घटादेस्तद्वृत्तयैवोन्मज्जनप्रसङ्गादिति । अथैवं परस्य मतिः—न केवलं
पूर्वोक्तः प्रागभावः किन्त्वेवोऽपि प्रध्वंसाभावोऽभावत्वेनावस्तुत्वादनुदाहर-
णमेव । तदेतद् न, यतो यस्माद् नियतो निश्चितः कुम्भविनाशविशेषेण
विशिष्टः पुद्गलात्मको भाव एवायमपि प्रध्वंसाभावः । अतो युक्तमेतदुदाहर-
णमिति । एतच्च मोक्षस्य कृतकत्वमभ्युपगम्योक्तम् ॥ २८९—२९० ॥
॥ (१८३७—१७३८) ॥

D. C.—*Maṇḍika*—*Mokṣa* is not *nitya* but it is *a-nitya* like *ghaṭa* as it is artificial and *ādimān* in character like *ghaṭa*.

Bhagavāna :—It is not so The *kētu* advanced by you applies to the *vipakṣa* as well, and hence it is *anaiḥkāntika*. The *pradhvaṃsābhāva*, in case of *ghaṭa*, for example, is *nitya*, inspite of its being *kṛitaka*. For, if it were *a-nitya*, objects like *ghaṭa* should have been born in the same form.

Maṇḍika :—But since *pradhvaṃsābhāva* is negative in character, you will not be able to cite an example based on it.

Bhagavāna :—It is not negative, *O Maṇḍika* ! but positive in character. The definite forms of *pudgalas* found at the

destruction of *gḥata* is nothing but *gḥata*. The example cited is, therefore, quite proper to the occasion. The same is the case with *mokṣa* also. *Mokṣa* will never be called *a-mokṣa* even if it is believed to possess the properties like *kṛpaka*.
 ॥ 289-290 (1837-1838),

Or, say, *Mokṣa* is not *kṛpaka* at all on account of the following reason :—

किं वेगन्तेन कथं पोग्गलमेत्तविलयम्मि जीवस्स ।

किं निव्वत्तियमहिंय नभस्सो घटमेत्तविलयम्मि ? ॥ २९१ ॥ (१८३९)

Kim végantēṇa kayam poggalaméttavilayammi jīvassa ।

Kim nirvattiyamahiyam nabhaso ghaḍamettavilayammi ? ॥ 291 ॥

[किं वैकान्तेन कृतं पुद्गलमात्रविलये जीवस्य ।

किं निर्वर्तितमधिकं नभसो घटमात्रविलये ? ॥ २९१ ॥ (१८३९)

Kim vaikāntena kṛitam pudgalamātravilaye jīvasya ।

Kim nirvartitamadhikam nabhaso ghaṭamātravilaye ? ॥ 291 ॥ (1839)]

Trans.—291 = At the destruction of mere *pudgala*, how is *jīva* alone to be affected ? "At the destruction of mere *ghaṭa*, how is sky affected all the more ?" (1839)

टीका—किमिह पुद्गलमात्रविलये सति समस्तकर्मपुद्गलपरिघाटसमये जीवस्यात्मनः स्वतत्त्वे वृत्तिमादधत एकान्तेन कृतं विहितम्, येन कृतको मोक्षः स्यात् ? । एतदुक्तं भवति—इहात्म-कर्मपुद्गलविद्योगो मोक्षोऽभिमतः । तत्र तपःसंयमप्रभावतो जीवात् कर्मणि प्रयत्नं जायमाने किमात्मनः क्रियते, येन कृतकत्वादनित्यत्वं मोक्षस्य प्रतिपाद्यते ? । अथ स एवात्म-कर्मविद्योगः क्रियमाणत्वात् कृतकः, ततोऽनित्य इत्याशङ्क्याह—“किं निव्वत्तियमित्यादि” सुद्धरादिना घटमात्रस्य विनाशे सति किं नाम नभसोऽभ्यधिकं निर्वर्तितम् ? न किञ्चिदित्यर्थः । एवमिहापि कर्ममात्रविनाशे सति किं जीवस्याधिकं कृतम्, येन तदेकाकिता रूपस्य मोक्षस्य कृतकत्वेनानित्यत्वं स्यात् ? । स एव कर्मणो विनाशो घटविनाशश्च क्रियमानत्वात् कृतकः, ततः सर्वकर्मस्य—

कृष्णो मोक्षोऽनित्य इति चेत् । तदयुक्तम्, यतो यथाऽयमेव घटविनाशो यः केवलाकाशसद्भावो न पुनस्ततो विभिन्नोऽस्ती, न चाकाशस्य किमप्यधिकं क्रियते, तस्य सदावस्थितत्वेन नित्यत्वात्, एवमिहाप्ययमेव कर्मणो विनाशो यः केवलात्मसद्भावः, न त्वात्मनो विभिन्नोऽस्ती, न चात्मनः किञ्चिदधिकं विधीयते, तस्यापि नभोवद् नित्यत्वात् । तस्माद् न मोक्षस्य कृतकत्वमनित्यत्व वा । कथञ्चिन्नानित्यत्वे सिद्धसाध्यतैव, द्रव्य-पर्यायोभयरूपतया सर्वस्यापि वस्तुनो नित्यानित्यरूपत्वादिति ॥ २९१ ॥ (१८३९) ॥

D. C.—Bhagavāna—Since *Mokṣa* is nothing but the separation of Soul from *Karma-fudgals* it cannot be artificial at all. When, *Karma* is being separated from *jīva*, how is *Ātma* to be affected to render the *Mokṣa a-nitya* ?

Maṇḍikā :—The separation of soul from *Karma* is *kṛitaka* owing to its *kṛiyamanatā*. The *Mokṣa* is, therefore, *kṛitaka* and *a-nitya* too

Bhagavāna.—When *ghaṭa* is destroyed by means of hammer etc. the sky is not at all affected. In the same way, when *Karma* is destroyed, *jīva* will also remain unaffected. It is not, therefore, proper to believe that *Mokṣa* is *kṛitaka* and *a-nitya*

Maṇḍikā :—*Karma* being destructible like *ghaṭa*, like *ghaṭa* it is *kṛitaka* also. Now, since *Mokṣa* is nothing but the destruction of all *Karmas*, it is also *kṛitaka* and hence *a-nitya* also.

Bhagavāna :—Your argument is absolutely false O *Maṇḍikā* ! Existence of sky persists even if *ghaṭa* is destroyed. The destruction of *ghaṭa* is not *bhinna* from *ākāśa*, but at the same time *ākāśa* is not affected by it also, since it is everlasting. Similarly in case of *Karma* also, although the destruction of *Karmas* is not different from the existence of Soul, the Soul is not affected by it on account of its being *nitya* like *ākāśa*. The *Mokṣa* is, therefore, never *kṛitaka*, O *Maṇḍikā* and never *a-nitya* also, even if it is *a-nitya* to the extent that all objects are *a-nitya* as far as their *draṣyatva* and *pariyāyas* are concerned.

Maṇḍika:—Since *Karma-pudgalas* abandoned by *jīva* in a worn-out condition, slay on in this world (even in that state) why should the Soul separated from *Karma*, be believed to unite with the worn-out *Karmas*, so that, it may be bound by a fresh bondage again ?

Bhagavāna:—*Mokṣa* being *niḥa*, O *Maṇḍika*, will again be bound by a fresh bondage. ॥291 (1839) ॥

The everlasting nature of *mokṣa* is apprehended as follows:—

सोऽणवराहो व्व पुणो न बज्झण बंधकारणाभावा ।
जोगा य बंधहेऊ न य ते तस्सासरीरो त्ति ॥ २९२ ॥ (१८४०)

So'ṇavarāho vva puṇo na bajjhaé bandhakāraṇabhāvā ।
Jogā ya bandha-hēū na ya te tassāsariro tti ॥292॥ (1840)

[सोऽनपराध इव पुनर्न बध्यते बन्धकारणाभावात् ।
योगाश्च बन्धहेतवो न च ते तस्याशरीर इति ॥ २९२ ॥ (१८४०)

So'naparādha iva punarṇa badhyatē bandhakāraṇabhāvāt ।
Yogāśca bandhaheṭavo na ca te tasyāśarira iti ॥292॥ (1840)]

Trans.—292 Like an innocent person, it (i. e. Soul) can never be bound (by *bandhas*) as there is no cause for bondage. On account of its formlessness, it has no cause for bondages. (1840)

श्रीका-स मुक्तो जीवः पुनरपि न बध्यते, बन्धकारणाभावात्, अन-
पराधपुरुषवत्, मनो-वाक्-काययोगादयश्च बन्धहेतवोऽभिधायन्ते, न च
ते मुक्तस्य सन्ति, शरीराद्यभावात् । न च कर्मवर्गणागतपुद्गलमात्रसंयोग-
मात्ररूपोऽत्र बन्धोऽधिक्रियते, अतिप्रसङ्गादिदोषाप्राप्तत्वात्, किन्तु मिथ्या-
त्वादितदेतुनिबन्धन इति ॥ २९२ ॥ (१८४०) ॥

D. C.—In absence of (any) cause for (its) *bandha*, like an innocent person, the Soul is free from *bandha*. Unions of mind, speech, and body etc are nothing but the causes for

(its) *bandha* But due to the *abhāva* of *śarīra* etc., a free Soul is not able to contain them. So, *bandha* does not take place in absence of *samyoga* of the multiplication of *karmas* but it depends upon the *kāras* such as *mithyātva* etc.

Māṇḍika—Like *bandhas*, you doubt as to whether that free Soul appears in the next life or not. || 292 (1840) ||

Bhagavān replies :—

न पुनो तस्स पमई बीयाभावादिहंकुरस्सेव ।
बीयं च तस्स कम्मं न च तस्स तयं तओ निचो ॥ २९३ ॥ (१८४१)

Na puṇo tassa pasū biyābhāvādihānkurasseva ।

Biyam ca ta-sa kammam na ya tassa tayam ta'o n'cco ||293|| (1841)

[न पुनस्तस्य प्रमृतिबीजाभावादिहंकुरस्येव ।
बीजं च तस्य कर्म न च तस्य तद् ततो नित्यः ॥ २९३ ॥ (१८४१)

Na punastasya prasūtibijābhāvādihānkurasyeva ।

Bijam ca tasya karma na ca tasya tat tato nitya ||293|| (1841)]

Trans—293 Like a sprout without seed, it has no birth again, since *Karma* is its seed. It no more belongs to that (*mukṣātma*) which in that case, becomes everlasting (1841)

टीका—न तस्य मुक्तस्य पुनरपि भवप्रमृतिरुपजायते, बीजाभावात्कारणस्यासत्त्वाद्, यथाऽङ्कुरस्य तद्भावाद् न प्रमृतिः । बीजं चास्य कर्मबाधगन्धव्यम्, तच्च मुक्तस्य नास्त्येव, ततः पुनरावृत्त्यभावाद् नित्योऽसाविति ॥ २९३ ॥ (१८४१) ॥

D C.—Just as a sprout does not grow without seed, the *mukṣātma* does not take any birth in absence of *Karma* which acts as its *biya* When *mukṣātma* is said to have no *janma* (birth), it goes without saying that he is *nitya* also ||293|| (1841)||

Also,

द्वामुत्तगओ नहं व निच्चो मओ स दव्वनपा ।
सव्वगयत्तावत्ती मइ त्ति तं नाणुनाणाओ ॥ २९४ ॥ (१८४२)

Davvāmuttattaṅgaṃ naḥam va nicco maṃ sa davvatayā ।
Savvagaṃyattāvattī maḥ tti taṃ naṇuṇaṇaṃ ॥ 294 ॥ (1842)

[द्रव्यामूर्तत्वतो नम इव नित्यो मतः स द्रव्यतया ।
सर्वगतत्वापत्तिरिति तद् नानुमानात् ॥ २९४ ॥ (१८४२)

Dravyāmūrtatvato nabha iva nityo mataḥ sa dravyatayā ।
Sarvagatatvāptir matirīti tad nānumānāt ॥ 294 ॥ (1842)

Trans.—294 By substantiality, it is considered as *nitya* like sky, on account of (both) substantiality, as well as, incorporeal nature The belief that it is all-pervading, is not (acceptable) on account of *anumāna*. (1842)

टीका—स युक्तात्मा नित्य इति प्रतिज्ञा । “द्वामुत्तगओ त्ति” द्रव्यत्वे सत्यमूर्तत्वादिति हेतुः । “दव्वतय चि” यया द्रव्यत्वे सत्यमूर्तत्वमिति दृष्टान्तः । अपैवंभूता मति परस्य स्यात्—अनेन हेतुना सर्वगतत्वापत्तिरप्यात्मनः सिध्यति; तथाहि—सर्वगत आत्मा, द्रव्यत्वे सत्यमूर्तत्वात्, नमोवत् । तत्र धर्मविशेषविपरीतसाधनाद् बिरुद्धोऽयम् । तदेतद् न । कुतः ? । अनुमानात्—अनुमानबाधितत्वात् सर्वगतत्वस्येत्यर्थः; तथाहि—असर्वगत आत्मा, कर्तृत्वात्, कुलांशवत् । न च कर्तृत्वमभिद्वम्, भोक्तृत्व-द्रष्टृत्वाद्यनुपपत्तेरिति ॥ २९४ ॥ (१८४२)

D. C.—Like *ākāśa*, *ātmā* is *nitya* on account of its *dravyatva* as well as a *mūrtatva*. But it is not appropriate to believe that *ātmā* is all-pervading like *ākāśa*. The soul is a-*sarvaga* like potter, on account of its *kartitva*. For, otherwise, it will lose several of its own characteristics like *bhoktṛtva*, a-*drīṣṭatva* etc ॥ 294 (1842) ॥

को वा निचग्गाहो मव्वं चिय चि भव-भंग-द्विइमद्वयं ।
पज्जायंतरमेत्तण्णपादनिच्चाद्ववणसो ॥ २९५ ॥ (१८४३)

Ko vā nīccaggāho sabbam ciya vī bhava-bhaṅga-ñhiimāyam ।
Pajjāyantaramettappaṇādanīccāvaṇṇeso ॥ 295 ॥ (1843)

[को वा नित्यग्रहः सर्वमेवापि भव-भङ्ग-स्थितिमयम् ।

पर्यायान्तरमात्रपार्षणादनित्यादिव्यपदेशः ॥ २९५ ॥ (१८४३)

Ko vā nītyagrahaḥ sarvamevāpi bhava-bhaṅga-sṭhītimayam ।
Paryāyāntaramātrārpaṇādantīyādivyapadeśaḥ ॥ 265 ॥ (1843)]

Trans.—295 Or, what (of) assuming *nītyatā* ? Everything is susceptible to the state of production, destruction, and existence. Only by the imposition of various methods, attributes like transitoriness etc., are designated (1843)

टीका—गतार्था, नवरं पर्यायान्तरमात्रस्वार्पणं प्रधानभावेन विवक्ष्यं
तस्मादनित्यादिव्यपदेशः, तथाहि घटःपूर्वेण मृत्पिण्डपर्यायेण विनश्यति,
घटपर्यायतया पुनरुत्पद्यते, मृदूपतया त्ववतिष्ठते । ततश्च यो विनष्टरूपतादि-
पर्यायो यदार्पितं प्रधानभूतो विवक्ष्यते, तदा तेनानित्यत्वादिव्यपदेशः ।
एवमसावपि मुक्तः संसारितया विनष्टः, सिद्धतयोत्पन्नः, जीवत्व-सोपयोग-
त्वादिविस्त्ववतिष्ठते, तथा, प्रथमसमयसिद्धतया विनश्यति द्विसमयसिद्धतयो-
त्पद्यते, द्रव्यत्व-जीवत्वादिविस्त्ववतिष्ठते । ततोऽर्पितपर्यायेनानित्यत्वादि-
व्यपदेश इति ॥ २९५ ॥ (१८४३) ॥

D. C.—It is useless to insist that a free soul is exclusively *nītya*. Attributes like *a-nītyatā* could be indicated by means of various methods. Before *ghaṭa* comes into existence, as a particular shape of earth it vanishes and comes into existence as a particular shape of earth named *ghaṭa*, and continues to exist in that state after its production also.

The same is the case with *muktātma*. The *muktātma* also vanishes as a mundane, comes into existence as *mukta* and continues to be in that state by virtue of its life and utility. So, it vanishes at the first time as it is established, comes into existence by virtue of its being established at the second time,

and continues to be in that state on account of its *dravyatva*, *jīratva* etc

In this way, by means of different *parjāyas*, the attributes like *a-niṣṭatā*, are imposed.

मुत्तस्स कोऽवगासो सोम्म ! तिलोगसिहरं गई किह से ? ।

कम्मलहुया नहागडपणिणामाडिहि भणियमिदं ॥ २९६ ॥ (१८४४)

Muttassa ko'vagāso somma ! tilogasiḥaram, gai kiha se ?

Kammalahuyā nahāgaḍḍapaṇiṇāmaḍḍiḥi bhaṇiyamidam ॥296॥ (1844)

[मुक्तस्य कोऽवकाशः सौम्य ! त्रिलोकशिखरं, गतिः कथं तस्य ? ।

कर्मलघुता तथागतिपरिणामादिभिर्भणितमिदम् ॥ २९६ ॥ (१८४४)

Muktasya ko'vakāśaḥ saumya ! trilokaśikharam gatiḥ katham tasya ? ।

Karmalaghutā tathāgatiparīṇāmāḍiḥi-bhaṇitamidam ॥296॥ (1844)]

Trans.—296 What is the resort of the free Soul? It is the end of three worlds *O Saumya* ! What is the rate of its movement? It is said that the Soul attains *mokṣa* at one moment by (virtue of) the want of a *Karma*, as well as, by (virtue of) the (natural) tendency of its movement etc (1844)

टीका—मुक्तस्य क्षीणसमस्तकर्मणो जीवस्य कोऽवकाशः कावस्थानम् ?, इति पृष्टे सत्याह—सौम्य ! त्रिलोकशिखरं, लोकान्त इत्यर्थः । ननु कथं 'से' तस्यांकर्मणो जीवस्थैतावद् दूरमितो गतिः प्रवर्तते ? । कर्मनिवन्धना हि जीवानां सर्वापि चेष्टा, ततो विहायोगत्यादिकर्माभावेऽपि गतिचेष्टायामतिमसङ्गः प्राप्नोति । अत्रोन्यते—“कम्मलहुय चि” कर्मापगमे सति लाघवात् समयमेकं तद्गतमवृत्तिरित्यर्थः, तथागतिपरिणामात्—कर्मक्षये सिद्धत्ववदपूर्वगतिपरिणामलाभादित्यर्थः, यथा हि समस्तकर्मक्षयादपूर्वं सिद्धत्वपरिणामं जीवः समासादयति, तथोर्ध्वगतिपरिणाममपीति भावः । आदिशब्दादपरमपि तद्गतिकारण समयभणितमिदमवगन्तव्यम्, तद्यथा—लाउ य एरंडफले अग्गी धूमो य इड्ड षण्णुचिमुक्को । गइ पुण्वपओणेणं एवं सिद्धाण वि गई उ ॥ १ ॥ २९६ ॥ (१८४४) ॥

*D C — Maṇḍika :—*Where do the *Mukta* souls reside ?

*Bhagavāna —*They reside at the end of the three worlds
O Saumya !

*Maṇḍika —*How do *jīvas* move to such a long distance even if they are unaccompanied by *Karmas* ? All sorts of movements of a *jīva* depend upon *Karma*, and hence how will extensive movements such as moving in the sky etc be possible at all ?

*Bhagavāna —*O Blessed *Maṇḍika* ! Just as soul attains an unprecedented achievement when *karma* is destroyed, in the same way the soul proceeds with the same movement and during the same period (of time)

Moreover, just as gourd, fruit of a castor plant, fire, smoke, arrow wafted from a bow etc. make movements by means of previous impellations, in the same way, a *muktātma* is also able to make movement by means of previous impellations etc ॥296॥ (1844)

॥ क सक्रियमरूपं मण्डि ! भुवि चैयं च किमरूप ? ॥

जह से विसेसधम्मो चैयन्न तह मया किरिया ॥ २९७ ॥ (१८४५)

Kim sakkiriyamarūpaṃ Maṇḍiya ! bhuvi ceyanam ca kimarūpaṃ ?
Jaha se viśeśadhammo ceyanam taha maya kiriyā ॥297॥ (1845)

[कि सक्रियमरूप मण्डिक ! भुवि चैतन च किमरूप ?]

यथा तस्य विशेषधर्मश्चेतन्य तथा मता क्रिया ॥ २९७ ॥ (१८४५)

Kim sakiriyamarūpaṃ Maṇḍika ! bhuvi cētanam ca kimarūpaṃ ?
Yathā tasya viśeśadharmaścētanīyam tatha matā kriyā ॥297॥ (1845)

*Trans —*297 What is movable (when it is formless) ? And, *O Maṇḍika* what is living (when it is formless) ? Like consciousness, movement is also the distinctive characteristic of Soul (1845)

टीका-नन्वाकाश-कालादयोऽमूर्ता निष्क्रिया एव प्रसिद्धाः, तत् किं नाम त्वयाऽरूपममूर्तं सद् वस्तु सक्रियं दृष्टं, येन मुक्तात्मनः सन्निय-
त्वमभ्युपगम्यते ?—ननु निष्क्रिय एव मुक्तात्मा प्राप्नोति, अमूर्तत्वात्,
आकाशवदिति भावः । अत्रोच्यते-गण्डिक ! त्वमप्येतत् कथय,—भुवि किम-
रूपं सद् वस्तु चेतनं वीक्षितम्, येन मुक्तात्मा चेतनोऽभ्युपगम्यते ?—अमूर्त-
त्वाच्चेतन एवायं प्राप्नोति, आकाशवदिति । तस्माद् यथा “ से ” तस्य
जीवस्वरूपेभ्य आकाशादिभ्यस्तद्वृत्तत्वं समानेऽन्योऽपि चेतन्यलक्षणो विशे-
षधर्मः समास्ति, तथा क्रियापि भवा, सक्रियत्वमपि विशेषधर्मोऽस्तु को
विरोधः ? इति भावः ॥ २९७ ॥ (१८४५ ॥

D C--Maṇḍika—The *a mūrta* (objects like) *ākāśa* and *kāla* are well-known as *niskriya*. Then, how did you apprehend a formless object like *muktātma* to be *sakriya*? Since it is a *mūrtā* like *ākāśa*, it should also be *niskriya* like *ākāśa*.

Bhagavāna:—What *a-mūrta* object have you seen to be *sacetana* in this world, in order to accept *muktātma* as *sacetana*? Just as *ākāśa* is *acetana* on account of its *amūrtatva*, the *muktātma* should also be *acetana* as a rule. But it is not so. For, although *ātma* resembles *ākāśa* in respect of *a mūrtatva*, it possesses a distinct characteristic of *cetanā*, within which *kriyā* is also included. So, *sa-kriyatva* or activeness becomes a distinct peculiarity of *muktātma*. There is no doubt about it ॥297॥(1845)

Or, leaving that distinction of *mukta* and *a-mukta* aside, it could also be argued that—

कस्तादृत्तणओ वा सक्किरोज्जं मओ कुलालो व्व ।

देहप्पंदणओ वा पच्चक्खं जंतपुरिसो व्व ॥ २९८ ॥ (१८४६)

Kattāittanao vā sakkirio'jam mao kulālo vva ।

Dēhapphandanao vā paccakkham jantapuriso vva ॥298॥ (1846)

[कर्तादित्वतो वा सक्रियोऽयं मतः कुलाल इव ।

देहस्पन्दनतो वा प्रत्यक्षं यन्त्रपुरुष इव ॥ २९८ ॥ (१८४६)

Kartrāditvato vā sakriyo'yam matah kulāla iva ।

Dehaspandanato vā pratah sam yantrāpurusa iva ॥298॥ (1816)

Trans.—298 Like a potter, it is believed as active on account of its being an agent etc, or (it is active like a mechanical person, on account of the directly perceptible movement of (its) body (1846)

टीका—अथवा, सक्रियोऽयमात्मा, कर्तृत्वात्, कुलालवन् । आदिशब्दाद् “भोक्तृत्वात्” इति वाच्यत् । अथवा, सक्रिय आत्मा पत्यक्षत एव देहपरिस्पन्ददर्शनात्, यन्त्रपुरुषवदिति ॥ २९८ ॥ (१८४६) ॥ ॥

D. C.—The Soul should be taken as *sakriya* as a potter on account of its *kartrtva* and *bhoktsilā*. Or, it is *sakriya*, like a *yantra-purusa* on account of the *pratyakṣa* movements of its body ॥298॥ (1846)

देहस्पन्दणहेज होज्ज पयत्तो त्ति सो वि नाकिरिण् ।

होज्जादिट्ठो व मई तदरूवत्ते नणु समानं ॥ २९९ ॥ (१८४७)

रुवित्तम्मि स देहो वचो तप्पन्दणे पुणो हेऊ ।

पइनिययपरिप्पन्दणमचेयणाणं न वि य जुत्तं ॥ ३०० ॥ (१८४८)

D9happhandanahéū hojja payatto tti so vi nākirié ।

Hojjādīṭṭho va mai tadarūvatte naṇu samāṇam ॥299॥ (1847)

Rūvittammi sa dého vacco tapphandanē puṇo héū ।

Painiyayaparipphandanamaceyaṇāṇam na vi ya juttam ॥300॥

[देहस्पन्दनहेतुर्भवेत् प्रयत्न इति सोऽपि नाक्रिये ।

भवेददृष्टो वा मतिस्तदरूपत्वे ननु समानम् ॥ २९९ ॥ (१८४७)

रूपित्वे स देहो वाच्यस्तत्स्पन्दने पुनर्हेतुः ।

प्रतिनियतपरिस्पन्दनमचेतनानां नापि युक्तम् ॥ ३०० ॥ (१८४८)

Déhaspandanahétur bhavét prayatna iti so'pi nākriyé ।

Bhavedadriṣṭo vā matistadarūpatve nanu samānām ॥299॥ (1847)

Rūpīve sa deho vācyastaispandane punar hetuḥ ।

Pratīnyalaparispandanamacētanānām nāpi yuktaṃ ॥300॥ (1848)]

Trans.—299 300 It may be (your opinion) that the effort (on part of Soul may be the cause of bodily movement. (But) even that is not (possible) in case of motionless (Soul). Or, (it may be believed that) the *hētu* is invisible and resembles it in formlessness. (If it is said that) by reason of form it is called *dēha*, there should certainly be (some) reason behind (its) movement But the regular movement of bleless (objects) is not justified (1847-1848)

टीका—अथैवं यूषे-देहपरिस्पन्दहेतुसात्मनः प्रयत्नः न तु क्रिया, अतो नात्मन सक्रियत्वमिदिरित्यभिप्रायः । अत्रोत्तरमाह-सोऽपि प्रयत्नो नभसीवाक्रिय आत्मनि न संभवति, अतः सक्रिय एवासौ । अमूर्तस्या च प्रयत्नस्य देहपरिस्पन्दहेतुत्वे कोऽन्यो हेतुरिति वाच्यम् ? । अन्यहेतु निरपेक्षः स्वत एवायं परिस्पन्दहेतुरिति चेत् । यद्येवम्, आत्मापि तद्धेतुर्भविष्यति, किमन्तर्गतैः प्रयत्नेन ? । अथाह-कोऽपि देहपरिस्पन्दहेतुः, न त्वात्मा, निष्क्रियत्वान् । ननु सोऽप्यदृष्टः किं मूर्तः, अमूर्तो वा ? । यद्यमूर्तः, तर्हात्मापि देहपरिस्पन्दहेतुः किं भेष्यते, अमूर्तत्वाविशेषात् ? । अथभूतिमानदृष्टः, तर्हि सा कार्मणशरीरलक्षणो देह एव नान्यः संभवति । तस्यापि च बहिर्दृश्यदेहपरिस्पन्दहेतुतया व्यामियमाणस्य परिस्पन्दो द्रष्टव्यः, तस्य चान्यो हेतुर्वाच्यः, तस्यापि चान्यः, तस्यापि चान्य, तस्यापि चान्य इत्यनवस्था । अथ स्वभावादेवादृष्टस्य कार्मणदेहस्य परिस्पन्दः प्रवर्तते, तर्हि बहिर्दृश्यस्यापि देहस्य तत् एव तत्प्रवृत्तिर्भविष्यति, निष्प्रदृष्टकार्मणदेहपरि-कल्पनेन ? । अस्त्येवमिति चेत् । तदयुक्तम्, अचेतनानामेवंभूतमतिनियत-विशिष्टपरिस्पन्दनस्य स्वामाविकत्वानुपपत्तेः, “ नित्यं सत्त्वमयत्वं वा हेतोरन्यानपेक्षणात् ” इत्यादिदोषमसद्वात् । तस्मात् कार्यविशिष्टे आत्मैव मतिनियतदेहपरिस्पन्दनहेतुत्वेन व्यामियत इति सक्रियोऽसाविति ॥ २९९-३०० ॥ (१८४७-१८४८) ॥

D. C.—*Māṇḍūkā* The *hētu* for movements of a body is the

effort (on the part) of Soul and not the *kṛyā* It is therefore, not proper to take *atma* to be *sakṛyā*

Bhagavata — If the *atmā* is *niskṛyā* the effort cannot exit into it and hence it is undoubtedly *sakṛyā* What other *hetu* is to be understood in accepting the *a murta* effort as a *hetu* for bodily movements ? If it is said that without the *apeksa* of another *hetu*, this effort itself becomes the *hetu* in the *deha-spanda* the Soul will also be called the *hetu* of these bodily movements What is the use of intervening *prayaṇa* in such a case ?

Mondika — There is some invisible *hetu* in the movements of *deha*, but *atma* being *niskṛyā* cannot act as *hetu* in those movements

Bhagavata — Is that invisible (*hetu*) *murta* or *a murta* ? If *a murta* why not take *a'tma* as *hetu* in the *deha parispanda* since it is also *a-murta* ? And if that *a drishta* is *mu'ta*, it is nothing but *karmicā sarira* How, if that *karmicā sarira* is used as the *hetu* of *bakia sarira* there must be some other *hetu* for the *parispandana* of the above-mentioned *karmicā sarira* This in turn will have a third *hetu* for its *parispanda* and that a fourth one and so on, until ultimately there is complete disorder Again if it is argued at this stage that the movement of an *adṛśya karmicā sarira* is caused by no other *hetu* than its own *śabha* so that there may not be any sort of *avasthā* then *pṛsthi* of *bakia sarira* will also be caused by *abha* so that there may not be any sense in assuming the *adṛśya karmicā sarira*

Mondika — I don't mind if the *parispandana* is taken to have been caused by *śabha*

Bhagavata — But it is not reasonable to believe like that The definite type of the *parispandana* like this is never possible in case of *acalana* objects, because that which is independent of any other *hetu* is either everlasting or absolutely transitory

The only alternative to accept, therefore, is that *atmā* which is distinguished by *karma* is the *hēlu* of *dehāparispanda* and hence *sakriya* also ॥299-300॥ (1847-1848)]

होउ किरिया भवत्थस्स कम्मरहियस्स किंनिमित्ता सा ।
नणु तग्गपारिणामा जह सिद्धत्तं तहा सा वि ॥ ३०१ ॥ (१८४९)

Hou kiriya bhavattassa kammarahiyassa kinnimittā sā ?
Naṇu tagga-parināma jaha siddhattam taha sa vi ॥301॥ (1849)

[भवतु क्रिया भवस्थस्य कर्मरहितस्य किंनिमित्ता सा ?
ननु तद्वतिपरिणामाद् यथा सिद्धत्वं तथा सापि । ३०१ ॥ (१८४९)

Bhavatu kriyā bhavasthasya karmarahitasya kinnimittā sā ?
Nanu tadgatiparīnamād yathā siddhatvam tathā sāpi ॥301॥ (1849)]

Trans—301 Alright ! 'How is the action of the *mundane* (Soul) separated from *Karma*, to be accounted for ? "Certainly from their *paripūma* Just as perfection is attributed to it, in the same way, activity is also attributed to it " (1849)

किं सिद्धालयपरतो न गहं, धम्मस्तिकायविरहात् ।
सो गहवग्गहकारो लोमम्मि जमत्ति नालोक् ॥ ३०२ ॥ (१८५०)

Kim siddhālayaparao na gai, dhammatthikāyavirahāo ।
So gahvaggahakaro lohammi jamatti nāloke ॥ 302॥ (1850)

[किं सिद्धालयपरतो न गतिः, धर्मास्तिकायविरहात् ।
■ गत्युपग्रहकारो लोके यदस्ति नालोके ॥ ३०२ ॥ (१८५०)

Kim siddhalayaparato na gatiḥ, dharmāstikāyavirahāt ।
Sa gatyupagrahakaro loka yadasti naloke ॥302॥ (1850)]

Trans—302 Why not the movement (of Soul) to extend beyond *Siddhalaya* ? Because of the absence of the predicament of *dharmās ikya* That being the impeller of motion, resides in this world, and not in the spiritual world (1850)

टीका-यद्युक्तन्यायेन मुक्तस्य गतिक्रियया सक्रियत्वमियते, तर्हि सिद्धा-
लयात् सिद्धावस्थितिक्षेपात् परतोऽलोकेऽपि किमिति तस्य गतिर्न प्रवर्तते ? ।
अत्रोच्यते-परतो धर्मास्तिकायविरहात् । तद्विरहोऽपि कृतः ? इत्याह-यद्
यस्मादसौ धर्मास्तिकायो लोक एव सपस्ति, नालोके । मा भूदसावलोकं,
किं तेन प्रस्तुतानुपयोगिना कर्तव्यम्, तद्विरहोऽपि भवतु मुक्तस्य तत्र गति
नियमाभावात् ? । तदयुक्तम्, यतो जीवानां पुद्गलानां च गतेर्गमनस्योपग्रह
व्यपष्टम्भस्तत्कारी स एव धर्मास्तिकायो नान्यः, ततस्तस्यालोकेऽभावात्
कथं लोकात् परतोऽलोकेऽपि मुक्तात्मना गतिः प्रवर्तते ? इति ॥३०२॥ (१८५०)

D C—Mandika —If *muktātmā* were *sakriya* by virtue of
its movement, why should it not move beyond *Siddhālaya* also ?

Bhagavāna —It cannot move beyond *Siddhālaya*, because
dharmastikāya or the predicament of motion, does not exist in
the *a-loka*.

Mandika.—What of that? Even if *dharmastikāya* does
not exist in the *a-loka*, *muktama* can acced to it without
dharmastikāya.

Bhagavāna —That is not possible. *O Maṇḍika* It is the
predicament of motion that impels *muktama* to move Hence,
if *dharmastikāya* does not exist in the *aloka*, *muktātmā* is
unable to move towards it ॥302 (1850)

लोगस्म त्ति विवक्खो सुद्धत्तणओ घडस्स अघडो व्व ।
स घटाइ चिय मई न निसेहाओ तदणुरव्वो ॥ ३०३ ॥ (१८५१)

Logassa tthi vivakkho suddhattaṇṇao ghaḍassa a-ghado vva ।
Sa ghaḍāi cciya mai na nisēhaō tadanuruvo ॥303॥ (1851)

[लोकस्यास्ति विपक्षः शुद्धत्वतो घटस्याघट इव ।

स घटादिरेव मतिर्न निषेधात् तदणुरव्वः ॥ ३०३ ॥ (१८५१)

Lokasyāsti vipakṣaḥ śruddhatvato ghaṭasyāghaṭa iva ।
Sa ghaṭādireva matir na nisēdhāt tadanurūpaḥ ॥303॥ (1851)]

Trans.—303 As *ghaṭa* has *a-ghaṭa* (as its opposite) *loka* also has its opposite, because of its etymological distinction. The view that it is nothing but *ghaṭa* etc. is (also) not (acceptable). (For), by means of negation (something) of its own kind (is understood). (.851)

टीका—अस्ति लोकस्य विपक्षः, व्युत्पत्तिमच्छुद्धपदभिधेयत्वान्, इह यद् व्युत्पत्तिमत्ता शुद्धपदेनाभिधीयते तस्य विपक्षो दृष्टः, यथा घटस्या-घट, यश्च लोकस्य विपक्षः सोऽलोकः। अथ स्यान्मतिः—“न लोकोऽलोकः” इति यो लोकस्य विपक्षः स घटादिपदार्थानामन्यतम एव भविष्यति, किमिह वस्तुन्तरपरिकल्पनया? तदेतद् न पर्युदासनवा निषेधात् निषेध्यस्यैवानुरूपोऽत्र विपक्षोऽन्येषणीयः, “न लोकोऽलोकः” इत्यत्र लोको निषेध्यः, स चाकाशविषयः, अतोऽलोकेनाऽपि तद्वद्वरूपेण भवितव्यम्, यथा “इष्टापण्डितः”, इत्युक्ते विशिष्टज्ञानविकलधेतन एव पुरुषविशेषो गम्यते, नाचेतनो यदादिः, एवमिहापि लोकानुरूप एवालोको मन्तव्यः उक्तं च—

“नन्युक्तमिवयुक्तं वा यदि कार्यं विधीयते ।

तुल्याधिकरणेऽन्यस्मिन्नलोकेऽप्यर्थगतस्तथा ॥ १ ॥

“नन्-इवयुक्तमन्यसदृशाधिकरणे तथा धर्षगति ।” तस्माल्लोकविपक्षत्वाद-स्त्यलोक इति ॥ ३०३ ॥ (१८५१)

D. C.—From the point of view of etymology, just as *ghaṭa* has its opposite (word) *a-ghaṭa*, *loka* must also have its opposite word *a-loka*. It is not justifiable to assume that *a-loka* is also the opposite of *ghaṭa*, *śaṭa* etc. By means of *niṣēdha* something of its own kind is understood. Just as by the word *a-paṇḍita* a living person having no scholarship is meant but not the inanimate objects like *ghaṭa* and *śaṭa*, so here also, by the *niṣēdha* of *loka*, nothing but a *loka* should be understood. And it has also been said that,

Nanyuktamiva yuktam vā yaddhi kāryam vidhiyatē ।

Tuyladhikaraṇē 'nyasminloke' pyarthagatis tathā.

So, *a-loka* alone is the *śāṅkṣa* of *loka* ॥303॥ (1851)

तस्मा धर्मा-धर्मा लोपपरिच्छेदकारिणा युक्ता ।

इहगगासे तुल्ये लोकोऽलोकौ स्ति को भेदो ? ॥ ३०४ ॥ (१८५२)

लोकाविभागाभावे प्रतिघाताभावआऽणवत्याओ ।

संव्यवहाराभावो संबन्धाभावओ होज्जा ॥ ३०५ ॥ (१८५३)

Tasmā dhammā'dhammā loyapariccheyakārino juttā ।

Iharāgāsē tullē loḡo'loḡo tti ko bhēo ? ॥304॥ (1852)

Lagavibhāgābhāve paḍighāyabhāva'o'ṇavattāo ।

Samvavahārābhāvo sambandhābhāva'o hojjā ॥ 305 ॥ (1853)

[तस्माद् धर्मा-धर्मा लोकपरिच्छेदकारिणौ युक्तौ ।

इतरथाकाशे तुल्ये लोकोऽलोक इति को भेदः ? ॥ ३०४ ॥ (१८५२)

लोकाविभागाम्नावे प्रतिघाताभावतोऽणवस्थातः ।

संव्यवहाराभावः संबन्धाभावतो भवेत् ॥ ३०५ ॥ (१८५३)

Tasmād dharmā-'dharmau lokapariccheda kārīṇau yuktāu ।

Itarathākāśē tulyē loḡo'loka iti ko bhēdaḥ ? ॥304॥ (1852)]

Lokavibhāgābhāvē pratighātābhāvato'navasthātāḥ ।

Samvyavahārābhāvah sambandhābhāvato bhavēt ॥305॥ (1853)]

Trans —304-305 Thus, (predicaments of) motion and rest are employed as the causes of destruction of *loka*. Otherwise, when the sky is common (everywhere) how are ' *loka* ' and ' *a-loka* . ' (to be) distinguished ? In absence of the divisions of *loka*, there will be no reaction, and hence no (scope for) stability; so also, there will be scope for mutual relation as there will be no connection (between them) (1852-1853)

टीका-यस्मादुक्तप्रकारेणास्म्यलोकः, तस्मादलोकास्तित्वादेवावश्य
लोकपरिच्छेदकारिभ्यां धर्मा-धर्मास्तिकायाभ्यां भवितव्यम्; अन्यथाऽऽ-
काशे सामान्ये सति " अयं लोकः " " अयं चालोकः " इति किंकृतोऽयं

विशेषः स्यात् ? । तस्माद् यत्र क्षेत्रे धर्मा-ऽधर्मास्तिकायौ वर्तन्ते, तल्लोकः
 शेषं त्वल्लोक इति लोका-ऽलोकव्यवस्थाकारिणौ धर्मा-ऽधर्मास्तिकायौ
 विद्येते इति । ' लोकेत्यादि ' यदि हि धर्मा-ऽधर्माभ्यां लोकविभागो
 न स्यात्, ततो लोकविभागाभावेऽविशिष्ट एव सर्वस्मिन्नप्यकाशे गति-
 परिणतानां जीवानां पुद्गलानां च मतिघाताभावेन तद्गत्यवस्थानामावा-
 दलोकेऽपि गमनात्, तस्य चानन्तत्वात् तेषां परस्परं संबन्धा न स्यात् ।
 ततश्चोदारिकादिकार्षणवर्गणार्पणन्तपुद्गलकृतो जीवानां बन्ध-मोक्ष-मुख-
 दुःख-भवसंस्तरणादिव्यवहारो न स्यात् । जीवस्य च जीवेन सङ्गान्योन्यमी-
 लनाभावात् तत्कृतोऽनुप्रग्रहो-पघातादिव्यवहारो न स्यादिति ॥३०४-३०५॥
 (१८५२-१८५३) ॥

D. C.—When the existence of *a-loka* is accepted, the existence of the predicaments of motion and rest, are also accepted to exist. Otherwise, *ākāśa* being common everywhere, *loka* and *a-loka* will not be distinguished from each other. Thus, wherever the predicaments of *dharma* and *a-dharma* exist, there is *loka*, and the rest is called *a-loka*. If there were no distinction between *loka* and *a-loka* by means of *dharma* and *a-dharma*, *pratighāta* of various *jīvas* and *puḍgalas* in the this world, will not be possible. Consequently, there will be no scope for *gati* and *avasthūna* to lead them to *a-loka*. *jīvas* and *puḍgalas* will then become *ananta*; there will be nothing like mutual relation between them, and the attributes of *bandha* and *mokṣa* will also be no longer existing between them. ॥304-305॥ (1852-1853)]

निरणुगहत्तणाओ न गहं परओ जलादिव ज्ञसस्स ।

जो गमणाणुगहिंया सो धम्मो लोगपरिमाणो ॥ ३०६ ॥ (१८५४)

Niraṇuggahattañāo na gai paraṃ jalādiva jhasassa ।

Jo gamaṇāṇuggahiyaṃ so dhammo logaparimāṇo ॥306॥ (1854)

[निरनुग्रहत्वाद् न गतिः परतो जलादिव ज्ञपस्य ।

यो गमनानुग्रहीता स धर्मो लोकपरिमाणः ॥ ३०६ ॥ (१८५४)

Niranugrahaśvad na gatiḥ parato lalādiva jhasasya ।

Yo gamanānugrahitā sa dharmo lokā-parimāṇah ॥ 306 ॥ (1854)

Trans—306 Just as the activity of fish does not extend beyond water, (their) movement also does not extend beyond (loka) The predicament of *dharmastikaya* which is favourable to (their) movement becomes the only measuring unit of *loka* (1854)

टीका-ततो लोकात् परतोऽन्धोके जीव-पुद्गलानां न गतिं निरनु-
ग्रहत्वात्—तत्र गत्यनुग्रहस्तु रभावादित्यर्थः, यथा जलात् परतो जलस्य
भस्मस्य गतिर्न भवति, उपग्राहकभावादिति । यश्चान् जीव-पुद्गलगतैरनु-
ग्रहवर्त स लोकपरिमाणो धर्मोऽस्तिकाय इति ॥ ३०६ ॥ (१८५४) ॥

D C Just as fish cannot move out of water, as there will be no *anugraha* of their movement, so also, *jivas* and *pudgalas* will have no access to the *a-loka*, as *a-loka* is not favourable to their movement. It is predicament of *dharmastikaya* which acts as the *anugraha* of the movements of *jivas* and *pudgalas*, the measures the worth of *loka* ॥306॥ (1854)]

अति परिमाणकारी लोकास्त प्रमेयभावोऽवश्यम् ।

नाणं पिव नेयस्सालोकास्तित्वे य सोऽवश्यम् ॥ ३०७ ॥ (१८५५)

Atiḥi parimāṇakārī logassa pameyabhavao'vassam ।

Nāṇam piva neyassalogattittitve ya so'vassam ॥307॥ (1855)

[अस्ति परिमाणकारी लोकस्य प्रमेयभावतोऽवश्यम् ।

ज्ञानमिव ज्ञेयस्यालोकास्तित्वे च सोऽवश्यम् ॥ ३०७ ॥ (१८५५)

Asti parimāṇakārī lokasya prameyabhavaḥavasyam ।

Jñānamiva jñeyasyalokastitvā ca so'vaśyam ॥30७॥ (1855)]

Trans—307 Just as *jñāna* measures the *jñeya* similarly in the midst of (the existence of) *a-loka*, it is e, *dharmastikaya* also, acts undoubtedly as the measuring unit of *loka* on account of its finiteness (1855)

टीका—अस्ति लोकस्य परिमाणकारी, प्रमेयत्वात्, ज्ञानापि च ज्ञेयस्य ।
अथवा, जीवाः पुद्गलाश्च लोकोऽभिधीयते, ततोऽस्ति तत्परिमाणकारी,
प्रमेयत्वात्, यथा शाल्यादीनां प्रस्थः, यश्चेह परिमाता स धर्मास्तिकायः,
स चावश्यमलोकस्वास्तित्व एव युज्यते, नान्यथा, आकाशस्य सर्वत्रावशिष्ट-
त्वात् । तस्माल्लोकाग्रे सिद्धस्यावस्थानमिति प्रस्तुतम् ॥ ३०७ ॥ (१८५५)

D C—Since *loka* is susceptible to measure, it must have some sort of measuring unit like *jñāna*, which is the measuring unit of the *jñeya*. The measuring unit of *loka* is *dharmāstikāya* or the predicament of motion, which exists only if *loka* exists, and not otherwise. So on the top of *loka*, the *avasthāna* of *Sādika* or *muktatā* must necessarily be accepted. (307) (1855)

पयणं पसरामेव थाणाओ तं च नो जओ छट्ठी ।

इह कत्तिलक्खणेयं कत्तुरणन्थंतरं थाणं ॥ ३०८ ॥ (१८५६)

Payāṇam pasatāmeva thāṇāo taṁ ca no jao chaṭṭhī ।

Iha kattiḷakkhaṇeṇaṁ katturaṇaṭṭhantaṁ thāṇaṁ ॥ 308 ॥ (1856)

[पतनं प्रसक्तमेवं स्थानात् तत्र नो यत्. पट्टी ।

इह कत्तुलक्षणेयं कर्तुरनर्थान्तरं स्थानम् ॥ ३०८ ॥ (१८५६)

Patunam prasaktāmevaṁ sthānāt tacca no yataḥ ṣaṣṭhī ।

Iha kattiḷakṣaṇeṇaṁ karturanarthaṇtaraṁ sthānaṁ ॥ 308 ॥ (1856)

Trans.—308 “ Falling from (a fixed) position is thus attributed (to it) ” It is not so on account of the genitive case which is here used in the sense of Nominative Location is not different from subject in this case. ” (1856)

टीका—ननु ‘ स्थीयतेऽस्मिन्निति स्थानम् ’ इत्यधिकरणसाधनोऽयं
शब्दः । ततश्च सिद्धस्य स्थानं सिद्धस्थानमिति समासः । तत्रैवं सति सिद्ध-
स्य पतनं प्रसक्तम्, स्थानात्, पर्वत-पादपाद्यग्रस्थितदेवदत्तस्येव, फलस्येव
वा । यस्य किल कापि पर्वतादाववस्थानं, तस्य कदाचित् कस्यापि पतनमपि
दृश्यते; अतः सिद्धस्यापि तत् कदाचिन् प्राप्नोतीति भावः । तत्र न, यतः

“सिद्धस्य स्थानम्” इतीय कर्तरिपठ्ठी । ततश्च “सिद्धस्य स्थानम्” इति कोऽर्थः ?—सिद्धस्त्विष्टति, न तु तदर्थान्तरभूतस्थानमस्तीति ॥ ३०८ ॥ (१८५६) ॥

D C — *Mandika* — *Sthana* means place of location. So, when the place of location of a *siddha* being is accepted as existing, the characteristic of falling from that place should also be attributed to it as in the case of *Devadatta* or a fruit falling from the summit of a mountain or tree as the case may be. Everything is bound to fall from the place of its location and *siddha* is no exception to it.

Bhagavata — It is not so. The phrase ‘*Siddhasya sthanam*’ shows that the word ‘*Siddha*’ is in the Genitive case used in the Nominative sense, ‘*Siddhasya sthanam*’ means, therefore, the place where *Siddha* resides, but it is not different from *Siddha* ॥ 308 ॥ (1856) ॥

Or,

नहनिचत्तणओ वा थाणविणासपयाण न जुत्तं से ।
तह कम्माभावाओ पुणाकियाभावओ वा वि ॥ ३०९ ॥ (१८५७)

Nahaniccatṭaṇao va thāṇaviṇasapayaṇam na juttam se ।
Taha kammatbhāvāo punnakkiyābhāvao va vi ॥ 306 ॥ (1857)

[नभोनित्यत्वतो वा स्थानविनाशपतनं न युक्तं तस्य ।
तथा कर्माभावात् पुनः क्रियाभावतो वापि ॥ ३०९ ॥ (१८५७)

Nabhomityatvato vā sthānavināśapatanam na yuktam tasya ।
Tathā karmābhavat punah kriyabhāvato vapi ॥ 309 ॥ (1857)]

Trans — 309 Neither destruction nor its falling from the place of its location is possible on account of its being *nirā* like *akāśa*, as well as due to the absence of *kriyā* or even for want of *Karma* (1857)

टीका—अर्थान्तरत्वेऽपि स्थानस्य न पतनं सिद्धस्य, यतोऽस्त्यर्थान्तरं

स्थानं नम एव, तस्य च नित्यत्वाद् विनाशो न युक्तः, तदभावे च कृतः पतनं युक्तस्य ? । कर्म चात्मनः पतनादिक्रियाकारणम्, युक्तस्य च कर्माभावात् कृतं पतनक्रिया ? । या च ममयमेकमस्याप्यूर्ध्वं गतिक्रिया, तस्याः कारणं ' लघु य एरडफळे ' इत्यादिना दर्शितमेव । पुनः क्रिया च युक्तस्य नास्ति कारणाभावात् । निजप्रयत्न-प्रेरणा-ऽऽकर्षण-विकर्षण-श्रुत्वादयो हि पतनकारणम्, तत्सम्बन्धं युक्तस्य नास्ति, हेतोरभावात्, इति कुतोऽस्य पतनम् ? । उति ॥ ३०९ ॥ (१८५७) ॥

D C—Even if *sthana* were taken to be distinct from *sūtra* it is not proper to believe that *sūtra* falls from the *sthana*, which it self is destructible. Since *sūtra* is *akāśa* like *akāśa* it would never meet destruction. In the process of falling *Karma* is the essential factor. Now since *muktātma* is free from *Karma* the process of falling cannot come into existence for want of *Karma*. Moreover, impulsion by one's own efforts attraction repulsion and weightiness etc. are also important causes of the *patana* *krīya*, but since all of them are absent in *muktātma*, the *patana* of *muktātma* from its *sthana* is not possible from that view point also [309a (1857)]

Besides,

निक्षयणाशो वा वोमाद्विपदण पमज्जेजा ।

अहं न मयमणेगतो गणाओऽवस्स पडण ति ॥ ३१० ॥ (१८५८)

Ā ccaṭṭhaṇṇo va vomaṇampadaṇaṃ paṃajjēja ।

Aha na mayamaṇeganto gāṇaō vassa paḍaṇaṃ ti [310] (1858)

[नित्यस्थानाद् वा व्योमादीनां पतनं प्रसज्येत ।

अथ न मतमनेकान्तः स्थानादवश्यं पतनमिति । ॥ ३१० ॥ (१८५८)

Nityasthanād va vyomadīnāṃ patanaṃ pra-sajjēta ।

Atha na matamanekantaḥ sthanād avasyaṃ patanamiti [310] (1858)

Trans—310 Or, if the fall from permanent abode (is admitted) the fall of sky, will also be caused. And if that is

not admitted the statement that 'Falling from the place of location is inevitable' becomes uncertain. (1858)

टीका—ननु च “स्थानात् पतनम्” इति स्ववचनविरुद्धमिदम्, अस्थानादेव पतनस्य युज्यमानत्वात् । अथ स्थानादपि पतनमिष्यते, तर्हि नित्यमेव स्थानाद् व्योमादीनां पतनं प्रसज्येत । अथ न तत् तेषां मतम्, तर्हि “स्थानान् पतनम्” अन्यनैकान्तिकमेवेति ॥ ३१० ॥ (१८५८)

D. C.—The statement that everything has to fall from its *sthāna* is self-contradicting. For the action of falling takes place from the *avasthāna* or the abode and not from the *sthāna*. If falling from *sthāna* were believed, the *nitya* objects like *akāśa* will also have to meet *patana* from their *nitya sthānas*.

On the other hand, if it is not accepted, that falling from the place of location is inevitable, will be *anaikāntika* ॥310॥ (1853)]

भवओ सिद्धो ति भई तेणाइममिद्वसंभवो जुत्तो ।
कालाणाइसणओ पटमसरिरं च तदजुत्तं ॥ ३११ ॥ (१८५९)

Bhavao siddho tti mai tēṇāimasiddhasambhavo jutto ।
Kālāṇāṭṭaṇao paṭhamasariṇam va tadajuttam ॥31॥ (1859)

[भवतः सिद्ध इति मतिस्तेनादिमसिद्धसंभवो युक्तः ।
कालानादिततः प्रथमशरीरमिव तदयुक्तम् ॥ ३११ ॥ (१८५९)

Bhavataḥ siddhaḥ iti matistēnādīmasiddhasambhavo yuktaḥ ।
Kālānāditvataḥ prathamasarīramiva tadayuktaṁ ॥31॥ (1859)]

Trans.—311 It may be argued that the *siddha* (is born) from the *mundane* world, and hence the production of the first *siddha* is acceptable. But, like the first *śarīra*, that is not possible, on account of the endlessness of times

टीका—अथ स्याद् मतिः परस्य—यतो भवात् संसारान् सर्वोऽपि पुक्ता-
न्मा सिद्धस्तेन तत सर्वेषामपि सिद्धानामादिप्रत्त्यादवश्यमेव केनाप्यादि-
मिद्वेन भवितव्यम् । तदयुक्तम्, यतो यथा सर्वाण्येव शरीराणि, भूदोराणाणि

च सर्वाण्यादियुक्तान्येव, अथ च कालास्यानादित्वाद् नाद्यशरीरम्, आद्या-
होरात्रं वा किमपि ज्ञायते, तथा कालास्यानादित्वात् सिद्धोऽपि नाद्यः
प्रतीयत इति ॥ ३११ ॥ (१८५९) ॥

D C — Maṇḍika — It has already been proved that all *muktāmās* are born of this *samsāra*. Hence, there ought to exist some *siddha* who might be called the first of all the *muktātmas*.

Bhagvāna . -Your assumption is groundless. For like bodies, nights, and days, the *muktā'mā* is also *ādīmān*, but owing to the endlessness of *Kāla*, it is not possible to know as to who was the first *siddha* ॥311॥ (1859.)

परिमियदेसेऽनन्ता किह माया मुत्तिविरहियत्ताओ ।

नियम्मि व नागाई दिट्ठीओ वेगस्वम्मि ॥ ३१२ ॥ (१८६०)

Parimiyadese'ṇantā kiha māyā muttivorahiyattāo .

Niyammi va nāgaī dīṭṭhīo vega-svamma ॥312॥ (1860)

[परिमितदेशेऽनन्ताः कथं माता मूर्तिविरहितत्वात् ।

निजके वा ज्ञानादयो दृष्टयो वैकरूपे ॥ ३१२ ॥ (१८६०)

Parimitadésé'nantāh katham mātā mūrtivorahitatvāt .

Nijaké vā jñānādayo dṛṣṭayo vaikarūpé ॥312॥ (1860)]

Trans.—312 (Then) how are the numerous (*siddhas*) contained in limited space? 'On account of their formlessness; or like one's own apprehensions, etc, or like (numerous) eyes on one form" (1860)

टीका-आह-परिमितदेशमेव मिद्धक्षेत्रम्, तत्र कथमनादिकालवर्ति-
नोऽनन्ताः सिद्धा भवन्ति ? । अत्रोत्तरमाह-अमूर्तत्वात् सिद्धाः परिमितेऽपि
क्षेत्रेऽनन्तास्तिष्ठन्ति, यथा प्रतिद्रव्ययोगानन्तानि मिद्धानां संवन्धीनि केवल
ज्ञाना-केवलदर्शनानि संपन्नन्ति, दृष्टयो वा यथैकरूप्यापि नर्तक्यां सहस्रशः
प्रपन्नन्ति, परिमितेऽपि नाऽपवर्णादिक्षेत्रे बहुयोऽपि प्रदीपप्रभा भवन्ति;
एवमिहामूर्ताः सिद्धा कथं परिमितक्षेत्रेऽनन्ता न भास्यन्ति; मूर्तानामपि

मदीपमभादीनां बहूनामेकत्रावस्थानं दृश्यते, किमुर्ताऽमूर्तानाम् ? इति
भावः ॥ ३१२ ॥ (१८६०) ॥

*D. C.—Maṇḍūkā:—*The abode of *siddhas* is limited in space. How could the numberless *siddhas* be accommodated in it ?

*Bhagavāna:—**Siddhas* are accomodated even in that limited space on account of their *a mūrta*, just as a number of apprehensions are made upon one object or just as a number of eyes fall upon one dancer, or just as light of numerous lamps is accumulated in one room of limited space, the *a-mūrta siddhas* are also contained in their limited *ksétra*. When the accumulation of number of *mūrta* splendours of lamps in a limited space is possible why not the collection of *a-mūrta siddhas* be not possible in the *a mūrta* space ? ॥312॥ (1860,)

न ह वह सशरीरस्य प्रिया-ऽप्रियावहतिरेवमाह्वयं ।

वेयपयाणं च त्वं न सदर्थं मुणसि ता संका ॥ ३१३ ॥ (१८६१)

तुह बंधे मोक्खम्मि य, सा य न कज्जा जओ फुढो चेव ।

ससरिरे-यरभावो ननु जो सो बंध मोक्खो त्ति ॥ ३१४ ॥ (१८६२)

Na ha vai sa-śarīrasya priyā-'priyāvahatirēvamāhvaṃ ।

Vēyapayaṇam ca tvam na sadartham munasi to saṅkā ॥313॥

Tuha bandhé mokkhammi ya, sā ya na kajjā jao phuḍo céva ।

Sa-sariré-yarabhāvo naṇu jo so bandha mokkho tti ॥314॥ (1862)

[न ह वै सशरीरस्य प्रिया-ऽप्रिययोरपहतिरेवमादीनाम् ।

वेदपदानां च त्वं न सदर्थं मुणसि ततः शङ्का ॥ ३१३ ॥ (१८६१)

तव बन्धे मोक्षे च, सा च न कार्या यतः स्फुट एव ।

सशरीरे-तरभावो ननु यः स बन्धो मोक्ष इति ॥ ३१४ ॥ (१८६२)

Na ha vai sa-śarīrasya priyā-'priyayorapahatirevamādinam ।

Vēdaṣṭadānām ca tvam na sadartham muṇasi tataḥ śaṅkā ॥313॥ (1861)]

lava bandhe mokse ca, sà ca na kàryā yatah sphuta eva ।

Sa-śarīre-tarabhāvo nanu yah sa bandho moksa it ॥314॥ (1862)]

Trans—313-314 Really speaking, you have not understood the real meaning of the sentences of the *Vēdas* such as "*Nā ha vai sa-śarīrasya prīyā prīya-jorapahatī*" etc, and hence your doubt as regards *bandha* and *moksa* (has arisen) That doubt should no longer be entertained For, *bandha* and *moksa* are nothing but the qualities of having a form and formlessness (respectively). (1861-1862).

टीका-व्याख्या—"न हि च शरीरस्य प्रिया-ऽप्रिययोरपहतिरस्ति, अशरीरं वा वसन्तं वा प्रिया-ऽप्रिये न स्पृशतः" इत्यादीनां च वेदपदानां सदर्थं त्वं न मृणसि । ततो बन्धे मोक्षे च तव सौम्य ! शङ्का, सा च न कार्या, यतो ननु यः शरीरे-तरभावः स्फुट एव बन्धो मोक्षश्चेति कथं शङ्का युज्यते ? । एतदुक्तं भवति—"स शरीरस्य" इत्यनेन बाह्या-ऽऽध्यात्मिकानादिजरीरसंतानस्वरूपो बन्धः प्रोक्तः, तथा, "अशरीरं वा वसन्तम्" इत्यनेन त्वशेषशरीरापगमस्वभावो मोक्षः प्रतिपादितः । तथा "स एव विगुणो विधुर्न बध्यते" इत्यादीन्पि पदानि संसारिजीवस्य बन्धमोक्षाभावप्रतिपादकानि त्वं मन्यसे । तच्चायुक्तम्, मुक्तजीवविषयत्वात् तेषाम् । मुक्तस्य च बन्धाद्यभावेऽविमतिपत्तिरेवेति । तदेवं भगवता छिन्नस्तस्य संशयः ॥ ३१३-३१४ ॥ (१८६१-१८६२) ॥

D. L.—You have not grasped the real meaning of the *Vēdabādas* such as :—"Na ha vai sa-śarīrasya prīyā-prīya-jorapahatī," "*Aśarīram vā vasantam prīyā prīya na sphaṭah.*" And that is why, O *Saunja* ' you have raised the doubt as regards *bandha* and *moksa*. But, this sort of doubt should not be entertained by you. For, it is clear that *bandha* and *moksa* are nothing but the qualities of *sa-śarīratva* and *a-śarīratva* respectively.

By the words *saśarīrasya* etc *bandha* which is nothing but the *santāna* of the external, as well as, internal *andā*

śarīra, is meant, while by means of " *a śarīram vā* " etc. *mokṣa* characterized by the removal of entire *śarīra* is laid down

Finally, you have apprehended sentences such as *sa eṣa viṃśo vibhūrṇa bhidyate* etc to support the *abhāva* of *laukika-**mokṣa* to the *mundane* soul But that is not correct Those sentences are referring to the free soul *Attributes* such as ' *It is never born* ' etc are directed to nothing but the *mukṣātmanu*

Thus, the doubts are removed from the mind of *Mandika*,
॥ 313-314 ॥ (1861-1862)]

छिन्नस्मि ससयम्मी जिणेण जर-मरणविपमुक्केण ।

सो समणो पवडओ अट्ठुडिहि सह खण्डियसणहि ॥३१५॥ (१८६३)

Chinnammi samsayammi jṇeṇa jara maraṇa vipparamukkenam ।
So samāṇo pavvaṇo addhuttihihi saha khandiyasahehi ॥315॥ (1863)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तन ।

॥ भ्रमणः प्रव्रजितोऽर्थचतुर्थः सह खण्डिकश्चतैः ॥ ३१५ ॥ (१८५६)

Chinne saṃśaye jṇena jarā maraṇa vipramuktena ।
Sa śramaṇaḥ pravrajito'rḍha caturthah saha khandikaśchataiḥ ॥315॥

Trans—315 When the doubt was removed by the *Tīrthankara*, who was entirely free from old age and death, that *sam*i accepted the *Dīkṣā* along with his four hundred and fifty followers (1863)

End of the Discussion with the Sixth Gaṇadhara

Chapter VII



सप्तमगणपरवत्तव्यता ।

Discussion with the Seventh Ganadhara

ते पव्वडण सोउं मोग्गिओ आगच्छई जिणत्तगासं ।
ववामि ण वंदामी वंदिन्ना पज्जुयासामि ॥ ३१६ ॥ (१८६४) ॥
आभट्ठो य जिणेणं जाउ-जरा-मरणविप्पमुक्केणं ।
नामेण य गोत्तेण य सव्वणू नव्वदग्गिस्सी णं ॥ ३१७ ॥ (१८६५)

Te pavvaie soum Morio āgaccha iṭṭhasagāsam ।
Vaccāmi ṇa vandāmi vanditṭi pajjuvāsāmi ॥ 316 ॥ (1864)

Ābhaṭṭho ya Jiṇeṇaṃ jāi-jarā-maraṇa vippamuḷkēṇaṃ ।
Nāmeṇa ya gottēṇa ya savaṇṇū sāvvaḍarisi ṇaṃ ॥ 317 ॥ (1865)

[तान् प्रव्रजितान् श्रुत्वा मौर्य-आगच्छति जिनसत्ताशम् ।
व्रजामि वन्दे वन्दित्वा पर्युपासे ॥ ३१६ ॥ (१८६४)]

आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।
नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ ३१७ ॥ (१८६५)

Tan pravrajitān śrutva Maurya āgacchati jinsakāśam ।
Vrajāmi vande vanditva paryupāsē ॥ 316 ॥ (1864)

Ābhāṣitaśca Jinena jāti-jarā-maraṇa vipramuktēna ।
Nāmnā ca gotrēṇa ca sarvajñēna sarvadarśina ॥ 317 ॥ (1865)]

Trans.—316-317 Having heard that they had renounced the world, *Maurya*, comes before the *Tīrthāṅkara*. (He

thinks — I may go pay my homages and worship him. He was addressed by his name and lineage by the *Āthakara* who was free from birth, old age and death who was omniscient, and who had complete *darśana* (undifferentiated knowledge) (1864-65,

किं मण्णे अति देवा उयाहु नात्थि त्ति मसओ तुज्झ ।

Veyapayana ya attham na janasi tesimo attio ॥ ३१८ ॥ (१८६६)

Kim manne atthi deva uyahu natthi tu sammā tujjha ।

Veyapayana ya attham na janasi tesimo attio 318 (1866)

[किं मन्यसे सन्ति देवा उवाहा न सन्तीति सञ्चयन्तर ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ ३१८ ॥ (१८६६)

Kim manyasē santi déva uvaḥa na santīti samśayastava ।

Vēdapadanam cartham na janasi tesam'yanarthah । 318 (1866)]

Trans—318 What are you thinking about? You entertain the doubts as to whether gods exist or not. But (as) you do not know the real interpretation of the sentences of the *Vedas*. Here is their real interpretation (1866)

टीका-हे आयुष्मन् मौर्य ! त्वमेव मन्यसे किं देवा सन्ति नवेति, उभयथापि वेदपदध्वजात् ? । तथाहि-“ स एष यज्ञायुधी यजमानोऽञ्जसा स्वर्गलोक गच्छति ” इत्यादि; तथा, ‘अगम सोम अमृता अभूम अगमन् ज्योतिरग्निदाम देवान्, किं नूनमस्मात् तृणवदराति किमु मूर्तिममृतमर्त्यस्य’ इत्यादि, तथा “ को जानाति मायोपमानं गार्वाणानि-द्र-यम-वरुण-कुबेरा दीन ” इत्यादि । एतेषां वेदपदानामयमर्थस्तव बुद्धौ प्रतिमासते, यथा-स एष यज्ञ एव दुरितहरणसमत्वादायुधं प्रहरणं चस्यासौ यज्ञायुधी, यजमानोऽञ्जसा प्रयुणो न न्यायेन, स्वर्गलोक गच्छति, इति देवमन्त्रातिषिङ्गि । तथा, अगम-पोतवन्तः सोमः लतारसम्, अमृता-अमरजन्मार्णः अभूम-भूताः स्म, अगमन्-गता, गति-स्वर्गम्, अग्निदाम देवान्-देवत्वं प्राप्ताः स्मः, किं नूनमस्माद्धूतं तृणवत् करिष्यति, कोऽसौ ? इत्याह-अराति-व्याधिः,

तथा, किमु मन्त्रे, मूर्ति-जरायु, अमृतमर्त्यस्येति-अमृतत्व प्राप्तस्य मर्त्यस्य पुरुषस्येत्यर्थः, अप्ररणावर्णिषो मनुष्यस्य किं करिष्यन्ति जरा-व्याधय ? इति भावः । अत्रापि देवसत्ताप्रतिपत्तिः । ' को जानाति मायोपमान् ' इत्यादीनि तु देवाभावप्रतिपादकानि । अतस्तव सशयः । अयुक्ताश्रयम्, यतोऽभीष्टां वेदपदानामर्थं त्वं न जानासि, चशब्दाद् युक्तिं च न वेत्सि । एतेषां हि वेदपदानां नायमर्थो यस्तवाभिप्रेतः, किन्त्वयम्, - बक्ष्यमाणलक्षण इति ॥ ३१८ ॥ (१८६६)

D C—O long-lived *Maurya* ! your doubt about the existence of gods is due to your hearing various sentences of *Vēdas*

The sentences are such as—

- (1) " Sa esa vajrayudhī jajamano'njasa svargalokam gacchati " etc.
- (2) " Apama somam amṛta abhuma agaman yotravidāma dēvan kim nunamasmāt tṛṣavadaratā kimu murti-mamṛitamarītyasā " etc.

As well as

- (3) " Ko jānati mayopaman gṛhṇāṇa-nindra-Yama-Varuṇa Kuberaśim ? " etc

According to you, interpretations of these sentences would be as follows—

- (1) This host armed with the weapon of sacrifice reaches the region of heaven immediately (This leads to prove the existence of gods)
- (2) By drinking *soma*, they became gods, went to heaven and assumed the divine status. These divinities will banish maladies and mortality by virtue of their *immortality* (These sentences are also used in support of the existence of divinities)

- (3) who knows the illusive gods like *Indra*, *Yama*, *Varuṇa* and *Kubēra* etc ? (Sentences like this would deny the existence of gods on the other side)

So, your doubt has sprung up from the sentences such as mentioned above. But that is not justifiable, as you have not understood their real meaning. Here I explain the real interpretation ॥ 318 ॥ (1866)]

Now the author explains the whole proposition in details.

तं मनसि नेरइया परतन्ना दुक्खसंउत्ता य ।

न तरन्तीहागंतुं सद्धेया सुवमाणा वि ॥ ३१९ ॥ (१८६७)

सच्छंदयारिणो पुण देवा दिव्वप्पभावजुत्ता य ।

जं न कयाइ वि दरिसणमुवेत्ति नो संसओ तेषु ॥ ३२० ॥ (१८६८)

Tam mannasī Néraiyā paratantā dukkhasampauttā ya ।

Na tarantihāgantum saddhéyā suvamaṇā vi ॥ 319 ॥ (1867)

Sacchandayāriṇo puṇa dévā divvappabhavajuttā ya ।

Jam na kayāi vi darisaṇamuvecci to samsaō tēsu ॥320॥ (1868)

[त्वं मन्यसे नैरयिकाः परतन्त्रा दुःखसंप्रयुक्ताश्च ।

न शक्नुवन्तीहाऽगन्तुं श्रद्धेयाः श्रूयमाणा अपि ॥ ३१९ ॥ (१८६७)

स्वच्छन्दचारिणः पुनर्देवा दिव्यप्रभावयुक्ताश्च ।

यन्न कदाचिदपि दर्शनमुपयान्ति ततः संशयस्तेषु ॥ ३२० ॥ (१८६८)

Tvam manyasé Nairaikāḥ paratantrā dukkhasamprayuktāśca ।

Na śaknuvantihā " gantum śraddhéyāḥ śrūyamānā api ॥319॥(1867)

Svacchandacāriṇaḥ punar-déva divyayrabhāvayuktāśca ।

Yanna kadācidapi darśanamupayānti tataḥ saṁśayaastēsu॥320॥(1868)

Trans.—319-320 You think that the denizens of hell (being) subservient and miserable, are not able to come into this world (So), they are to be trusted (as existing) even

|| (they are merely) heard (to be so). But the gods, on the other hand, are free to move, and are invested with the celestial splendour also. Still, however, they do not come into the range of (our) sight, and hence, the doubt about them. (1867-1868)

दीक्षा-मौर्य ! त्वमेवं मन्यसे-नारका स्वकृतपापनरकपालादिपरतन्त्राः, पराधीनवृत्तचोऽतीवदुःखसंघातविह्वलाश्च न शक्नुवन्त्यत्रागन्तुम्, अतः प्रत्यक्षीकरणोपायामावात् श्रूयमाणा अपि भ्रष्टेया भवन्तु । देवास्तु स्वच्छन्दचारिणो दिव्यप्रभाचयुक्ताश्च, तथापि यस्माद् न कदाचिद् दर्शनपथमवतरन्ति, श्रूयन्ते च श्रुति-स्मृत्यादिषु, अवस्तेषु शङ्केति ॥ ३१९-३२० ॥ (१८६७-१८६८)

D. C.—O Maurya ! According to you, the inability of the *Nāraka*-beings to come to this world, is due to their being subservient to their own sins, as well as, due to their miserable condition. So, they might be trusted upon as existing merely by hearing (some thing about) them.

But, the case with gods is different. For, even though they possess free movements and celestial splendour, they would never like to come within the range of our sight

So, because they are heard of in the *Vēdas* and *Saṃhitās* etc. you have raised this doubt ||319-320|| (1867-1868)

मा कुरु संसयमेण सुदूरमणुयाद्भिन्नजाईण ।

पेच्छसु पच्चदमं चिय चञ्चिवहे देवसंघाए ॥ ३२१ ॥ (१८६९)

• Mā kuru saṃsayaṃeē sudūramanuyāḍibhinnaajāīē ।

Pēcchasu paccakkham cciya cauvihe dēvaśaṅghāē ||321|| (1869)

[मा कुरु संसयमेतान् सुदूरमनुजादिभिन्नजातीयान् ।

मेक्षस्व प्रत्यक्षमेव चतुर्विधान् देवसङ्घातान् ॥ ३२१ ॥ (१८६९)

Mā kuru saṃsayaṃeṭān sudūramanujādibhinnaajāīyān ।

Prēkṣasva pratyakṣameva caturvidhān dēvaśaṅghātān ||321||

Trans—321 Do not entertain doubt. Look at these four-fold multitudes of gods before your eye, (which are) extremely different from the human beings (1869)

टीका—मौर्यपुत्र ! देवेषु मा संशय कार्पीस्त्वम्, एतानेव हि सुदूरमत्यर्थं मनुजादिभ्यो भिन्नजातीयान् दिव्याभरण विछेपन-वसन-सुमनोमालालङ्कृतान् भवनपति-व्यन्तर-उद्योतिष्क-वैमानिक नक्षत्रांश्चतुर्विधदेवसंघातान् मम बन्दनार्थमिहैव समवसरणागतान् मत्पक्ष एव पश्येति ॥ ३२१ ॥ (१८६९)

D C.—You should not entertain any doubt about the existence of gods, *O Mauryaputra* ! just look at these gods of all the four types viz *blāmanatātī*, *vyantara jyotiska*, and *śaimānikā*—distinguished from the human beings by virtue of (their) celestial ornaments and garlands etc coming to this *samavasarana* to pay their homages to me ॥321॥ (1869)

पुनर्वं पि न संदेहो युक्तो ज जोड्मा मपचस्सं ।
दीसन्ति तक्कया वि य उवघाया-ऽणुग्गहा जगभो ॥ ३२२ ॥ (१८७०)

Purvam pi na sandého yutto jīm joisā sapaccakkham ।
Disanti takkaha vi ya uvaghāyā nuggahā jagao ॥322॥ (1870)

[पूर्वमपि न संदेहो युक्तो यज् ज्योतिष्काः स्वप्रत्यक्षम् ।
दृश्यन्ते तत्कृता अपि चोपघाता-ऽनुग्रहा जगतः ॥ ३२२ ॥ (१८७०)

Purvamapi na sandého yukto yaj jyotiskāh svapratyaksam ।
Drīsyante taikṛitā api copaghātā-nugrahā jagatah ॥322॥ (1870)]

Trans—322 The doubt is not justified even before (their appearance), since luminaries are self-perceptible Moreover, injuries or betterments caused by them to the world, are also apprehended (1870)

टीका—इह समवसरणागतदेवदर्शनात् पूर्वमपि त्वान्येषां च संशयो न युक्तः, यद् यस्माच्चन्द्रा ऽऽदित्यादिज्योतिष्कास्त्वया सर्वेषां च लोकेन स्व मत्पक्षत एव सर्वथा दृश्यन्ते । अतो देशत मत्पक्षत्वात् कथं समस्तामरास्ति

तदङ्का ? । किञ्च सन्त्येव देवा, लोमस्य तत्कृतानुग्रहो-पपातदर्शनात् ।
तथाहि-दृश्यन्ते कचित् केचित् त्रिदशा, सस्यापि किञ्चिद्विभवपदानादिना-
ऽनुग्रहम् तत्प्रहरणादिना चोपपातं कुर्वन् । ततो राजादिनः कथमेते न
सन्ति इति ॥ ३२२ ॥ (१८७०)

D C.—Even before they appear at the *Samavasarana*, your doubt about their existence is not justified. For, luminaries like Sun, Moon etc are self-perceptible to you, as well as to the whole world. So, it is not appropriate to doubt their existence.

Moreover, *anugraha* and *upahata* caused by gods to this world, are also evident to all. Several gods confer their favours upon some people by granting their objects of pleasure etc while others inflict injuries, like a king, by means of weapons etc. This shows, for certain, that gods do exist ॥322॥ (1870)

Besides,

आलयमेतत्त च मई पुरं च तववासिणो तद् वि सिद्धा

जे ते देव स्ति मया न च निलया नित्यपरिसुण्या ॥ ३२३ ॥ (१८७१)

Ālayameṭtam ca mai puram va tavvasiṇo taha vi siddha ।

Je te deva iti mayā na ya nilayā nityaparīṣuṇyā ॥323॥ (1871)

[आलयमात्रं च मतिः पुरमिव तदवासिनस्तथापि सिद्धाः ।

ये ते देवा इति मया न च निलया नित्यपरिसुण्याः ॥३२३॥ (१८७१)

Ālayamātram ca matiḥ puramiva tadvasinastathapi siddhah ।

Ye te devā iti matā na ca nilayā nityaparīṣuṇyah ॥ 323 ॥ (1871)]

Trans—323 The view may be that (luminaries) are mere abodes. Still however, like a city they, too, have their inhabitants, who are accepted as (none but) gods. For, places of residence cannot be vacant for ever (1871)

टीका-अथैवभूता मतिः परस्य मयेत्-आलया एवालयमात्रं चन्द्रादि-
विमानानि, न तु देवाः, तत् कथं ज्योतिष्कदेवानां प्रत्यक्षत्वमभिधीयते ? ।

किं तद् यथाऽऽन्यमात्रम् ? इत्याह—‘ पुर ति ’ यथा पुर सूर्यं लोकानामालयमात्रं स्थानमात्रं न तु तत्र लोका सन्ति एव चन्द्राद्विमानान्यप्यालयमात्रमेव, न तु तत्र देवा केचिन् तिष्ठन्ति यतः कथं तेषां प्रत्यक्षत्वम् ? । अत्रोत्तरमाह—तथापि तद्वासिन आलयवासिभ्यः सामर्थ्याद् ये मिद्धास्ते देवा इति मता समता । यो ह्यालयः स सर्वोऽपि तन्निवासिनाऽभिष्टितो दृष्टः यथा प्रत्यक्षोपलभ्यमाना देवदत्ताभिष्टिता वनमन्तपुराद्यालया आलयाश्च ज्योतिष्कविमानानि, अत आलयत्वान्यथानुपपत्तेर्य तन्निवासिन सिद्धास्ते देवा इति मताः । आह—ननु कथं ते देवाः सिध्यन्ति ? । यादृशा हि प्रत्यक्षेण देवदत्तादयो दृश्यन्ते ते पि तादृशा एव स्युरिति । तदयुक्तम्, निशिष्टा हि देवदत्ताद्यालयेभ्यश्चन्द्राद्यालया इति । अतस्तन्निवासिनोऽपि निशिष्टाः सिध्यन्ति ते च देवदत्तादिविलक्षणा देवा इति । अथरस्त्वाह—ननु “ आलयत्वात् ” इत्ययं हेतुस्तन्निवासिजनसाधनेऽनैकान्तिर, सूर्यालयवर्गभिचारान् । अत्रोत्तरमाह—“ न यं निलयेत्यादि ” न च निलया-आलया नित्यमेव सूर्या भवन्ति । अयमभिप्रायः—ये केचिदालयास्ते प्राग् उद्दाना, एष्यति वा कात्रेऽवश्यमेव तन्निवासिभिरभिष्टिता एव भवन्ति न तु नित्यमेव परिसूर्या । ततो यदा वा चन्द्राद्यालयनिवासिनो देवा सिध्यन्तीति ॥ ३२३ ॥ (१८७१)

*D C —Maurja —*Luminaries like Sun and Moon mentioned by you, are only the abodes and not the gods themselves. It could not be said therefore, that the luminary deities are directly perceptible just as in case of an empty town the houses are mere places of residence for people but people do not actually reside into them, so also luminaries like Moon etc should be taken as absolutely empty bodies and nothing like gods is expected to reside into them.

*Blagavana —*It is not so. *O Maurja*! Existence of the place of residence proves the existence of its residents also. So, these luminaries are not mere *alayas*, but they have their inhabitants also. For, that which is called an *a'aya* or a house is always occupied by its residents. Like houses in a town

occupied by persons like *Dēvadatta*, these luminaries are also undoubtedly occupied by *dēvities*

Munja—Like *Dēvadatta* etc residing in the houses of a city the gods who are the residents of the luminary bodies should also be perceptible

Bhagavata—It is not proper to advance such an argument. Because, the places of residence are absolutely different from the houses in a city. So, their residents i.e. gods are also characteristically different from *Dēvadatta* etc. Although they are not apprehended by the *indriyas*, their existence is admitted without doubt

Maurja :—You cannot assert exclusively that every place of residence, is always occupied by a resident. For, nobody would reside in a barren house. (It is forbidden to reside in such a house) From the existence of abode, therefore, you cannot infer the existence of the occupant.

Bhagavata :—A residing place is never *śūnya*. It must have been occupied by some person or the other, either in the past or in future or at present. In case of luminary places of resort, gods like Moon etc. must have occupied the places at some time in the past, present, or future ॥323॥ (1871)

को जाणइ व किमेयं ति होज निस्संसयं विमाणां ।

रयणमयनभोगमणादिह जइ विज्झाहराईणं ॥ ३२४ ॥ (१८७२)

Ko jāṇai va kimeyam ti hojja nissamsayam vimāṇāṃ ।

Rayaṇamayana bhogamanādiha jaha vijjāharāṇaṃ ॥324॥ (1872)

[को जानाति वा किमेतदिति भवेद् निस्संशयं विमानानि ।

रत्नमयनभोगमणादिह यथा विद्याधरादीनाम् ॥ ३२४ ॥ (१८७२)

Ko jānāti vā kimevaditi bhaved nissamsāyam vimānāni ।

Ratnamayanabhogamanādiha yathā vidyādharaḍinām ॥324॥ (1872)]

Trans.—324 “Or, who knows what it is ?” They are

certainly places like those of *Vidyādhara*s etc., as they are decked with jewels and they fly in the sky. (1872)

टीका—यदि वा, एवंभूता मति परस्य भवेद् यदुत—चन्द्राद्याल्यत्वेन यद् गीयते भवद्भिस्तदिदं को जानाति किञ्चिद् भवेत् किं सूर्योऽग्निमयो गोलः, चन्द्रस्त्वम्बुमयः स्वभावतः स्वच्छः, आहोस्विदेवंभूता एवैते भास्वर-रत्नमया गोलका ज्योतिष्कविमानानि ?, अतः कथमेतेषामाल्यत्वसिद्धिः ? । अत्र प्रतिविधानमाह—निःसंशयं विमानान्येतानि, रत्नमयत्वे सति नमोगमनात्, पुष्पकादिविद्याधरतपः सिद्धविमानवदिति । अभ्रविकार-पवनादिव्यवच्छेदार्थं रत्नमयत्वविशेषणमिति ॥ ३२४ ॥ (१८७२)

L. C. -Maurya :—Or who knows what these luminaries like Sun and Moon mentioned by you are like ? One that appears as Sun may be a ball of fire, and that which appears as Moon may be a transparent ball of water. Or, it may be that these luminaries be some such bright balls. So, it is not appropriate to believe that they are the abodes of luminary gods.

Bhagavāna :—Since they are decked with jewels, and they are moving in the sky, there is no doubt that they are actual *umānas* like *puspaka*s etc attained by *vidyādhara*s by means of austerities etc. So, take it for certain, that these *umānas* are also the residing places of the various luminary gods ॥ 324 ॥ (1872) ॥

Or,

होज्ज मई माएयं तहा वि तक्कारिणो सुरा जे ते ।
न य मायाइविगारा पुरं व निचोवलम्भाओ ॥ ३२५ ॥ (१८७३)

Hojja mai māēyam tahā vi takkāriṇo surā jé té ।

Na ya māyāvigārā puram va niccovalambhāo ॥ 325 ॥ (1873)

[भवेद् मतिर्मायेयं तथापि तत्कारिणः सुरा ये ते ।

न च मायादिविकाराः पुरमिव नित्योपलम्भात् ॥ ३२५ ॥ (१८७३)

Bhaved matirmāyēyam tatnāpi tatkarīṇaḥ surā yē te ।

Na ca mayādrvikārah puramiva nityopalambhāt ॥325॥ (1873)

Trans—325 It may be argued that this is (all) illusion But its creators are gods and not the perturbations like illusion etc on account of their being obtained like a town for ever (1873)

टीका-अथ परस्य मतिर्मवेत्-नैते चन्द्रादिरिमानान्पालया, किन्तु मायेय मायाविना केनापि प्रयुक्ता । अत्रोच्यते मायात्वममीषामसिद्धम्, बाह्यान्नेणैव भवताऽभिधानात्, तथाप्यभ्युपगम्योच्यते-ये तत्कारिणस्तथाविधमायामयोक्तारस्ते सुराः सिद्धा एव मनुष्यादीनां तथाविधवैक्रिय करणावर्शनात् । अभ्युपगम्य च मायात्वममीषामभिहितम् । न चेते मायादिविकाराः, नित्योपलम्भात् सर्वेण सर्वदा दृश्यमानत्वादित्यर्थः, असिद्धपाटलीपुत्रादिपुरवदिति । मायेन्द्रजालकृतानि हि वस्तूनि न नित्यमुपलभ्यन्त इति नित्यविशेषणोपादानमिति ॥ ३२५ ॥ (१८७३)

D C—You might argue that *vimānas* like *cañch* etc are not actual *mayas* but they are mere illusions created by some magician But the illusionariness of such *vimānas* cannot be admitted by means of mere words Still, however if they are assumed as *mayika*, their creators are not magicians or human beings but the gods themselves This is said only on the assumption that they are *mayika vikāras* But really speaking, they are not *mayika* as they are ever obtained like towns etc So, these *vimānas* are nothing but the abodes of luminary gods ॥325॥ (1873)

जड नारगा पयन्ता पगिहृषावफलभोदणो तेज ।

सुवटुगपुण्णफलसुजो पवज्जियन्ता. सुरगणा वि ॥ ३२६ ॥ (१८७४)

Jai narga payanna pagihṛṣavaphalabhomo tejam ।

Subahugaṭṭu, naphalabhujō pavajjijyanta sura gaṇā vi ॥ 326 ॥ (1874)

[यदि नारकाः प्रपन्नाः प्रकृष्टपापफलभोगिनस्तेन ।

सुबहुकपुण्यफलभुजः प्रपत्तव्याः सुरगणा अपि ॥ ३२६ ॥ (१८७४)

Yadi nārakāḥ prapannāḥ prakṛistapāpaphalabhoginastēna ।
Subahukapunyaaphalabhujah prapattavyāḥ suragaṇā api ॥326॥]

Trans.—326 If the denizens of hell are admitted as the sufferers of the rewards of great sins, gods should be accepted as the enjoyers of the fruits of many good deeds. (1874)

टीका—इह स्वकृतप्रकृष्टपापफलभोगिनस्तावत् कचिद् नारकाः प्रतिपत्तव्यास्ते च यदि प्रपन्नाः, “तेनं ति” तर्हि तेनैव प्रकारेण स्वोपाजित-सुबहुकपुण्यफलभुजः सुरगणा अपि प्रतिपत्तव्याः । अत्राह—नन्विहैवातिदुःखितनरास्तिर्यञ्चथातिदुःखिताः, प्रकृष्टपापफलभुजो भविष्यन्ति, तथा, मनुष्या पवातिसुखिताः प्रकृष्टपुण्यफलभुजो भविष्यन्ति, किमदृष्टनारक-देवपरिकल्पनया ? इति । तदयुक्तम्, प्रकृष्टपापफलभुजां सर्वप्रकारेणापि दुःखेन भवितव्यम्, न चातिदुःखितानामपि नर-तिरथां सर्वप्रकार दुःखं दृश्यते सुखदपवनाऽऽलोकादिसुखस्य सर्वेषामपि दर्शनात् । प्रकृष्टपुण्यफलभुजामपि सर्वप्रकारेणापि सुखेन न भवितव्यम्, न चेहातिसुखितानामपि नराणां सर्वप्रकारं सुखमवलोक्यते, पूतिदेहोद्भवस्य रोग-जरादिप्रभवस्य च दुःखस्य तेषामपि सद्भावात् । तस्मात् प्रकृष्टपापनिबन्धनसर्वप्रकारदुःखवेदिनो नारकाः, प्रकृष्टपुण्यहेतुसर्वप्रकारसुखभोगिनो देवाश्चाभ्युपगन्तव्या एवेति ॥ ३२६ ॥ (१८७४)

D. C.—Bhagatāna :—When you believe that *Nārakas* are the sufferers of the rewards of great sins, you should also believe that gods are the enjoyers of the fruits of exalted good deeds, and thus they are existing.

Maurya :—*Tirjantas*, who are excessively miserable, are the sufferers of the reward of great sins, and excessively happy human beings are enjoyers of the fruits of exalted good deeds. So, it is not necessary to assume the existence of *Dēvas* and *Nārakas* at all.

Bhāṣya—Existence of *Devas* and *Narakas* cannot be denied by saying so Enjoyers of the rewards of great *śreyas* and *paśyas* are exclusively happy or exclusively miserable, as the case may be. The *manuṣyas* and *tiryaṅgas* cannot be called exclusively happy and exclusively miserable respectively. For, even the happiest human beings are susceptible to the affliction of diseases, old age etc. while even extremely miserable *tiryāṅgas*, experience the happy touch of cold breeze etc. So, *manuṣyas* and *tiryāṅgas* can never be taken as exclusively happy or exclusively miserable beings, while *Narakas* who suffer the consequences of *paśyas*, and *Devas* who enjoy the fruit of *śreyas*, can be easily admitted respectively as the exclusively miserable and exclusively happy beings ॥326॥ (1814)

Now, in reply to the question that ' Why gods do not visit this world if at all they are existing ? ' the author states —

सकान्तिदिव्यप्रेम्णा विसयप्रसक्ताऽसमत्कर्तृत्वा ।

अणहीनमनुयकज्ज्ञा नरभवमसुभ न ण्णि सुरा ॥ ३२७ ॥ (१८७५)

Sankrantadivvapremṇā visayaprasakta āsamāṭkartṛtvā ।

Anaḥīnamanuyakajñā narabhavamasaubham na ṇṇi sura ॥ 327 ॥

[संक्रान्तिदिव्यप्रेमाणो विषयप्रसक्ता असमाप्तकर्तृत्वाः ।

अनघीनमनुयकार्या नरभवमशुभ नागच्छन्ति सुरा ॥३२७॥ (१८७५)

Sankrantadivvapremāṇo visayaprasakta āsamāṭkartṛtvā ।

Anaḥīnamanuyakārya narabhavamasaubham nāgacchanti -ura ॥ 327॥

Trans—327 Invested with celestial love, and attached to the objects of pleasure, with their duties un-finished, and their deeds independent of human beings, divinities do not come into this inauspicious world (1875)

टीका- नागच्छन्तीह सदैव सुरगणाः, संक्रान्तिदिव्यप्रेमत्वात्, विषय प्रसक्तत्वात्, मङ्गलरूपादिगुणसामिनीप्रसक्तव्यदेशान्तरगतपुरुषवद्; तथा असमाप्तकर्तृत्वत्वात्, बहुवर्त्तव्यताप्रसाधननियुक्तमिनीतपुरुषवद् । तथा,

अनधीनं मनुजानां कार्यं येषां तेऽनधीनमनुजकार्याः, तद्वस्तुत्वं तस्माद्
नेहागच्छन्ति सुराः, अनभिमतगेहादौ निःसङ्गयतिवदिति । तथा, अशुभ-
त्वाद् नरमवस्थं तद्वन्धासहिष्णुतया नेहागच्छन्ति देवाः, स्वपरित्यक्त-
कडेवरवदिति ॥ ३२७ ॥ (१८७५) ॥

D. C. Divinities do not come to this world, because they are invested with celestial love and attached to the various objects of pleasure like a person attached to a beautiful woman possessing high qualities of extreme beauty etc. Secondly, like a great man entrusted with manifold work, these gods have also to perform manifold duties and hence their duties are never over. Thirdly, all their deeds are independent of human beings. So, just as a dispassionate ascetic, never comes to an unholy house, these gods also usually abstain themselves from coming to the inauspicious human world as they would not stand even the smell of it ॥ 327 ॥ (1875)

But this does not mean that they always keep themselves away from this world

नवरि जिणजम्म-दिक्खा-केवल-निच्चाणमहनिओगेण ।

भत्तीए सोम्म ! संसयविच्छेयत्थं व एज्जहण्हा ॥ ३२८ ॥ (१८७६)

पुव्वाणुरागओ वा समयनिबन्धा तवोगुणाओ वा ।

नरगणपीडा-ऽणुगह-कंदप्पाईहि वा केह ॥ ३२९ ॥ (१८७७)

For,

Navari jīṇajamma-dikkhā-kévala-nivvāṇa maha nīṭṭhēṇam ।

Bhattiē Somma ! sāmsayavicchéyattham va éjjahanha ॥ 328 ॥ (1876)

Puvvāṇurāgao vā samayanibandhā tavoguṇāo vā ।

Naragaṇapīḍa-’ṇuggaha-kandappāīhim va kēi ॥ 329 ॥ (1877)

[नवरं जिनजन्म-दीक्षा-केवल-निर्वाणमहनियोगेन ।

भक्त्या सोम्य ! संसयविच्छेदार्थं वैयुरिहाहाय ॥ ३२८ ॥ (१८७६)

पूर्वापुरागतो वा समयनिबन्धात् तपोगुणाद् वा ।

नरगणपीडा-नुग्रह-कन्दर्पादिभिर्वा केचित् ॥ ३२९ ॥ (१८७७)

Navaram jinajanma-dikṣā-kevala-nirvāṇamahaniyogena ।

Bhaktiā Saumya ! saṁśayavicchedārtham vaiyurihānāya ॥ 328 ॥

Pūrvānūrāgato vā samayanibandhāt tapogunād vā ।

Naragaṇapīḍā-'nograha-kandarpādibhirvā kēcit ॥329॥ (1877)]

Trans.—328-329 Some have to visit this world merely by (way of) duty, at the occasion of birth, *dikṣā*, at a ptance of absolute apprehension, or final emancipation of some saint while others (would come) by reason of devotion, O *Saumya* ! or in order to remove (their) doubts, or on account of previous attachment. Some (would do so) following the conventional rule, some by virtue of austerities some to afflict the the human being, some to favour them, or some (would come) out of passion etc. (1876-1877)

दीक्षा-नवरं जिनजन्म-दीक्षा-केवल-निर्वाणमहोत्सवनिर्वाणेन तत्क-
र्तव्यतानियमेनेह देवा आगच्छेयुः । तत्र सौम्य ! केचिदिन्द्रादयो निजभक्त्या
समागच्छन्ति, केचित् तु तदनुवृत्त्या, अन्ये संशयव्ययच्छेदार्थम्, अपरे तु
पूर्वमन्निकपुत्र-मित्राद्यनुरागात् । समयनिबन्धः-प्रतिबोधादिनिमित्तः संकेत-
निश्चयः, तस्माच्च केचिद् देवा इहागच्छन्ति । अन्ये तु महासत्त्वसाध्वादि-
तपोगुणसमाकृष्टाः, केचित्तु पूर्ववैरिकनरगणपीडार्थम्, अपरे तु पूर्वसुहृत्-
पुत्राद्यनुग्रहार्थम्, केचित्तु देवाः कन्दर्पादिभिरिहागच्छन्ति आदिशब्दात्
साध्वादिपरीक्षाहेतोरिति द्रष्टव्यमिति । तदेवं निरूपितं देवानामवगमन
कारणम्, अनागमनकारणं च ॥ ३२८-३२९ ॥ (१८७२-१८७७)

D. C.—Various deities visit this world on various purposes. Some have to attend the occasions of *janma dikṣā*, *kevala-jñāna prāpti* and *nirvāṇa* of a saint. Some like *Indra* are drawn to this world by means of devotion, some to remove their doubts. Several others descend upon this world on account of their previous attachment to relatives like son, friend etc. or by following the previous conventions or by virtue of previous austerities also, some gods come to the human world for the purpose of

afflicting human beings in order to take revenge upon them while others would be attracted to this world out of passion or in order to test the saints of this world also

Thus, there are various causes for their visit to this world, while others stated before, are the causes of their staying away from this world also ॥ 328-329 ॥ (1876-1877)

जाइस्सरहकहाओ कामइ पचस्वरिसणाओ य ।

विद्या-मन्तो- वारुणसिद्धिओ गहविगाराओ ॥ ३३० ॥ (१८७८)

उक्किट्ठपणसचयफलभायोऽभिगणसिद्धीओ ।

सन्वोगमसिद्धीउ य सन्ति देव त्ति म्हेय ॥ ३३१ ॥ (१८७९)

Jaissarahakahaṇaé kasai paccakkhadarisaṇāo ya ।

Vijja-manto-vayanasiddhio gahaviḡārao ॥ 330 ॥ (1878)

Ukkīṭṭhapuṇṇasancayaphalabhāvdo bhigāṇasiddhio ।

Savvagamasiddhiu ya santi deva tti saddheyam ॥ 331 ॥ (1879)

[जास्मिरणकथनात् कस्यचित् प्रत्यक्षदर्शनाच्च ।

विद्या-मन्त्रोपपादनसिद्धेर्ग्रहविकारात् ॥ ३३० ॥ (१८७८)

उक्कट्ठपुण्यसचयफलभावाभिधानसिद्धे ।

सर्वागमसिद्धेश्च सन्ति देवा इति श्रद्धेयम् ॥ ३३१ ॥ (१८७९)

Jatīsmaraṇakathanāt kasyacit pratyaksadarśanācca ।

Vidya mantropayacānasiddhergrahavikarāt ॥ 330 ॥ (1878)

Ukkīṭṭhapuṇṇasancayaphalabhāvabhīdhanasiddhēh ।

Sarvāgamasiddhēśca santi déva itī śraddhēyam ॥ 331 ॥ (1879)]

Trans—330-331 By the statement of some (who are) reminded of (the former) existence by means of direct apprehension, by (virtue of) reciting the chantings, of (various) lore by the movement of planets, due to the existence of the fruition of the accumulation of highly meritorious deeds by (virtue of) (their) names, and by (the help of , all āgamas, it should be trusted that gods are existing (1878-1879)

टीका- 'सन्ति देवा इत्येतत् श्रद्धेयम्' इति प्रतिज्ञा जातिस्मरण-
प्रत्ययितपुरुषेण कथनान्, नानादेशविचारिप्रत्ययितपुरुषावलोकितकथित
विचित्रवृद्धदेवकुलादिवस्तुवत्; तथा, कस्यापि तप प्रभृतिगुणयुक्तस्य मन्यस
दर्शनप्रवृत्तेश्च-केनचित् प्रत्यक्षप्रमाणेनोपलब्धमादित्यर्थः, दूरविष्कृष्टनगरादि
वत्; तथा, विद्या मन्त्रोपयाचनेभ्यः कार्यसिद्धेः, प्रमादफलानुमितरानादिवत्;
तथा, 'गहगिराउ ति' अत्र प्रयोग-ग्रहाधिष्ठितपुरुषदेशो जीवव्यतिरि
क्तादृश्यवस्त्वधिष्ठातृक, पुरुषात्मभाव्यविकारवत्किंचादर्शनात्, संचरिष्णुयन्त्र-
व्यतिरिक्तमध्यमविष्ठादृश्यमानपुरुषाधिष्ठितयन्त्रवत्, तथा तपो-दानादिक्रिया
समुपाजितोत्कृष्टपुण्यसमारफलसद्भावान्, उत्कृष्टपापमाग्नारफलमद्भ्यनिश्चि
तनारकवत्, एवञ्च प्रागेव भावितम् । तथा, 'देवा' इति तदभिधानं ततोऽपि
च देवानां मिद्धिः । एतच्चान्तरगायाया व्यक्तीकरिष्यते । तथा, सर्वे च ते
आगमाश्च सर्वागमास्तेष्वविप्रतिपत्त्या सिद्धत्वाच्च सन्ति देवा इति ॥ ३३-
३३१ ॥ (१८७८-१८७९)

D. C.—Existence of gods could be established in various ways —

- (1) On the recollection of former existence, a person would relate the story of the great family of gods witnessed and believed by him as certain.
- (2) Some persons attain directly the *dars'ana* of gods by virtue of their qualities like austerity etc
- (3) Some people attain the accomplishment of their objects by soliciting the favour of gods by means of prayers, and chantings of prescribed *mantras*.
- (4) A person in charge of planets is absolutely different from the *jīvas*, because of the *kṛyās* that are found as a result of changes in the planets which are never to be found in human beings
- (5) Just as we have accepted the existence of *Narakas* due to the fruition of great sins, the existence of gods should

also be admitted on account of the *phala* of the accumulation of highly meritorious deeds like *tapas*, *dana* etc.

(6) The existence of gods is established by their very name viz-“*dēva*” (This will be explained in the following verse)

(7) All the *āgamas* admit the existence of gods. ॥ 330-331 ॥ (1878-1879)

The epithet ‘*dēva*’ is then explained as follows: -

देव त्ति सत्थयमिदं सुद्धत्तणओ घडाभिहाणं व ।

अह व मई मणुउ चिय देवो गुण-रिद्धिसंपणणो ॥ ३३२ ॥ (१८८०)

नं न जउ नच्चये सिद्धे उवयारओ मया सिद्धी ।

जच्चयसीह सिद्धे माणवसीहोवयारो व ॥ ३३३ ॥ (१८८१)

Devā ti sathayamidaṃ suddhattaṇaṃ ghaḍābhīhāṇaṃ va ।

Aha va maī manūu cciya dēva guṇa riddhi sampannaṃ ॥332॥ (1880)

Tam na jaṇu tacca siddhe uvayāro mayā siddhi ।

Taccatthasīha siddhē mānavasīhōvayāro vva ॥333॥ (1881)

[देवा इति सार्थकमिदं शुद्धत्वतो घटाभिधानमिव ।

अथवा मत्विर्मनुज एव देवो गुण-र्द्धिसंपन्न ॥ ३३२ ॥ (१८८०)

तद् न यतस्तथ्यार्थे सिद्ध उपचारतो मया सिद्धिः ।

तथ्यार्थसिद्धे सिद्धे माणवसिद्धोपचार इव ॥ ३३३ ॥ (१८८१)

Devā ti sārthakamidaṃ suddhatvato ghatabhīdhānamiva ।

Athavā matirmanuja eva dēva guṇar-ddhī-sampannaṃ ॥332॥ (1880)

Tad na yatastathyārthe siddha upacārato mata siddhiḥ ।

Tathyārthasiddhe siddhe mānavasīhōpacāra va ॥333॥

Trans—332-333 Since the epithet ‘*dēva*’ is clear like “*gods*”, it is significant. Or, it might be believed that man

himself (when) accompanied by the prosperity of merits, is god (But) that is not (correct) (Because) the accomplishment (of the secondary meaning by means of usage, could be brought about (only) when the primary meaning is established, just as the epithet 'simha' or lion could be attributed to *Manuṣka* by means of usage only if the primary sense of the word 'simha' is accepted (1880 181)

टीका—“देवा ” इत्येतत् पद सार्थक व्युत्पत्तिमच्छुद्धपदत्वात्, यदादिवत् । तत्र दीव्यन्तीति देवा इति व्युत्पत्तिमश्वम्, समासतद्विरहि तत्वेन च शुद्धत्वम् । भावना चात्र प्रागुक्तैव । अथ परस्य मतिर्भवेत्—ननु मनुष्य एवह दृश्यमानो देवो भविष्यति, किमदृष्टदेवकल्पनया ? किं सर्वोऽपि मनुष्यो देवः ? इति । न, इत्याह—गुणसम्पन्नो गणधरादि, ऋद्धि संपन्नश्चक्रवर्त्यादि । अभ्योच्यते—तदेतद् न यस्मात् तस्य मुख्ये वस्तुनि कश्चित् सिद्धे सत्यन्यत्रोपचारतस्तत्सिद्धिर्भवा, यथा मुख्ये यथार्थे सिद्धेऽन्यत्र सिद्धे ततो माणवके सिद्धोपचार सिध्यति एवमिहापि यदि मुख्य्या देवा कश्चित् सिद्धा भवेयु तदा राजादेवोपचारो युज्यते, नान्यथेति ॥ ३३२-३३३ ॥ (१८८०-१८८१)

D C—Since the word *devah* is word of compound and prefixes, and is explained as *tatra dnyantir de ah* (those that shine there are deities) It is philologically *siddh*, like other padas such as *ghata* etc

Manuja—The man himself seen before our very eyes is a god Why to imagine an invisible from that ! All men are not gods But those accompanied by high merits and religious prosperity could easily be taken as gods

Bhagavana—That is not correct Unless and until, the principal meaning of a word is not accomplished it could never be attributed to any other object by means of *upacara* The epithet of lion could easily be attributed to *manuṣka* only if the primary sense of the word *simha* is accomplished

Similarly, here also, the epithet '*devah*' could be attributed

to king etc. only if the existence of gods is accepted, and not otherwise ॥ 332-333 (1880-1881) ॥

Now, in case of existence of gods being denied, the uselessness of the rites like *agnihotra* etc. is shown:—

देवाभावे विफलं जमग्निहोत्ताइयाण किरियाणं ।

सग्गीयं जन्नाण य दाणाइफलं च तदजुत्तं ॥ ३३४ ॥ (१८८२)

Dévābhāve viphalam jamagnihottāyāṇa kiriyāṇam ।

Saggiyam jannāṇa ya dāṇāiphalam ca tādajuttam ॥334॥ (1882)

[देवाभावे विफलं यदग्निहोत्रादिकानां क्रियाणाम् ।

स्वर्गीयं यज्ञानां च दानादिफलं च तदयुक्तम् ॥ ३३४ ॥ (१८८२)

Dévābhāve viphalam yadagnihotrādikānām kriyāṇām ।

Svargiyam yajñānām ca dānādiphalam ca tadayuktam ॥334॥ (1882)]

Trans.—334 In (case of) non-existence of gods, (award of) heaven laid down (as a result) of (the accomplishment of) the rites like *agnihotra* etc. as well as, the fruition of munificence etc. would be null and void. (1882)

टीका—‘ वा ’ इत्यथवा, इदं दूषणम्—देवाभावेऽभ्युपगम्यमाने यदग्निहोत्रादिक्रियाणाम् “अग्निहोत्रं जुहुयात् स्वर्गकामः” इत्यादिना स्वर्गीयं फलमुक्तम्, तथा, यज्ञानां च यत् फलमभिहितं, दानादिफलं च यत् समस्तलोके प्रसिद्धम्, तत् सर्वमयुक्तं प्राप्नोति । स्वर्गो ह्येतेषां फलमुक्तम्, स्वर्गिणां चाभावे कुतः स्वर्गः ? इति । “ स एष यज्ञायुधो ” इत्यादीनि च वेदवाक्यानि देवास्तित्वप्रतिपादनपराणि वर्तन्ते । अतः किं तान् न प्रतिपद्यसे ? । यद्यपि “ को जानाति मायोपमान् गीर्वाणानिन्द्र-यम-वरुण-कुवेरादीन् ” इत्यादि वाक्यम्, तदपि न देवनास्तित्वमिधायकम्, किन्तु सुराणामपि मायोपमत्वाभिधानेन शेषद्विसमुदायानां सुराणामनित्यत्वप्रतिपादकं बोद्धव्यम्; अन्यथा हि देवास्तित्वप्रतिपादकवाक्यानि, श्रुतिमन्त्रपदैरिन्द्रादीनामाह्वानं चानर्थकं स्यात् ॥ ३३४ ॥ (१८८२)

D. C.—There will be one more difficulty in case of denying the existence of gods. Because in that case, the award of

heaven laid down as a result of the rites like *agnikṛtya* etc. in the sentences such as " *Agnikṛtam juhuyāt svargakāmaḥ* " etc. as well as, the fruition of sacrifices and meritorious deeds like *dāna* etc. prescribed in deeds like *dāna* etc. prescribed in this world, would become absolutely futile. Thus, in absence of *svargin*—the inhabitant of *svarga*—how is *svarga* to exist?

Hence O *Maurya* ! take it for certain that sentences such as " *Sa eṣa yajñāyudhi* " etc. are laid down to establish the existence of gods, while the sentence " *Ko jānāti māyopamaṁ gīrvāṇāndra-Yama-Iraṇa-Kutērātin* " etc. does not lead to deny the existence of gods, but it only means to assert the *a-nityatā* of the prosperity of gods and the rest. Otherwise, the sentences which establish the existence of gods, as well as, the invocation of gods like *Indra* by means of reciting the prescribed *mantras*, would be of no avail. ॥ 334 ॥ (1882)

Moreover,

जम-सोम-सूर-सुरगुरु-सारज्जाईणि जयह जण्णेहि ।

मंतावाहणमेव य इंद्राईणं विहा सव्वं ॥ ३३५ ॥ (१८८३)

Jama-Soma-Sūra-Suraguru-sārajjaiṇi jayai jaṇṇehim ।

Mantrāvāhaṇamēva ya Indāiṇam vihā savvam ॥ 335 ॥ (1883)

[यम-सोम-सूर-सुरगुरु-स्वराज्यादीनि जयति यज्ञैः ।

मन्त्राह्वानमेव चेन्द्रादीनां विहा सर्वम् ॥ ३३५ ॥ (१८८३)

Yama-Soma-Sūra-Suraguru-svārājyādini jayati yajñaiḥ ।

Mantrāhvānamēva cēndrādinām vihā sarvam ॥ 335 ॥ (1883)]

Trans.—335 (The statement that) one conquers the regions of (the gods of) Death, Moon, Sun, and *Bṛhaspati* etc., and the invocation of *Indra* etc. by reciting the prescribed *mantras*, would be absolutely null and void. (1883)

टीका—“ जमित्यादि ” पूर्वार्धस्यायमर्थः—उक्थपोदशिमभृतिः क्रतुमि-
र्याश्रुति “ यम-सोम-सूर्य-सुरगुरु-स्वाराज्यानि जयति ” इत्यादीनि
देवास्तित्वमुचकानि वेदेवाक्यानि देवाभावे ह्यैव स्युः । इह उक्थपोदशि

मधृतयो यज्ञविशेषा मन्त्रव्याः । सयूपो यज्ञ एव हि क्रतुरुच्यते, यूपरहितस्तु दानादिक्रियायुक्तो यज्ञ इति । स्वः-स्वर्गः, तत्र राज्यानि । जयति-उपार्जनतीत्यर्थ इति । तथा, मन्त्रैरिन्द्रादीनामाहुतं देवास्तित्व एवोपपद्यते, अन्यथा तृयैव स्यात् । इन्द्रादीनां मन्त्रपदैराहुतमेवमवगन्तव्यम्—“इन्द्र ! आगच्छ मेघातिथे मेघवृषण ” इत्यादि । तस्माद् युक्तितो वेदवाक्येभ्यश्च “सन्ति देवा ” इति स्यितम् । तदेवं छिन्नो मौर्यपुत्रस्य भगवता संशयः ॥ ३३५ ॥ (१८८३)

D. C.—It has been laid down in the *Sastras* that—

‘ *Uktha sodakḥ prabhakṣi kṛatubhir yathākṛutḥ Yama-Soma-Surya-Suragḥ ru-svarājāni jayati* ’ etc. Sentences like this, lead to prove the existence of gods. But they would prove themselves good-for-nothing, if the existence of gods is denied.

Similarly, the invocation of gods such as *Indra* etc. by means of *mantras*, which indicate the existence of gods, would also become futile if there were *atēvābhava*. The sentences of the *Īśas* establish the existence of gods in one way or the other. ॥ 335 ॥ (1883)

The doubt of *Maurya*putra is thus removed by the preceptor.

छिन्नन्मि संनयन्मी जिणेण जर-मरणविप्पमुक्केण ।

सो समणो पव्वडओ अद्धुद्धेहि सह खंडियसाहेहि ॥ ३३६ ॥ (१८८४)

Chinnammi saṃsayammi Jigēṇa jara-maraṇavippamukkēṇam ।

So samaṇo pavvaḍaḍo addhuddhēhim saha khandiyasaḥēhim ॥336॥

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तेन ।

स श्रमणः प्रव्रजितोऽर्धचतुर्थैः सह सन्दिक्ष्यतैः ॥ ३३६ ॥ (१८८४)

Chinné saṃsayé Jinēna jara-maraṇavipramuktēna ।

Sa śramaṇaḥ pravrajito’rdha caturthaiḥ saha khandīkaśataih ॥336॥

Trans—336 When doubt was removed by the *Tīrthanāka* who was entirely free from old age, and death, that saint accepted *āikṣā* along with his three hundred and fifty pupils. (1884)

End of the Discussion with the Seventh Gaṇadhara.

Chapter VIII



अष्टमगणधरवक्तव्यता ।

Discussion with the Eighth Gaṇadhara

ते पव्वइए सोउं अकंपिओ आगच्छई जिणसगासं ।
वच्चामि ण वंदामी वंदित्ता पज्जुवासामि ॥ ३३७ ॥ (१८८५) ॥
Tē pavvaiṇ soum Akampio āgacchi jīṇasagāsaṃ ,
Vaccāmi ṇa vandāmi vandittā pajjuvāsāmi ॥ 337 ॥ (1885)

[तान् प्रव्रजितान् श्रुत्वाऽकम्पित आगच्छति जिनसकाशम् ।
व्रजामि वन्दे वन्दित्वा पर्युपासे ॥ ३३७ ॥ (१८८५)]
Tān pravrajitān śrutvā'kampita āgacchati jīnasakāśam ।
Vrajāmi vande vandittvā paryupāsē ॥ 337 ॥ (1885)

Trans.—337 Having heard that they (*i.e.* *Maurya*putra and others) had renounced the world, *Akampa* comes before the *Tīrthaṅkara*. (He thinks :—) I may go, pay my homages, and worship him. (1885)

आभट्ठो य जिणेणं जाइ-जरा-मरणविप्पमुक्केणं ।
नामेण य गोत्तेण य सव्वणू सव्वदरिसा णं ॥ ३३८ ॥ (१८८६)
Ābhaṭṭho ya Jīṇeṇaṃ jāi-jarā-maraṇa vippamukkeṇaṃ ।
Nāmeṇa ya gotteṇa ya savvaṇū savvadarisi ṇaṃ ॥ 338 ॥ (1886)

[आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।
नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ ३३८ ॥ (१८८६)]

Ābhāṣitaśca Jinēna jāti-jarā-maraṇavipramuktēna ।

Nāmnā ca gotrēṇa ca sarvajñēna sarvadarśinā ॥338॥ (1886)]

Trans.—338 He was then, addressed by his name and lineage, by the *Tīrthaṅkara* who was entirely free from birth, old age, and death, who was omniscient, and who had complete *darśana* (undifferentiated knowledge.) (1886)

The *Tīrthaṅkara*, then, says—

किं मण्णे नेरइया अत्थि नत्थि त्ति संसओ तुज्झं ।

वेयपयाण य अत्थं न याणसी तेसिमो अत्थो ॥ ३३९ ॥ (१८८७)

Kim maṇṇé Neraiyā atthi natthi tti saṃsao tujjham ।

Véyapayāṇa ya attham na yāṇasi téximo attho ॥339॥ (1887)

[किं मन्यसे नैरयिकाः सन्ति न सन्तीति संशयस्तव ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ ३३९ ॥ (१८८७)

Kim manyasé nairayikāh santi na santīti saṃśayastava ।

Védapadānām cārtham na jānāsi teṣāmayamarthah ॥339॥ (1887)]

Trans.—339 What are you thinking about? You entertain the doubt as to whether the denizens of hell exist or not. (But) you have not understood the real meaning of the sentences of the *Vēdas* Here is their (real) interpretation. (1887)

टीका--किं नारकाः सन्ति न वा ? इति त्वं मन्यसे । अयं च तव संशयो विरुद्धवेदपदश्रवणनिवृन्धनः, तथाहि--“ नारको वै एष जायते यः शूद्रान्नमश्नाति ” इत्यादि -एष ब्राह्मणो नारको जायते यः शूद्रान्नमश्नातीत्यर्थः, इत्यादीनि वाक्यानि नारकसत्ताप्रतिपादकानि, “न ह वै मृत्युः नारकाः सन्ति ” इत्यादीनि तु नारकाभावप्रतिपादकानि । तत्रैषां वेदपदानामर्थः, च शब्दाद् युक्तिहृदयं च त्वं न जानासि, यत एतेषामयं वक्ष्यमाणोऽर्थ इति ॥ ३३९ ॥ (१८८७)

D. C.—What are you thinking about? Your doubt about the existence of *Nārakas* is based upon your hearing the

various *Vēda-pādas* having contradictory senses. The *Vēda-pādas* are as follows :—

(1) "*Nārako vaś ēsa jūjale jah śūdrānnamas natē*" etc

(2, '*Na ha vai prētya Narakāh santi*" etc.

According to you, the interpretation of these sentences is this—

(1) "A *brāhmaṇa* who eats the food of *sūdras* becomes a *nāraka*" (This proves the existence of helish denizens.)

(2) "In fact, there is nothing like *narakas* in the next world"

This proves the existence of *narakas*. But you have not grasped the real import of those *Vēda-pādas*. ॥339॥ (1887)

Here I give their full significance—

सं मन्नसि पचन्वा देवा चंदोदओ तहन्ने वि ।

विज्जा-मंतोवायणफलाइसिद्धीणं गम्मेति ॥ ३४० ॥ (१८८८)

जे पुण सुइमेत्तफला नेरइयं ति किह ते गहेयन्वा ।

सक्खमणुमाणओ वाऽणुवलंभा भिन्नजाइया? ॥३४१॥ (१८८९)

Tam mannasi paccakkhā devā candādaṃ tahnannē vi ।

Vijjā-manṭovāyaṇaphalāsisiddhiṃ gammanṭi ॥340॥ (1888)

Jē puṇa suimēttaphalā Nēraiya ti kiha tē gahēyavvā ।

Sakkhamaṇumaṇō vāṇuvalambhā bhinnajāiyyā ॥341॥ (1889)

[त्वं मन्यसे प्रत्यक्षा देवाश्चन्दादयस्तथान्येऽपि ।

विद्या-मन्त्रोपायनफलादिसिद्धेर्गम्यते ॥ ३४० ॥ (१८८८)

ये पुनः श्रुतिमात्रफला नैरयिका इति कथं ते ग्रहीतव्याः ।

साक्षादनुमानतो वाऽनुपलम्भाद्भिन्नजातीयाः? ॥३४१॥ (१८८९)

Tvam manyasé pratyaksā dévascandrādayastathānyē'pi ।
 Vidyā-mantropāyaphalādisiddhér gamyanté ॥ 340 ॥ (1888)
 Ye punah śrutimātraphalā nairayikā iti katham té grahitavyāḥ ।
 Sāksādanumānato vā'nupakāmbhād bhinnajātiyāḥ ? ॥ 341 ॥ (1889)

Trans.—340-341 You believe that deities like moon etc, are (directly) perceptible, so also, are others perceptible as a result of religious prayers etc But how are those denizens of hell that are known merely by hearing, and that belong to a distinct species, to be apprehended either directly or by inference, when they are (absolutely) non-perceptible ? (1888-1889)

टीका—हे आयुष्यक्षमित ! त्वमेवं मन्यसे—देवास्तावच्छन्द्रादयः प्रत्यक्षममाणसिद्धा एव, अन्ये त्वप्रत्यक्षा अपि विद्यामन्त्रोपयाचितकादिफलसिद्ध्याऽनुमानतो गम्यन्ते, ये पुनः “नारकाः” इत्यभिधानमात्ररूपा श्रुतिरेव फलं येषां, न पुनस्तदभिधायकशब्दव्यतिरिक्तोऽर्थः, ते साक्षात्, अनुमानतो वाऽनुपलभ्यमानत्वेन तिर्यग्गता-ऽमरेभ्यः सर्वथा भिन्नजातीयाः कथं “सन्ति” इति ग्रहीतव्याः, स्वरविषाणवन् ? इति ॥ ३४०—३४१ ॥ (१८८८—१८८९)

D. C.—Akampur—Deities like Moon etc. are apprehended by concrete authenticities, and others which are imperceptible are apprehended by means of inference as a result of religious prayers etc. But how are *Narakas* that are quite different from gods, *terryancas* and human beings, and whose existence is recognized only by hearing, to be accepted as existing when it is not apprehended by direct perception or even by inference ? ॥ 340-341 (1888-1889) ॥

The reply is—

मह पञ्चभूतक्षणओ जीवाडं य व्व नारण गिण्ह ।
 किं जं सपञ्चकवं तं पञ्चकवं नवगि इकं ? ॥ ३४२ ॥ (१८९०)
 जं कासइ पञ्चकवं पञ्चकवं तं पि घेण्ह लोण ।
 जह सीद्धादरिमणं निद्रं न य सन्त्रपञ्चकवं ॥ ३४३ ॥ (१८९१)

Maha paccakkhattaṇṇo jīvāi ya vva nārae giṇha ।

Kim jam sapaccakkham tam paccakkham navari ikkam ॥342॥

Jam kāsai paccakkham paccakkham tam pi ghéppai lóe ।

Jaha sihādarisaṇam siddham na ya savvapaccakkham ॥343॥

[मम प्रत्यक्षत्वतो जीवादींश्चैव नारकान् गृहाण ।

किं यत् स्वप्रत्यक्षं तत् प्रत्यक्षं नवरमेकम् ? ॥ ३४२ ॥ (१८९०)

यत् कस्यचित्प्रत्यक्षं प्रत्यक्षं तदपि गृह्यते लोके ।

यथा सिंहादिदर्शनं सिद्धं न च सर्वप्रत्यक्षम् ॥ ३४३ ॥ (१८९१)

Mama pratyaksatvato jivādīnścēva nārakān grihāṇa ।

Kim yat sva-pratyaksam tat pratyaksam navaramēkam? ॥342॥(1890)

Yat kasyacitpratyaksam pratyksam tadapi grihyatē lokē ।

Yathā siṃhādīdarśanam siddham na ca sarvapratyaksam ॥343॥(1891)

Trans.—342-343 Accept the *Nārakas* (as existing) like *jīva* etc. on account of (their) being *pratyaksa* to me. Is it that only that which is *pratyaksa* to one's own self (could be known as) *pratyaksa* and not anything else ? That which has been *pratyaksa* to any (person) in the world, is accepted as *pratyaksa* by the (whole) world Just as the appearance of *simha* etc. though not *pratyaksa* to all, is accepted (by all as existing) (1890-1891)

टीका—हे आधुष्मन्नकम्पित ! “साक्षादनुपलभ्यमानत्वात्” इत्यसिद्धो हेतुः, यतोऽहं केवलप्रत्यक्षेण साक्षादेव पश्यामि नारकान्, ततो मत्प्रत्यक्षत्वात् “सन्ति” इति गृहाण प्रतिपद्यस्व नारकान्, जीवा-ज्जीवादि-पदार्थवत् । अथैवं मन्यसे ममाप्रत्यक्षत्वात् रुयमेतान् गृह्णामि ? । ननु दुरभिप्रायोऽयम्, यतः किं यत् स्वस्यात्मनः प्रत्यक्षं तदेवैकं नवरं प्रत्यक्षमुच्यते ? इति काक्वा नेयम् । ननु यदपि कस्यचित् प्रत्यक्षितपुरुषस्यान्यस्य प्रत्यक्षं तदपि “प्रत्यक्षम्” इति गृह्यते व्यवह्रियते लोके; तथाहि—सिंह-सरभ--हंसादिदर्शनं सिद्धं प्रसिद्धं लोके, न च सिंहादयः सर्वजनप्रत्यक्षाः;

देश-काल-ग्राम-नगर-सरित्-समुद्रादयश्च न सर्वेऽपि भवतः, प्रत्यक्षाः, अयं चान्यस्यापि प्रत्यक्षास्ते प्रत्यक्षतया व्यवहियमाणा दृश्यन्ते । अतो मत्प्रत्यक्षा नारकाः किमिति प्रत्यक्षतया न व्यवहियन्ते ? इति ॥ ३४२-३४३ ॥
(१८९०-१८९१)

*D. C.—Bhagavāna :—*O long-lived *Akampitā!* your objection that *Nārakas* do not exist, because they have not been apprehended by you, is unfounded. I have perceived those *Nārakas* personally. Accept them, therefore, as existing on account of their being *pratyakṣa* to me, like all other objects, animate and inanimate.

Secondly, it is not appropriate to hold the obstinate view that nothing can be said to be *pratyakṣa* in this world, unless and until it has not been witnessed by you. Usually, that which has been witnessed by a trustworthy or respectable person, is accepted as existing in this world. Existence of lion, bear, and swan etc. is universally accepted by all, even though those animals have not been *pratyakṣa* to each and every person in the world. You have not witnessed all countries, rivers, towns, oceans and times, still however, you do not doubt their existence, because they have already been *pratyakṣa* to other respectable persons

Similarly, you shall have to accept the existence of *Nārakas* when they have already been *pratyakṣa* to me. ॥342-343॥
(१८९०-१८९१).

अहंवा जमिन्दियाणं पक्कखं किं तदेव पक्कखं ? ।

उवयारमेत्ताओ तं पक्कखमणिदियं तत्थं ॥ ३४४ ॥ (१८९२)

Ahava jamiṇḍiyāṇam paccakkham kim tadéva paccakkham? ।

Uvayāraméttāo taṁ paccakkhamañḍiyam tattham ॥ 344 ॥ (1892)

[अथवा यदिन्द्रियाणां प्रत्यक्षं किं तदेव प्रत्यक्षम् ? ।

उपचारमात्रतस्तत् प्रत्यक्षमनिन्द्रियं तथ्यम् ॥ ३४४ ॥ (१८९२)

Athavā yadīndriyaṇām pratyaksam kim tadēvā pratyaksam !
Upacāramātratrastat pratyaksamanīndriyam tathyam ॥344॥ (1892)]

Trans—344 Or, is it that what is preceptible to senses, is alone *pratyakṣa* ? It is *pratyakṣa* by virtue of (mere) usage. The real *pratyakṣa* is beyond (the perception of) senses (1892)

टीका -अथवा, किं यदिन्द्रियाणां प्रत्यक्षं तदेव प्रत्यक्षमिष्यते भवता, मदीयं तु प्रत्यक्षं नाभ्युपगम्यते, अतीन्द्रियत्वात् ? । ननु महानयं विपर्ययः, यस्मादुपचारमात्रत एव तदिन्द्रियप्रत्यक्षं प्रत्यक्ष-तया व्यवह्रियते-यथाऽनुमाने बाह्यधूमादिलिङ्गद्वारेण बाह्यमग्नादिवस्तु ज्ञायते, नैवमत्र, तत् उपचारात् प्रत्यक्षमिव प्रत्यक्षमुच्यते । परमार्थतस्तु-इदमपि परोक्षमेव, यतोऽसौ जीवः, स चानुमानवदत्रापि वस्तुसाक्षाद् न पश्यति, किन्त्विन्द्रियद्वारेणैव, ततोऽतीन्द्रियमेव तथ्यं प्रत्यक्षमवगन्तव्यम्, तत्र जीवेन साक्षादेव वस्तुन वृत्तमभादिति ॥ ३४४ ॥ (१८९२)

D. C —Since, that which is perceived, is beyond the perception of senses, you do not admit it, as according to you only, that which is *īndriya pratyakṣa* is *pratyakṣa* This is a great folly. *Indriya-pratyakṣa* is recognized as *pratyakṣa* by means of *upacāra*, similar to the case of *anumāna*, when objects like fire etc are apprehended by means of external indications of smoke etc. But the *pratyakṣa* in my case, is different from this. By means of mere *upacāra* ॥ is called *pratyakṣa*, but really speaking, it is *parokṣa* as the *ākṣa* { i-e *jīva* } does not apprehend the object directly as in the case of *anumāna*.

The *ādriya* or that which is beyond perception "by (means of) sense-organs, should alone be accepted as *pratyakṣa* as in that case, *jīva* directly perceives the object.

Akampa—Although in case of *īndriya-pratyakṣa*, *jīva* does not apprehend an object directly, *īndriyas* are undoubtedly able to recognize the object directly. In such a case, why should we not consider *īndriya-pratyakṣa* to be the *pratyakṣa* itself ! ॥ 344 (1892) ॥

मुत्ताहभावो नोवलद्धिमन्दिद्याहं कुम्भो न्व ।

उवलम्भद्वाराणि ताहं जीवो तदुवलद्धा ॥ ३४५ ॥ (१८९३)

Muttaḥbhāvo novaladdhumantindiyam kumbho vva ।

Uvalambhaddārāṇi tāṁ jīvo taduvaladdha ॥ 345 ॥ (1893)

[मूर्तादिभावतो नोपलब्धिमन्तीन्द्रियाणि कुम्भ इव ।

उपलम्भद्वाराणि तानि जीवस्तदुपलब्धा ॥ ३४५ ॥ (१८९३)

Murtādibhavaṭo nopalabdhimantīndriyāṇi kumbha iva ।

Upalambhadvārāṇi tāni jīvastadupalabhā ॥ 345 ॥ (1893)]

Trans—Sense-organs have no power of perception on account of (their being) *mūrta* etc, like *ghaṭa* They are mere mediums of perception. *Jīva* is their (real) agent of perception (1893)

टीका—नोपलब्धिमन्तीन्द्रियाणि—न वस्तुज्ञायकानीत्यर्थ, पुद्गलसघात-
रूपत्वेन मूर्तत्वात्, आदिशब्दादचेतनत्वात्, कुम्भवत् । नवरमुपलम्भस्य
श्रोत्रादिज्ञानस्य द्वाराणि भवन्त्यमूनि, गवाक्षवत्, तस्मात्पेक्षस्यैव क्षयोपक्षमस्य
प्रबोधात् । जीव एव च तदुपलब्धा वस्तुपलब्धा ॥ ३४५ ॥ (१८९३)

D. C—Since *indriyas* are *mūrta* and *a-cēṭana* like *ghaṭa*, they are not able to apprehend objects They are only mediums of apprehension like a window The real agent of perception is *Ātma* which is altogether different from *indriya* in this way ॥ 345 (1893) ॥

Besides,

तदुवग्मे वि सरणओ तव्यावारे वि नोवलम्भाओ ।

इन्दियभिन्नो नाया पञ्चगवक्खोवलद्धा वा ॥ ३४६ ॥ (१८९४)

Taduvarame vi saraṇao tavvāvāre vi novalambhāo ।

Indiyabhinno naya pañcagavakkhavaladdhā va ॥ 346 ॥ (1894)

[तदुपरमेऽपि स्मरणतस्तद्व्यापारेऽपि नोपलम्भात् ।

इन्द्रियभिन्नो ज्ञाता पञ्चगवाक्षोपलब्धेषु ॥ ३४६ ॥ (१८९४)

Taduparamē'pi smaraṇatatastadvyāpārē'pi nopalambhāt ।
Indriyabhinno jñātā pañcagavākṣopalaḥbdhēva ॥346॥ (1894)).

Trans.—346 By virtue of recollection, even (when the sense-organs) are pacified, and on account of non-perception, even (when the sense-organs) are at work, the agent of perception is (recognized) as different from sense-organs, like an observer from the five windows. (1894)

टीका-इन्द्रियेभ्यो भिन्नो “ नाया त्ति ” ज्ञाता जीवः तदुपरमेऽपी
इन्द्रियोपरमेऽपि तद् द्वारोपलब्धार्थानुस्मरणात्, तद्व्यापारेऽपीन्द्रियव्यापारे
ऽप्यन्यमनस्कतायामनुपलम्भात्; यथा पञ्चभिर्गवाक्षैरुपलब्धा वस्तुपलम्भ-
कस्तेभ्यो भिन्न इति ॥ ३४६ ॥ (१८९४)

D. C. Just as a person looking from the five windows, is different from those five windows, the Soul which is the agent of perception, is different from the sense-organs. Because, even when *indriyas* are not at work, the Soul is able to perceive an object by means of recollection, and if the Soul is absent-minded, the object is not at all perceived inspite of *indriyas* being at work. ॥ 346 (1894) ॥

Moreover,

जो पुण अण्दिउ चिय जीवो सब्बप्पिहाणविगमाओ ।
सो सुबहुयं वियाणइ अवणीयघरो जहा दहा ॥ ३४७ ॥ (१८९५)

Jo puṇa aṇdiu cciya jīvo savvappihāṇavigamāo ।
So subahuyam viyāṇai avanīyagharo jaha daḥḥa ॥ 347 ॥ (1895)

[यः पुनरनिन्द्रिय एव जीवः सर्वपिधानविगमात् ।

स सुबहुकं विजानात्यपनीतगृहो यथा द्रष्टा ॥ ३४७ ॥ (१८९५)

Yah punaranindriya ēva jīvaḥ sarvapīdhānavigamāt ।
Sa subahukam vijānātyapanitagriho yathā draṣṭā ॥ 347 ॥ (1895)]

Trans.—347 The Soul, like an observer who is away from the house, being void of sense-organs, apprehends much more on account of all the obstructions (being) removed (1895)

टीका—य पुनरिन्द्रिय एव केवलज्ञानसंपन्नो जीवः स इन्द्रियज्ञानवतो जीवात् सुबहु विज्ञानातीति प्रतिज्ञा, सर्वविधानविगमात् सर्ववरण क्षयादित्यर्थः, यथा पञ्चगवाक्षगृहस्थितपुरुषात् सर्वथाऽपनीतगृहः सर्वत एवाऽऽकाशीकृतप्रदेशे स्थितो द्रष्टा पुरुष इति ॥ ३४७ ॥ (१८९५)

D, C.—Just as a person looking from the open space, apprehends much more than a person looking from the five windows, the Soul possessing absolute knowledge apprehends much more than anything that apprehends through *indriyas*. ॥ 347 (1895) ॥

And the *jñāna* obtained by *indriyas* in this way, is not *pratyakṣa*—

न हि पञ्चकखं धर्म्मन्तरेण तद्धर्म्ममेतगहणाओ ।

कयगत्ताओ व सिद्धी कुम्भाणिच्चत्तमेत्तस्स ॥ ३४८ ॥ (१८९६)

Na hi paccakkham dhammantarēṇa taddhammaméttagahaṇāo ।

Kayagattao va siddhi kumbhāṇiccattaméttassa ॥ 348 ॥ (1896)

[न हि प्रत्यक्षं धर्मान्तरेण तद्धर्ममात्रग्रहणात् ।

कृतकत्वत इव सिद्धिः कुम्भानित्यत्वमात्रस्य ॥ ३४८ ॥ (१८९६)

Na hi pratyakṣam dharmāntarēṇa taddharmamātragrahaṇāt ।

Kṛitakatvata iva siddhiḥ kumbhāṇityatvamātrasya ॥ 348 ॥ (1896)]

Trans.—348 Like the establishment of mere transitoriness of *ghaṭa* on account of its being factitious, the *indriya-pratyakṣa*, is not *pratyakṣa* (also), on account of its characteristics being accepted by another characteristic. (1896)

टीका—न भवति प्रत्यक्षम् “इन्द्रियजं ज्ञानम्” इति प्रकमाह्वयते । चक्षुरादीन्द्रियस्य रूपादिपरिच्छेदशक्तिविशेषरूपेण धर्मान्तरेण हेतुभूतेन तस्यानन्तधर्मात्मकस्य वस्तुनो यद् रूपादिकमेकं धर्ममात्रं तस्य ग्रहणादिति हेतुः । किं तद् यथा न प्रत्यक्षम् ? इत्याह—यथा कृतकत्वाद् घटानित्यत्वमात्रसिद्धिलक्षणप्रस्तुमानमित्येष दृष्टान्तः । इह च यथा परस्यात् साध्यसिद्धौ

नानुमानं मत्पक्षम्, तपेन्द्रियजमपि विज्ञानमित्येतावान् भावार्थ इति
॥ ३४८ ॥ (१८९६)

D. C.—Just as *anumāna* capable of attaining the accomplishment of a desired object by means of another object, cannot be called *pratyakṣa jñāna*, so also, apprehension by means of *indriyas*, could not be called *pratyakṣa*. Like an inference establishing the *anulāna* of *ghāta* by means of its *kṛitakāra*, cognizance attained by *indriyas* is not *pratyakṣa*. *Indriya pratyakṣa-jñāna* is limited to the apprehension of only *rūpa* etc. by means of eye etc. ॥ 348 (1896) ॥

Besides.

पुर्वोपलब्धसंबन्धस्मरणतो वाऽनलो इव धूमाओ ।

अहव निमित्तान्तरओ निमित्तमक्खस्स करणाई ॥ ३४९ ॥ (१८९७)

Purvopaladdhasambandhasaraṇato vā'nalo iva dhūmāo ।

Ahava nimittāntarao nimittamakkhassa karaṇāim ॥349॥ (1897)

[पुर्वोपलब्धसंबन्धस्मरणतो वाऽनलो इव धूमात् ।

अथवा निमित्तान्तरतो निमित्तमक्षस्य करणानि ॥ ३४९ ॥ (१८९७)

Purvopalabdhasambandhasmarāṇato vā'nalo iva dhūmāt ।

Athavā nimittāntārato nimittamakṣasya karaṇāni ॥349॥ (1897)]

Trans.—349 Or, like the inference of fire from smoke, on account of the recollection by means of (its) relations of the past or on account of any (other) reason, the sense-organs serve as the instrumental cause to the Soul. (1897)

टीका—“ वा ” इत्यथवा, न मत्पक्षमिन्द्रियजं ज्ञानमिति सैवं प्रतिज्ञा, पूर्वोपलब्धसंबन्धसौ संबन्धश्च पूर्वोपलब्धसंबन्धस्तत्स्मरणज्ज्ञायमानत्वात् धूमादनलज्ञानवत्; तथाहि—“ घटोऽयं, पूर्वसंकेतकाल एवंभूत एव पदार्थे मत्पक्षितामिहपुरुषाद् घटसंकेतस्य मया गृहीतत्वात् ” इति पूर्वोपलब्धसंबन्धस्मरणादेव सर्वस्यापि घटादिग्राहकमिन्द्रियज्ञानमुपजायते; अन्यथा नाब्जिकेरीषाया-

यातस्याप्यविशेषेणैतत् स्यात् । अभ्यास-पाटवादिभ्यश्चाभुकारितयेन्द्रियज्ञान-
प्रवृत्तेः सर्वत्रैतद् न लक्ष्यत इति । अथवा, प्रत्यक्षमिन्द्रियज्ञं ज्ञानम्, पूर्वप्रतिपा-
दितव्युत्पत्त्याऽक्षस्य जीवस्य स्वव्यतिरिक्तनिमित्तविशेषाज्जायमानत्वात्,
धूमादग्निज्ञानवत् । स्वव्यतिरिक्तानि च निमित्तान्यक्षस्य जीवस्य करणा-
नीन्द्रियाणि मन्तव्यानि । यच्च प्रत्यक्षं न तज्जीवस्य निमित्तान्तराज्जायते
किन्तु जीवस्तत्र साक्षादेव ज्ञेयं पश्यति, यथाऽवधि-मनः पर्याय-केवल-
ज्ञानेष्विति ॥ ३४९ ॥ (२८९७)

D. C.—Like the perception of fire from smoke, the percep-
tion due to sense-organs, is also produced from the recollec-
tion of the connections of the past. So, it is not *pratyakṣa*. Take
the example of *ghaṭa*. The name *ghaṭa* was given to it in the
past. We recognize it as *ghaṭa* on the basis of its *pūrvakā'a*
saṅkēta. Hence, the knowledge about *ghaṭa* is apprehended by
means of *indriyas* from the recollection of its past relations.
If it were not so, a person coming from a distant island, who
has neither heard nor seen anything about *ghaṭa*, would at once
be able to recognize it as *ghaṭa*. This sort of *indriya-jñāna* is
produced very quickly from recollection etc. due to constant prac-
tice and cleverness, and hence, it is not marked everywhere.

Moreover, just as one apprehends *agni* from *dhiṃ* which
is absolutely different from himself, the apprehension in this
case, is also attained by Soul from the *indriyas*, which are
absolutely different from the Soul, showing thereby that the
knowledge thus obtained is not *pratyakṣa* but *parokṣa*.

Pratyakṣa jñāna is acceptable to Soul directly like the
Avadhi, *Manah-paryāya* and *Kevala-jñāna*s and it is never

1. The first stage of perception when the attention is concentrated.
2. The state of mental perception which precedes the attainment
of perfect knowledge.
3. Absolute Perception.

obtained by the Soul from any external *nimitta*. All sorts of *jñāna* except the above mentioned three, are mere *anumānas* as they apprehend objects indirectly. In case of *jñānas* like *Avadhi* etc, since the Soul apprehends the object directly, the knowledge is called *pratyakṣa*.

केवल-मनो-हिरहियस्स सव्वमणुमाणमेत्तयं जम्हा ।

नारगसब्भावम्मि य तदत्थि जं तेण ते संति ॥ ३५० ॥ (१८९८)

Kevala-Mano-hirahiyassa savvamaṇumaṇaméttayam jamhā ।

Naragasabbhāvammi ya tadatthi jam teṇa te santi ॥350॥ (1898)

[केवल-मनो-ज्वधिरहितस्य सर्वमनुमानमात्रकं यस्मात् ।

नरकसद्भावे च तदस्ति यत् तेन ते सन्ति ॥ ३५० ॥ (१८९८)

Kevala-Mano-'vadhiraḥitasya sarvamanumānamātrakam yasmād ।

Naraksadbhāve ca tadasti yat téna té santi ॥ 350 ॥ (1893)]

Trans.—350 Since everything pertaining to that which is void of *Kevala*, *Manah-paryāya* and *Avadhi* (sorts of *jñāna*) is mere inference, it is (present) in case of (establishing) the existence of hellish denizens. By (virtue of) that (*anumāna*), the *Nārakas* are existing. (1898)

दीक्षा-केवल-मनःपर्याया-ज्वधिज्ञानरहितस्य प्रमातुः संबन्धि सर्व-
मपि ज्ञानं यस्मादनुमानमात्रमेव, परोक्षार्थविषयत्वात् । केवलादिज्ञानत्रयं
तु वस्तुसाक्षात्कारित्वात् प्रत्यक्षम् । तदेवमनुमानं प्रत्यक्षं च यस्माद् नारक-
सद्भावे साध्ये विद्यत एव, तेन ते नारका सन्तीति प्रतिपद्यते । तत्र प्रत्यक्षं
मदीयमेव केवलज्ञानम् ॥ ३५० ॥ (१८९८)

D. C.—Every sort of knowledge excepting *Avadhi-Manah-paryāya* and *Kevala* is mere *anumāna* on account of its being based on the indirect perception of an object. *Jñānas* like *Kevala* etc apprehend the object directly and hence they are called *pratyakṣa*. Since the *anumānas* pertaining to *Nārakas*,

is *pratyakṣa*, the existence of *Nārakas* is established without doubt. The *pratyakṣa jñāna*, in this case, is my own *Kēvalajñāna* ॥350॥ (1898)॥

पापफलस्त पगिदुस्त भोइणो कम्मओऽवसेस व्व ।
सन्ति धुवं तेऽभिमया नेरइया, अह मई होज्जा ॥ ३५१ ॥ (१८९९)
अच्चत्थदुक्खिया जे तिरिय-नरा-नाराग त्ति तेऽभिमया ।
तं न जओ सुरसोक्खप्पगरिससरिसं न तं दुक्खं ॥ ३५२ ॥ (१९००)

Pāvaphalassa pagiṭṭhassa bhōiṇo kamma'ovasēsa vva ।
Santi dhuvam té'bhimayā neraiyā, aha mai hojjā ॥351॥ (1899)
Accatṭhadukkhiyā jé tiriya-narā-nāraga tti té'bhimayā ।
Tam na jaō surasokkhappagarisasarisam na tam dukkham ॥352॥

[पापफलस्य प्रकृष्टस्य भोगिनः कर्मतोऽवशेष इव ।
सन्ति ध्रुवं तेऽभिमता नैरयिकाः, अथ मतिर्भवेत् ॥ ३५१ ॥ (१८९९)
अत्यर्थदुःखिता ये तिर्यग्-नरा-नारका इति तेऽभिमताः ।
तद् न यतः सुरसौख्यप्रकर्षसदृशं न तद् दुःखम् ॥३५२॥ (१९००)

Pāpaphalasya prakṛṣṭhasya bhogināḥ karmato'vaśeṣa iva ।
Santi dhruvam te'bhimata nairayikāḥ atha matir-bhavet ॥351॥ (1899)
Atyarthadukkhitā yé tiryag-narā-nārakā iti té'bhimataḥ ।
Tad na yataḥ surasaukhyaprakarṣasadṛśam na taḍ dukkham ॥352॥

Trans.—351-352 Like (the enjoyers of) the rest of *Karmas*, there are (certainly) some who (have to suffer) the result of great sins. They are really known as the denizens of hell; Here, it is not appropriate to assert that extremely miserable *tiryancas* and human beings are the denizens of hell. Because, (their) miseries are not, as extreme as the happiness of gods. (1899)-1900)

टीका-प्रकृष्टस्य पापफलस्य भोगिनः केचिद् ध्रुवं सन्ति “कम्मव त्ति”

कर्मफलत्वात् तस्येत्यर्थः, अवशेषवदिति—यथा जघन्यमध्यमपापफलभोगिनः शेषास्तिर्यङ्—नरा विद्यन्त इत्यर्थः दृष्टान्तः । “ तेऽभिभया नेरइय ति ” ये प्रकृष्टपापफलभोगिनस्ते “ नारकाः ” इत्यभिभूताः । अयं परस्यैवंभूता मतिर्भवेत्—अत्यर्थं दुःखिता ये तिर्यग्—मनुष्यास्त एवोत्कृष्टपापफलभोगित्वाद् कारकव्यपदेशभाजो भविष्यन्ति. किमदृष्टनारककल्पनया ? इति । तदेतद् न, यतोऽतिदुःखितानामपि तिर्यग्—मनुष्याणां यद् दुःखं तदमरसौख्यमकर्षसदृशमकर्षवद् न भवति । इदमुक्तं भवति—येषामुत्कृष्टपापफलभोगस्तेषां संभवद्भिः सर्वैरपि प्रकारैर्दुःखेन भवितव्यम्, न चैवमतिदुःखितानामपि तिर्यगादीनां दृश्यते, आलोक—तल्लुच्छाया—शीतपवन—सरित्—सरः—कूपजलादिसुखस्यापि दुःखितेष्वपि तेषु दर्शनात्—छेदन—भेदन—पाचन—दहन—दम्भन—वज्र—कण्टक—शिलास्फालनादिभिश्च नरकप्रमिद्धैः प्रकारैर्दुःखस्यादर्शनात्, इत्यादि भागुक्तानुसारेण स्वयमेवाभ्यूह्य वाच्यमिति । आगमार्थश्चायमवगन्तव्य इति ।

सततमनुबद्धमुक्तं दुःखं नरकेषु तीव्रपरिणामम् ।

तिर्यङ्मुष्ण—भय—क्षुत्—तृणादिदुःखं मुखं चाल्पम् ॥ १ ॥

सुख—दुःखे मनुजानां मनःशरीराश्रये बहुविकल्पे ।

सुखमेव तु देवानामल्पं दुःखं तु मनसि भवम् ॥ २ ॥

इति ॥ ३५१—३५२ ॥ (१८९९—१९००) ॥

*D. C.—Bhagavāna:—*Just as, there are *tiryancas* and *manuṣyas* to enjoy the fruits of moderate sins, there do exist some who have to suffer the consequences of great sins. And take it for certain that they are none but *Nārakas*.

*Akampita:—*Since the excessively miserable *tiryancas* and *manuṣyas* have to undergo the consequences of great sins, why not to take them as *Nārakas* ?

*Bhagavāna:—*It is not so. Sufferers of the consequences of great sins ought to be miserable in all respects,

Tiryancas, and *manuṣyas* cannot be said to be miserable in all respects as required in case of *Nārakas*. They are

entitled to various means of pleasure like light, shades of a tree cool-breeze, river, and stream etc. On the other hand, various horrors of hell such as those of being killed, pierced, cooked, burnt, pressed, and dashed against stone-slabs are not experienced by *tiryantas* or *manuṣyas*, Only *Nārakas* are doomed to undergo such afflictions.

It should be noted in the *āgamas* also that:—

Satātamanubadhamuktam duḥkham narakēṣu tivrāparināmam ।
Tiryakṣūṣṇa-bhaya-kṣūt-ṭṛidādidukham sukham cālpam ॥ 1 ॥

Sukh-duḥkha manuṣjānām manah-śarirāśraye bahuvalkalpé ।
Sukhameva tu dēvānāmalpam duḥkham tu māṣi bhavam ॥ 2 ॥

[*Nārakas* have always to undergo the afflictions of excessive effects. *Tiryantas* have greater proportion of afflictions like heat, fear, hunger, and thirst etc. and smaller proportion of happiness; *manuṣyas* have pleasures and pains (almost in equal proportion) pertaining to body and mind while gods have absolute happiness and very little misery] ॥ 351-352 (1899-1900) ॥

सत्यं चेदमकंपिय ! मह वयणाओऽवसेसवयणं व ।
सत्यणुत्तणओ वा अणुमयसत्यणुवयणं व ॥ ३५३ ॥ (१९०१)

Saccam cédamakampiya ! maha vayanāo'vasésavayanam va ।
Savvaṇṇuttanaō vā aṇumayasavvaṇṇuvayaṇam va ॥ 353 ॥ (1901)

[सत्यं चेदमकम्पित ! मह वचनादवशेषवचनमिव ।
सर्वज्ञत्वतो वाञ्छुमतसर्वज्ञवचनमिव ॥ ३५३ ॥ (१९०१)

Satyam cédamakampita । mama vacanādavaśēṣavacanamiva ।
Saryajñatvato vānumatasarvajñavacanamiva ॥ 353 ॥ (1901)]

Trans.—353 This is true. *O Akampita* ! because it is my statement. Or, (It is true) like other statements. Or, by virtue of (my) all-knowing faculty, (it is true) like the statement of an authorized omniscient. (1901)

टीका—“नारकाः सन्ति” इति सत्यमकम्पित ! इदम्, मद्वचनात्, ययाऽवशेषं त्वत्संशयादिविषयं मद्वचनम् । अथवा, “सर्वज्ञवचनत्वात्” इत्येवं हेतुर्वक्तव्यः, त्वदनुमतमनु-जैमिन्यादिसर्वज्ञवचनवदिति ॥ ३५३ ॥ (१९०१)

D. C.—Accept the statement the *Narakas* exist as true, O *Akampita* ! either because it is my statement, or, because it is as real as the other statements like those regarding your doubts etc, or, because it is the statement of an omniscient as great as your high-esteemed *Manu*, *Jaimini* etc. ॥ 353 (1901) ॥

भय-राग-दास-मोहाभावाओ सच्चमणइवाइं च ।

सबं चिय मे वयणं जाणयमज्झत्यवयणं च ॥ ३५४ ॥ (१९०२)

Bhaya-rāga-dosa-mohābhāvāo saccamaṇaivāsim ca ।

Saccam ciya me vayanam jāṇayamajjhattha vayanam va ॥ 354 ॥

[भय-राग-द्वेष-मोहामावात् सत्यमनविपाति च ।

सत्यमेव मे वचनं ज्ञायकमध्यस्थवचनमिव ॥ ३५४ ॥ (१९०२)

Bhaya-rāga-dveṣa-mohābhāvāt satyamanatipāti ca ।

Satyameva me vacanam jñāyakamadhyasthavacanamiva ॥ 354 ॥ (1902) ॥

Trans.—354 Everything that I say is certainly true and free from faults like words of an intelligent and impartial person, on account of the (complete) absence of fear, attachment, aversion, and infatuation (in me). (1902)†

किह सव्वण्णु ति मई पच्चक्खं सव्वसंसयच्छेया !

भय-राग-दोसरहिओ तल्लिगाभावाओ सोम्म ! ॥३५५॥ (१९०३)

Kiha savvaṇṇu ti mai paccakkham savvasaṃsayacchéya ।

Bhaya-rāga-dosarahio talliṅgābhāvāo Somma ! ॥ 355 ॥ (1903)

[कथं सर्वज्ञमतिः प्रत्यक्षं सर्वसंशयच्छेदात् ।

भय-राग-दोपरहितस्तल्लिङ्गाभावतः सौम्य ! ॥ ३५५ ॥ (१९०३)

† Vide V. 1578.

Katham saravajña iti matih pratyakṣam saravasamśayacchedāt ।
Bhaya-rāga-doṣarahitastallīgā-bhāvalaḥ Sauṇya ॥ 355 ॥ (1903)

Trans.—355 You might ask “How are you to be (accepted as) omniscient?” “Evidently because, I remove all doubts, and because I am free from even the symptoms of the faults such as fear, attachment etc.” (1903)

टीका—इयमपि व्याख्यातार्या । यदपि “ न ह वै प्रत्य नारकाः सन्ति ” इत्यादौ नारकाभावः शङ्क्यते भवता, तदप्युक्तम्, यतोऽयमत्रा-
मिमायो मन्तव्यः—न खलु मेत्य परलोके मेवादिवच्छाश्वताः केचनाप्यव-
स्थिता नारकाः सन्ति, किन्तु य इहोत्कृष्टपापमर्जयति, स इतो गत्वा
मेत्य नारको भवति, अतः केनापि तत्पापं न विवेयं येन मेत्य नारकैभ्यते ।
तदेवं छिन्नस्तत्संशयो भगवता ॥ ३५५ ॥ (१९०३)

D. C.—If you doubt my *sarvajñatva*, O *Sauṇya*! you are not justified. For, since I have removed all your doubts and am prepared to remove them at present if you entertain any, I am *sarvajña*.

Moreover, in the sentences such as “*Na ha vai prītya nārakaḥ santi*” etc you have suspected the existence of *Nārakas*. But it is not so. The import of those sentences is that there are no *Nārakas* everlasting like *Mēru* etc. in the other world, but those who commit great sins in this world, would, become *Nārakas* in the next world. The sentences, therefore, mean to assert that no body should commit such sins lest they might become the denizens of hell after death.

The *Bhagavāna* thus removed his doubts ॥ 355 (1903) ॥

So,

छिन्नमि संसयम्मी जिणेण जर-मरणविप्पमुक्केण ।

सो समणो पव्वहओ तिहि ओ सह खंडियसएहि ॥३५६॥ (१९०४)

Chinnami saṁsayammi Jīṇeṇa jara-maraṇavippamukkēṇam ।

So samaṇo pavvaḥō tithi o saha khaṇḍiyasaehim ॥ 356 ॥ (1904)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तेन ।

स श्रमणः प्रव्रजितस्त्रिभिस्तु सह खण्डिकशतैः ॥ ३५६ ॥ (१९०४)

Chinné saṃśayé Jinéna jarā-maraṇavipramukténa ।

Sa śramaṇaḥ pravrajitastrībhīstu saha khaṇḍikāśataih ॥356॥ (1904)]

*Trans:—*365 When the doubt was removed by the *Tīrthaṅkara*, who was entirely free from old age and death, that saint accepted the *Dikṣā* along with his three hundred pupils. (1904)

End of the Discussion with the Eight Gaṇadhara.

Chapter IX



नवमगणधरवक्तव्यता ।

Discussion with the Nineth Ganadhara

ते पव्वइए सोढं अयलभाया आगच्छई जिणसगासं ।

ववामि ण वंदामी वंदित्ता पज्जुवासामि ॥ ३५७ ॥ (१९०५ ॥

Té pavvaié sōum Ayalabhāyā āgacch Jigaaisagāsam ;
Vaccāmi ṇa vandāmi vandittā pajjuvāsāmi ॥ 357 ॥ (1905)

[तान् प्रव्रजितान् श्रुत्वाऽचलभ्राता आगच्छति जिनसकाशम् ।

व्रजामि वन्दे वन्दित्वा पर्युपासे ॥ ३५७ ॥ (१९०५)

Tān pravrajitān śrutvā'calabhrāta āgacchati jinasakāśam ।

Vrajāmi vandé vandittvā paryupāsé ॥ 357 ॥ (1905)

Trans.—357 Having heard that they had renounced the world, *Acalabhrātā* comes before the *Tīrthāṅkara*. (He thinks:—) I may go, pay my homages, and worship him. (1905)

आभट्ठो य जिणेणं जाइ-जरा-मरणविप्पमुक्केणं ।

नामेण य गोत्तेण य सव्वण्णू सव्वदरिस्ता णं ॥ ३५८ ॥ (१९०६)

Ābhaṭṭho ya Jiṇeṇam jāi-jarā-maraṇa-vippamukkēṇam ।

Nāmeṇa ya gotteṇa ya savvaṇṇū savvadarisī ṇam ॥358॥ (1906)

[आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।

नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ ३५८ ॥ (१९०६)

Ābhāṣitaśca Jinéna jāti-jarā-maraṇavipramukténa ।

Nāmnā ca gotreṇa ca sarvajñéna sarvadarśinā ॥358॥ (1906)]

Trans—358 He was then, addressed by his name and lineage, by the *Tīrthaṅkara* who was entirely free from birth, old age, and death, who was omniscient, and who had complete *darśana* (undifferentiated knowledge.) (1906)

The *Tīrthaṅkara*, then, said—

किं मण्णे पुण्ण-पावे अत्थि नत्थि त्ति संसओ तुज्झं ।

वेयपयाण य अत्थं न याणसी तेसिमो अत्थो ॥ ३५९ ॥ (१९०७)

Kim maṇṇe Puṇṇa-pātti atthi natthi samsaṇ tujjham ।

Véyapayāṇa ya attham na yāṇasi tésimō attho ॥359॥ (1907)

[किं मन्यसे पुण्य-पापे स्तो न स्त इति संशयस्त्व ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ ३५९ ॥ (१९०७)

Kim manyasé Puṇya-pāpé sto na sta itī saṁśayastava ।

Vēdapadānām cārtham na jānāsi tesāmayamarthah ॥359॥ (1907)]

Trans.—359 What are you thinking about? You entertain the doubt as to whether the denizens of hell exist or not. But (sa) you have not understood the real meaning of the sentences of the *Vēdas*. Here is their (real) interpretation. (1907)

टीका—हे आयुष्मन्नचलन्नातः ! त्वमेवं मन्यसे—किं पुण्य-पापे स्तो न वा ? इति । अयं चानुचितः संशयः, यस्माद् विरुद्धवेदपदनिबन्धनो विरुद्धदर्शनश्रुतिनिबन्धनश्च त्वं वर्तते । तत्र वेदपदानि तावत्—“पुरुष एवेदं, किं सर्वम्”—इत्यादि यथा द्वितीयगणधरे तथा वाच्यानि । तेषां चार्थं त्वं न जानासीत्याद्यपि तथैव व्याख्येयमिति ॥ ३५९ ॥ (१९०७)

D. C.—Your doubt about the existence of *puṇya* and *pāpa* is not justified. It is based on your hearing the sentence of *Vēdas* bearing contradictory senses. The sentences are such as “*Puruṣa ēvēdam gñim sarvam*” etc. which have already been mentioned in the Second *Gaṇḍhara-vāda*. You have not grasped the real interpretation of those sentences. I therefore, give their real interpretation, as under:— ॥ 359 (1907) ॥

मणमि पुणं पावं साधारणमहव दो भिन्नाहं ।

होज न वा कम्मं चिय सभावओ भवपवंचोऽयं ॥ ३६० ॥ (१९०८)

Maṇasi puṇṇam pāvam sāhāraṇamahava do vi bhinnāim ।

Hojja na vā kammāṃ ciya sabhaāvaō bhavapavanco'yam ॥ 360 ॥

[मन्यसे पुण्यं पापं साधारणमथवा द्वे अपि भिन्ने ।

भवेद् न वा कर्मैव स्वभावतो भवपपञ्चोऽयम् ॥ ३६० ॥ (१९०८)

Manyasé puṇyam pāpam sādharmaṇamathavā dvé api bhinné ।

Bhavéd na vā karmaiva svabhāvatō bhavaprapaṅco' yam ॥360॥(1908)

Trans.—360 Do you think *puṇya* alone or *pāpa* alone to exit ? Or, (do you think them to be) common, or even differdnt ? Or, is it that *Karma* itself be absent, and the expansion of the whole of mundane world be natural ? (1908)

टीका-इह केपाञ्चित् तीर्थिकानामयं प्रवादः-“पुण्यमेवैकमस्ति न पापम्” । अन्ये त्वाहुः-“पापमेवैकमस्ति न तु पुण्यम्” अपरे तु वदन्ति-“उभयमप्यन्योन्यानुविरुद्धस्वरूपं मेवैकमणिकल्पं संमिधस्तु-दुःखाख्यफल-हेतुः साधारणं पुण्यपापाख्यमेकं वस्तु” इति । अन्ये तु प्रतिपादयन्ति-स्वतन्त्र-मुभयं विचिक्तस्तु-दुःखकारणं “होज्ज ति” भवेदिति । अन्ये पुनराहुः-“मूलतः कर्मैव नास्ति, स्वभावसिद्धः सर्वोऽप्ययं जगत्प्रपञ्चः” । अतस्त्वमप्येतान् पञ्चविकल्पान् मन्यसे । एतेषां च विकल्पानां परस्परविरुद्धत्वात् संशयदोषामारुहोऽसि त्वमिति ॥ ३६० ॥ (१९०८)

D. C.—There are five different theories about the existence of *puṇya* and *pāpa* as stated below:—

- (1) There exists *puṇya* alone, and the there is nothing like *pāpa*
- (1) There exist *pāpa* alone, and there is nothing like *puṇya*.
- (3) *Punya* and *pāpa* which happen to be the causes of *sukha* and *duḥkha* respectively, exist in a combined state like a dark-blue jewel.

- (4) *Punya* and *Paṇa* are absolutely independent of each other.
- (5) There is nothing like *Karma* at all. The expansion of this mundane world is not due to *Karma*, but it is natural.

Now since you have listened to all the above-mentioned five views, you are wavering between the five and raising the doubt about *punya* and *paṇa* ॥ 360 ॥ (1908)

Each of the above-mentioned views is explained as follows —

पुण्यकरिस्से सुभया तत्तमजोगागगिस्सओ हाणी ।
तस्सेव खण मोक्खो पत्थाहारोवमानाओ ॥ ३६१ ॥ (१९०९)

Puṇṇukkarisse subhaya taratamajogāgagissao hāṇī ।
Tasseva khae mokkho pattharavamāṇāo ॥ 361 ॥ (1909)

[पुण्योत्कर्षे शुभता तरतमयोगापकर्षतो हानिः ।
तस्यैव क्षये मोक्षः पथ्याहारोपमानात् ॥ ३६१ ॥ (१९०९)]

Puṇyotkarse śubhata taratamajogāpakarsato hanī ।
Tasyaiva kṣaye mokṣaḥ pathyāharopamānāt ॥ 361 ॥ (1909)

Trans — 361 With the (gradual) rise in *punya*s, welfare (is obtained). With the gradual diminution, there is destruction. Being similar to the wholesome diet, when it is absolutely destroyed, there is (complete) liberation (1909)

टीका—पुनातीति पुण्य तस्योत्कर्षलेशतो लेशतश्च हृदी शुभता भवति, मुखस्यापि क्रमशो वृद्धिर्भवति तावत्, यावदुत्कृष्टं स्वर्गमुखमित्यर्थः । तस्यैव पुण्यस्य वर-तमयोगापकर्षतो हानिः मुखस्य-दुःखं भवति । इदं मृत्तं भवति—यथा यथा पुण्यमपचीयते तथा तथा जीवानां क्रमेण दुःखं मृत्पथ्यते, यावत् सर्वमकर्षमाप्तं नरकदुःखम् । तस्यैव च पुण्यस्य सर्वथा क्षये मोक्ष इति । एतच्च सर्वं पथ्याहारोपमानाद् भावनीयम्; तथाहि—यथा

पथ्याहारस्य क्रमेण वृद्धाचारोग्यवृद्धिस्तथा पुण्यवृद्धौ सुखवृद्धिः, यथा च पथ्याहारस्य क्रमेण परिहारे सरोगता भवति, एवं पुण्यापचये दुःखोत्पत्तिः ; सर्वथा पथ्याहारपरिहारे च मरणवत् पुण्यक्षये मोक्ष इति ॥३६१॥ (१९०९)

D C—The first case—*vi.*, that *puṇya* alone exists and there is nothing like *pāpa*—is discussed as follows —

That which purifies is called *puṇya*. With the gradual increase in *puṇya* there is a gradual rise in happiness also, leading ultimately to Salvation which is the highest happiness. On the other hand when there is a gradual decrease in *puṇya*, happiness also decreases and gradually begins to turn into misery, leading ultimately to the agony of hell. Finally, when there is entire diminution of *puṇya*, *jīva* attains complete liberation, i. e. it dies. This resembles the case of wholesome diet.

Just as by the gradual increase in wholesome diet, one becomes more and more healthy, so also, by the gradual eminence of *puṇyas*, there is a gradual rise in happiness also. On the other hand, just as, when the wholesome diet is abandoned, the disease re-enters the body, and one becomes ill, so also when there is gradual diminution of *puṇya*, there is gradual diminution in happiness and re-generation of misery. Ultimately, by abandoning the wholesome diet entirely, one dies away. In the same way, by the entire destruction of *puṇya*, *jīva* attains complete liberation from this world ॥ 361 ॥ (1909)

Taking the second theory of *pāpa*, the author explains —

पावुक्करिसेऽहमया तरतमजोगावगरिसओ सुभया ।

तस्सेव खए मोक्खो अपत्थभत्तोवमाणाओ ॥ ३६२ ॥ (१९१०)

Pāvukkarise'hamaya tatamajogāvagarisao subhayā ।

Tasseva khae mokkho apatthabhattovamāṇao ॥ 362 ॥ (1910)

[पापोत्कर्षऽध्ययता तरतमयोगोपकर्षतः शुभता ।

तस्यैव क्षये मोक्षोऽप्यध्यभक्तोपमानात् ॥ ३६२ ॥ (१९१०)

Pāpotkarṣe'dhamatā taratāmāyogāpakarsatah śubhata ।

Tasyaiva kṣaye mokṣo'pathyabhaktopamānāt । 362 ॥ (1910)]

Trans.—362 In (case of) the increase in *pāpa*, there is vileness; with gradual diminution (of it), (there is) welfare; and as in the case of the unwholesome diet, there is (complete) liberation (of the *jīva*) when it is absolutely destroyed. (1910)

टीका-इहापथ्याहारोपमानाद् वैपरीत्येन भावना कार्या । तथाहि-यथा क्रमेणापध्यवृद्धौ रोगवृद्धिः, तथा पांशयत्यात्मानं मलिनयतीति पापं, तस्य वृद्धौ सुखवृद्धिरूपाऽध्ययता मन्तव्या-क्रमेण दुखं वर्धते, यावदुत्कृष्ट नारकदुःखम् । यथा चापध्यत्यागात् क्रमेणारोग्यवृद्धिः, तथा क्रमेण पापस्यापकर्षात् सुखस्य वृद्धिः, यावदुत्कृष्टं सुरसौख्यम् । यथा चापथ्याहारस्य सर्वथा परित्यागात् परमारोग्यमुपजायते, एवं सर्वपापक्षये मोक्ष इति ॥३६२॥ (१९१०)

D. C.—Those, who believe that there exists *pāpa* alone, and nothing like *puṇya*, put forward the same argument, but in a reverse manner. According to them, just as disease develops with the increase in unwholesome diet, vileness in the form of miseries etc., also increases with the eminence of sins, leading ultimately to the agony of hell. On the other hand, when the unwholesome food is being gradually given up, there is a gradual recovery of health.

Similarly, by the gradual diminution of sins, there is a gradual re-generation of happiness leading ultimately to Salvation. Lastly, just as complete health is regained at the complete abandonment of the unwholesome food, there is complete attainment of *mokṣa*, when the sins are completely removed. ॥ 362 ॥ (1910).

Now, a third belief that *puṇya* and *pāpa* exist as *sādhāraṇa*, is explained:—

साहारणवण्णादि व अह साहारणमहेगमत्ताण ।

उक्करिसा-वगरिसओ, तस्सेव य पुण्णपावक्खा ॥ ३६३ ॥ (१९११)

Sāhāraṇavannādi va aha sāhāraṇamahegamattāe ।

Ukkarisā vagarisao tas-seva ya puṇṇapāvakkhā ॥ 363 ॥ (1911)

[साधारणवर्णादीनाय साधारणमथैकमात्रया ।

उत्कर्षा-ऽपकर्षतस्तस्यैव च पुण्यपापाख्या ॥ ३६३ ॥ (१९११)

Sādhāraṇavarṇādīvāthā sādharmaṇamathaiikamātrayā ।

Utkarsā-'pakarsatastasyaiva ca puṇyapāpakhyā ॥ 363 ॥ (1911)]

Trans—363 Like joint-syllables etc, (*puṇya* and *papa*) are combined with each other as one And, by reason of eminence or diminution of it, it is known as *puṇya* or *papa* (respectively) (1911)

टीका—“ अह साहारणमिति ” अयं साधारणं संकीर्णपुण्यपापाख्यं वस्तु भाव्यत इत्यर्थः । कथंभूतं पुनरिदमवगन्तव्यम् ? इत्याह—“ साहारण-वण्णादि व त्ति ” यथा साधारणं तुल्यं हरितालगुलिकादीनामन्यतरन्मीलितं वर्णकद्वयम्; आदिशब्दाद् यथा मेचकमणिः, नरसिंहादिर्वा, तयेदमपि पुण्य पापाख्यं संकीर्णमेकं वस्त्वित्यर्थः । ननु यद्येकं वस्त्वित्यदम्, तर्हि पुण्य पापं चेति परस्परविरोधिवस्तुविषयमाख्याद्वयं कथं लभते ? इत्याह—“ अहेग-मत्ताए इत्यादि ” अथ तस्यैवैकस्य संकीर्णपुण्यपापाख्यस्य वस्तुन एकया पुण्यमात्रया—एकेन पुण्यांशेनेत्यर्थः, उत्कर्षतो वृद्धो सत्यां पुण्याख्या प्रवर्तते; एकया तु पापमात्रया—एकेन पापांशेनेत्यर्थः, उत्कर्षतो वृद्धो मत्या पापाख्या प्रवर्तते । अपकर्षेऽपि पुण्यांशस्य पापाख्या प्रवर्तते, पापांशस्य त्वपकर्षे पुण्याख्या प्रवर्तते इति ॥ ३६३ ॥ (१९११)

D. C—The theory is that *pūṇa* and *pāpa* are not separate entities but they are infused with each other as one like the two syllables joined together as one. Like a base metal of *haridala* or *indigo*, wherein there is always one object mixed with two colours or like, the *Mécaka* jewel or *Narasimha* etc,

punya papa is also a mixed entity. Here, if some one rises the doubt that if it is one single entity why is it known by two names *papa* and *punya*? The answer laid down by them is this - On account of the increase in the constituent *punya* of the *punya-papa* entity the name *punya* is given, while with the diminution of the constituent *punya* the entity is called *papa*.

Similarly, when there is predominance of the element of *papa* it is called *papa* and vice versa. So *punya papa* is one and only one entity and does not exist separately. || 363 || (1911)

Now, with regard to the remaining two theories, it has been laid down as follows,—

एवं विद्य दो भिन्नाः होज्ज, होज्ज व सभावाओ चेव ।

भवन्मभूर्द्, भण्णइ न सभावाओ जओऽभिमओ ॥ ३६४ ॥ (१९१२)

होज्ज सहावो वत्थु निष्कारणया व वत्थुधम्मो वा ? ।

जइ वत्थुं णत्थि तओऽणुपलद्धीओ खपुप्फं व ॥ ३६५ ॥ (१९१३)

Evam cya do bhinnāṃ hojja, hojja va sabhāvaō ceva ।

Bhavasambhū, bhaṇṇai na sabhāvaō jao'bhimao ॥ 364 ॥ (1912)

Hojja sahavo vatthum nikkaraṇaya va vatthudhammo va ? ।

Jai vatthum natthi tao'ṇupaladdhiō khapuppham va ॥ 365 ॥ (1913)

[एवमेव द्वे भिन्ने भवेता, भवेद् वा स्वभावत एव ।

भवसंभूतिः, भण्यते न स्वभावद् यतोऽभिमत् ॥ ३६४ ॥ (१९१२)

भवेत् स्वभावो वस्तु निष्कारणता वा वस्तुधर्मो वा ? ।

यदि वस्तु नास्ति सकोऽनुपलब्धे खपुष्पमिव ॥ ३६५ ॥ (१९१३)

Evameva dve bhinne bhavelam, bhaved vā svabhāvata eva ।

Bhavasambhūti, bhaṇyate na svabhavad yato'bhimate ॥ 364 ॥

Bhavet svabhāvo vastu nikkāraṇatā va vastudharmo vā ? ।

Yadi vastu nāsti sako'nupalabdheḥ khapuspamiva ॥ 365 ॥ (1913)

1 *rans.*—364-365 Similarly, (some would believe that) both are different (from each other), or that the production of the mundane world would be due to (nothing else but its) *svabhāva* only (In reply to that, it is said that the production of the mundane world) by virtune of (its *svabhāva*, is not beilvable. And, Is that *svabhāva* a (definite) object ? or causelessness (itself) ? or the property of an object ? If (it is taken as) an object, it is not (an object, because || is non-apprehensible like a *kha-pusta* (1912-1913)

टीका-एवमेव केषाञ्चिद् मतेन द्वे अपि मित्रे स्वतन्त्रे स्यातां पुण्य पापे, तत्कार्यभूतयो सुख-दुःखयोर्योगपद्येनानुमवाभावात् । अतोऽनेनैवभिन्न-कार्यदर्शनेन तत्कारणभूतयोः पुण्य-पापयोर्मिन्नताऽनुमीयत इति । “ होज्ज वेत्यादि ” अथवा स्वभावत एव विनापि पुण्य-पापाभ्यां भवसंभूतिः-भव-वैचित्र्यस्य संभवः कैश्चिदिष्यते । तदेवं दर्शिताः पञ्चापि पुण्य-पापविषया विकल्पाः । एतैश्च भ्रमितमनोमिः संशयो न कर्तव्यः, एकस्यैव चतुर्थविकल्प-स्यादेयत्वात्, शेषाणां चानादेयत्वात् । अत एव प्रत्यासत्तिन्यायमङ्गीकृत्य पञ्चमविकल्पं तावद् दूषयितुमाह-“ भण्णईत्यादि ” मण्यतेऽत्रोत्तरम्--न स्वभावतो भवसंभूतिः, यतः स्वभावो वस्तुरूपो वामिमतो भवेदिति द्वितीय-गाथायां संबन्धः, निष्कारणता वा, वस्तुधर्मो वा स्वभावोऽभिमतो भवेत् ? इति त्रयो विकल्पाः । तत्र यदि वस्तुरूपोऽयमिति प्रथमो विकल्पः तर्हि तकोऽसौ स्वभावो नास्ति, अनुपलम्भात्, स्वपुष्पवदिति ॥ ३६४-३६५ ॥ (१९१२-१९१३)

D. C.—According to some, *punya* and *pāpa* are independent of each other, because *sukha* and *duḥkha* which are their respective *kāryas* or consequences are not experienced at one and the same time. So, when *kāryas* are found to be independent of each other, their respective causes should also be independent of each other by *anumāna*.

Finally, there is one more theory that the expansion of this mundane world is not due to *Karmis* known as *pāpa* and

puṇya, but on account of its own *svabhāva*. According to this theory, there is nothing like *Karma*.

Your doubt has sprung up from five different opinions stated above. But that is not justifiable. For, out of those five theories, none except the fourth one is acceptable. The expansion of *bhava* by means of its *svbhāva* as laid down in the fifth theory, is also not acceptable. Because, in that case, *svabhāva* should either be a definite object (*vastu*) or causelessness (*niskāraṇatā*), or the property of a definite object (*vastu-dharma*). Since *svabhāva* is absolutely imperceptible like a *kha-puṣpa*, it can never exist as a definite object. ॥ 364-365 ॥ (1912-1913)

Then,

अचंतमणुबलद्धो वि अहं तओ अत्थि नत्थि किं कम्मं ? ।

हेऊ च तदत्थिस्स जओ नणु कम्मस्स वि स एव ॥ ३६६ ॥ (१९१४)

कम्मस्स वाभिहाणं होअ सभावो त्ति होउ को दोसो ? ।

पइनिययागाराओ न य सो कत्ता वडस्सेव ॥ ३६७ ॥ (१९१५)

मुत्तो अमुत्तो च तओ जइ मुत्तो तोऽभिहाणआ भित्थो ।

कम्म त्ति सहावो त्ति यजइ वाऽमुत्तो न कत्ता तो ॥ ३६८ ॥ (१९१६)

देहाणं वोमं पिव, जुत्ता कज्जाइओ य मुत्तिमया ।

अहं सो निक्कारणया तो खरसिगादओ होतु ॥ ३६९ ॥ (१९१७)

अहं वत्थुणो स घम्मो परिणामो तो स कम्म-जीवाणं ।

पुत्ते-अपराभिहाणो कारण-कज्जाणुमेओ सो ॥ ३७० ॥ (१९१८)

किरियाणं कारणओ देहाईणं च कज्जाभावाओ ।

कम्मं मदभिहितं ति य पडिघज्जे तमग्गिभूइ च्च ॥ ३७१ ॥ (१९१९)

तं चिय देहाईणं किरियाणं पि य सुभा--ऽसुभत्ताओ ।

पडिचज्ज पुण्णपावं सहावओ भिन्नजाईयं ॥ ३७२ ॥ (१९२०)

Accantamaṇuvaladdho vi aha tiō atthi natthi kim kammam ? ।

Hēu va tadatthitte jo naṇu kammassa vi sa éva ॥ 366 ॥ (1914)

Kāmassa vābhihāṇam hojja sabhāvo tti hōu ko doso ।

Painiyayāgārāṇi na ya so kattā ghaḍasséva ॥ 367 ॥ (1915)

Mutto amutto va taō jai mutto to'bhihāṇaō bhinno ।

Kamma tti sahāvo tti ya jai vémutto na kattā to ॥368॥ (1916)

Déhāṇam vomam piva, juttā kajjāio ya muttimaya ।

Aha so nikkāraṇayā to kharasingādaṇi hontu ॥ 369 ॥ (1917)

Aha vatthuṇo sa dhammo pariṇāmo to sa kamma-jivāṇam ।

Punné-yarābhihāṇo kāraṇa-kajjāṇuméo so ॥ 370 ॥ (1918)

Kiriyāṇam kāraṇaō dehāṇam ca kajjabhāvaṇo ।

Kammam madabhihiyam ti ya padivaḷja tamaggiḃhūi vva ॥ 371 ॥

Tam ciya déhāṇam kiriyāṇam pi ya subhā-'subhattāo ।

Padivaḷja puṇṇapāvam sahāvaō bhinnajāiyam ॥ 372 ॥ (1620)

[अत्यन्तमनुपलब्धोऽप्यथ सकोऽस्ति नास्ति किं कर्म ।

हेतुर्वा तदस्तित्वे यो ननु कर्मणोऽपि स एव ॥ ३६६ ॥ (१९१४)

कर्मणो नामिधानं भवेत् स्वभाव इति भवतु को दोषः ? ।

मतिनियताकाराद् न च स कर्ता घटस्येव ॥ ३६७ ॥ (१९१५)

मूर्तोऽमूर्तो वा सको यदि मूर्तस्ततोऽमिधानतो भिन्नः ।

कर्मेति स्वभाव इति च यदि वाऽमूर्तो न कर्ता ततः ॥ ३६८ ॥ (१९१६)

देहानां व्योमेव, युक्ता कार्पादितश्च मूर्तिमत्ता ।

अथ स निष्कारणता ततः खरभृद्वादयो भवन्तु ॥ ३६९ ॥ (१९१७)

अथ वस्तुनः स धर्मः परिणामस्ततः स कर्म-जीवयोः ।

पुण्ये-तरामिधानः कारण-कार्यानुमेयः सः ॥ ३७० ॥ (१९१८)]

क्रियाणां कारणतो देहादीनां च कार्यभावात् ।

कर्म मदभिहितमिति च प्रतिपद्यस्व त्वमग्निभूतिदिव ॥ ३७१ ॥ (१९१९)

तदेव देहादीनां क्रियाणामपि च शुभा-शुभत्वात् ।

प्रतिपद्यस्व पुण्य-पापे स्वभावतो भिन्नजातीये ॥ ३७२ ॥ (१९२०)

Atyantamanupalabdho'pyatha sako'sti nāsti kim karma :

Hétur-vā tadastivē yo nanu karmaṇo'pi sa eva ॥ 366 ॥ (1914)

Karmaṇo vābhidhānam bhavet svabhāva iti bhavatu ko doso ! :

Pratinyatākārād nā ca sa kartā ghaṭasyeva ॥ 367 ॥ (1915)

Mūrto mūrto vā sako yadi murtastato' bhidhānato bhinnah :

Karmēti svabhāva iti ca yadi vā'mūrto na kartā tatah ॥368॥(1916)

Dehānām vyomeva yuktā kāryādinnāśca mūrtimattā :

Atha sa niṣkārapatā tatah kharaśringādayo bhavantu ॥369॥ (1917)

Atha vastunah sa dharmah pariṇāmastatah sa karma jīvayah :

Punyē-tarabhidhānah kāraṇa kāryānumeyah sa ॥ 370 ॥ (1918)

Kriyāṇām karaṇato dehādīnām ca kāryabhāvāt :

Karma madabhihitamiti ca pratipadyasva tvamagnibhūtiriva ॥371॥

Tadeva dehādīnām kriyāṇāmapi ca śubhā'-śubhatvat :

Pratipadyasva puṇya-pāpe svabhāvato bhinnajātiye ॥372॥ (1920)]

Trans.—366-372 If it is extremely non-perceptible, why is it called *svabhāva* and not *Karma* ? The *hétu* that works in the existence of *svabhāva*, works in case of *Karma* also. Or, what harm is there in taking *svabhāva* as the synonym of *karma* ? And since it has a definite shape like *ghaṭa*, it cannot be a doer, just as sky is not (the doer of) bodies. (For), the corporeal nature is justified on account of (its) being *kārya* etc. Now, if that (*svabhāva*) were causelessness (itself), non-existent (objects like) *kharaśringa* etc, would come into existence. If it is (taken as) the property of a (definite) object, then it would turn out to be the effect of *Karma* and *jīva*, and would be inferred as *puṇya* and *pāpa* by

means of *kārya* and *kāraṇa*. So, like *Agnibhūti*, you, too, (shall have to) accept (the existence of) *Karma* on account of action, as well as *Kāryas* (in the form of *dēha* etc.), and since *Karma* itself is the cause of good or bad (in case of *dēha* etc.), as well as other performances, admit *punya* and *pāpa* as belonging to different species by their very *svabhāva* (1914-1920)

टीका-एताश्च गायाः प्रायोऽग्निभूतिगणधरवादे व्याख्याता एव, धुगमाश्च । नवरं “ कारण-कज्जाणुमेवा सो ति ” स च जीव-कर्मणोः पुण्य-पापाभिधानः परिणामः कारणेन कार्येण चाऽनुमीयते-कारणानुमानात् कार्यानुमानाच्च गम्यत इत्यर्थः । एतदेवानुमानद्वयमाह-“ किरियाणं कारणञ्च इत्यादि ” दानादिक्रियाणां हिंसादिक्रियाणां च कारणत्वात् कारणरूपत्वादस्ति तत्फलभूतस्तत्कार्यरूपपुण्य-पापात्मको जीव-कर्मपरिणामः, यया कृष्यादिक्रियाणां शालि-यव-गोधूमादिकम्; उक्तं च—

“ समासु तुल्यं विपमासु तुल्यं सतीष्वसद्याप्यसतीषु सच्च ।

फलं क्रियास्थित्यथ यन्निमित्तं तद् देहिनां सोऽस्ति नु कोऽपि धर्मः ॥१॥ ”

एतत् कारणानुमानम् । “ देहाईणमित्यादि ” देहादीनां कारणमस्ति, कार्यरूपत्वात् तेषाम्, यथा घटस्य मृद्-दण्ड-चक्र-चीबरादिसामग्रीकलितः कुलाळः । न च वक्तव्यम्-दृष्ट एव माता-पित्रादिकस्तेषां हेतुः, दृष्टहेतुसाम्येऽपि पुरुषे-तरादिभावेन देहादीनां वैविध्यदर्शनात्, तस्य चादृष्ट-कर्माख्यहेतुमन्तरेणाभावात् । अत एव पुण्य-पापभेदेन कर्मणो द्वैविध्यम्, शुभदेहादीनां पुण्यकार्यत्वात्, इतरेषां तु पापफलत्वात्; उक्तं च

“ इह दृष्टहेत्वसंभवनिकार्यविशेषात् कुलाळयत्न इव ।

हेत्वन्तरमनुमेयं तत् कर्म शुभा-ऽशुभं कर्तुः ॥ १ ॥ ”

एतत् कार्यानुमानम् । तथा, यदमिहितमिति च कृत्वाऽग्निभूतिवत् त्वमपि कर्म प्रतिपद्यस्व, सर्वहवचनप्रामाण्यादित्यर्थः । तदपि पुण्य-पाप-विभागेन विभक्तं प्रतिपद्यस्व, देहादीनां तत्कार्याणां क्रियाणां च तत्कारणभूतानां शुभा-ऽशुभत्वेन तद्द्वैविध्यदर्शनादिति । ३६६-३७२ ॥ (१९१४-१९२०)

D C—These verses have already been explained in details in the Second *Gāṇḍhārī-śāstra*† The only point to remember in this connection, is that *puṇya* and *pāpa*, the *pratyak* of *śīla* and *Karma*, could be inferred from *kāraṇa* and *kārya*

These two inferences are explained as follows —

(1) *Karāṇanumēṣa*—Just as in case of working of agriculture, rice, barley, and wheat etc. are reaped as crops (*Kāryas*) at the end, *puṇya* and *pāpa* are also reaped as the *pratyak* of *śīla* and *Karma* with actions like munificence etc. or violence etc. as their respective causes

It is, therefore, said that—

“Samāsu tulyam viśamaṣu tulyam satīśvasaccāpyasatīṣu sacca ।
Phalam bṛjāsvityatha yannumittam tad dēhinam sośtūko'pi
dharmah ॥”

(2) *Kāryānumēṣa*—Just as, a potter accompanied by the materials such as earth, stick, wheel etc. happens to be the *Kāraṇa* of *ghaṭa*, so also in case of *Kāryas* like *śarīra* etc. there is some cause or the other The cause, in this case, is nothing but *puṇya* and *pāpa* in the form of good and bad deeds. In the production of *kāryas* like *śarīra* etc., parents are no doubt visible causes, but along with them, there are invisible causes in the form of good or bad deeds also. Otherwise, ugliness or fairness in various forms—in spite of their *dṛṣṭa kṛtā*, viz., parents being the same—would never be accounted for. The *karma* therefore has two types—*Pratyak* and *pāpa* Good forms are the results of *puṇya* and ugly ones are the results of *pāpa* Hence it is said —

‘Ita dṛṣṭahētvasambhaviṭāryavisesāt kulālayatna iva ।
Hētvantaramaṇumeyam tat Karma śubha'-śubham kartuḥ ॥”

So, like *Agnīśīla*† you too, shall have to accept the existence of *Karma* putting faith into the words of me—the

omnisicient. You shall also have to take it for certain that *Karma* is divided as *puṇya* and *pāpa*, causing a variety of forms in *déha* etc. ॥ 366-372 ॥ (1914-1920)

The existence of *puṇya* and *pāpa* could be established in a different way:—

सुह-दुक्खाणं कारणमणुरुवं कज्जभावओऽवस्सं ।

परमाणवो घटस्स व कारणमिह पुण्ण-पावाहं ॥ ३७३ ॥ (१९२१)

Suha-dukkhāṇam kāraṇamaṇurūvam kajjabhāva'o'vassam ।

Paramāṇavo ghaḍassa va kāraṇamiha puṇṇa-pāvāim ॥ 373 ॥ (1921)

[सुख-दुःखयोः कारणमनुरूपं कार्यभावतोऽवश्यम् ।

परमाणवो घटस्येव कारणमिह पुण्यपापे ॥ ३७३ ॥ (१९२१)-

Sukha-dukkhayoḥ kāraṇamanurūpam kāryabhāvato'vaśyam ।

Paramāṇavo ghaṭasyéva kāraṇamiha puṇya-pāpe ॥ 373 ॥ (1921)]

Trans—373 Just as molecules (which act as) the cause of *ghaṭa* resemble *ghaṭa* in the same way, happiness and misery, the *Kāryas* have also their *Kāraṇa* viz, *puṇya* and *pāpa* similar, to them. (1921)

टीका—अस्त्यवश्यं सुख-दुःखयोरनुरूपं कारणम्, कार्यत्वात् तयोः, यदेह कार्यं तस्यानुरूपं कारणं भवत्येव, यथा घटस्य परमाणवः, तच्च तयोरिहानुरूपं कारणं, सुखस्य पुण्यं, दुःखस्य तु पापमिति ॥ ३७३ ॥ (१९२१)

D. C.—Since *kāraṇa* is similar to *Kārya*, the small particles of earth which make *ghaṭa*, resembles *ghaṭa*, and *puṇya* and *pāpa* which are the *kāraṇa* of *sukha* and *dukkha* would resemble *sukha* and *dukkha*. ॥ 373 ॥ (1921)

The opponent may now, raise the objection as follows:—

मुह-दुक्खकारणं जइ कम्म कज्जस्स तदणुरुवं च ।

पत्तमरुवं तं पि ह्मु अह रुचिं नाणुरुवं तो ॥ ३७४ ॥ (१९२२)

Suha-duḥkhakāraṇam jai kammam kajjassa tadanurūvam ca ।
Pattamarūvam tam pi hu aha rūvim nānurūvam to ॥374॥ (1922)

[सुख-दुःखकारणं यदि कर्म कार्यस्य तदनुरूपं च ।

माप्तरूपं तदपि खल्वथ रूपि नानुरूपं तत् ॥ ३७४ ॥ (१९२२)

Sukha-duḥkhakāraṇam yadi karma kāryasya tadanurūpam ca ।
Prāptamarūpam tadapi khalvatha rūpi nānurūpam tatah ॥ 374 ॥]

Trans.—374 If *karma* (were known as) the cause of happiness and misery, and if *Kārya* (were taken as) similar to it, then, that (i e *karma*) also would certainly become formless, and if corporeal, it would not resemble (the *Kārya* '.
(1922)

टीका-ननु यदि सुख-दुःखयोः पुण्य-पापात्मकं कर्म कारणम्, तच्च
यदि कार्यस्य सुख-दुःखरूपस्यानुरूपं सदृशमिष्यते, तर्हि सुख-दुःखयोरा-
त्मपरिणामत्वेनारूपत्वात् तदपि पुण्य-पापात्मकं कर्म तदनुरूपतयाऽरूपं
माप्नोति । अथ रूपवत्, तर्हि नानुरूपं तत्, मूर्तत्वेन विच्छेदणत्वादिति
॥ ३७४ ॥ (१९२२)

D. C.—If *Kamma* composed of *puṇya* and *pāpa* is accepted as the *Kāraṇa* of *sukha* and *duḥkha*, and if *sukha* and *duḥkha* are taken as similar to the *Karma*, *Kamma*, which in fact is corporeal, would become formless like *sukha* and *duḥkha*.

On the other hand, if it is taken as corporeal, it will not resemble its *kārya*, viz, *sukha* and *duḥkha* which are incorporeal.
॥ 374 ॥ (1922)

Then, the *Trihaṅkara Bhagavāa* replies:—

न हि सत्त्वहाणुरूपं भिन्नं वा कारणं, अहं मयं ते ।

किं कज्ज-कारणत्तणमहं वा वत्थुत्तणं तस्स ? ॥ ३७५ ॥ (१९२३)

Na hi savvaṇhāpurūvam bhinnam, vā kāraṇam, aha mayam té ।
Kiṃ kajja-kāraṇattapaṇamahā vātthuttaṇam tassa ? ॥ 375 ॥ (1923)

[न हि सर्वथानुरूपं भिन्नं वा कारणं, अथ मतं ते ।

किं कार्य-कारणत्वमथवा वस्तुत्वं तस्य ? ॥ ३७५ ॥ (१९२३)

Na hi sarvathānūrūpam bhinnam vā kāraṇam atha matam té ;
Kim kārya-kāraṇatvamathavā vastutvam tasya ? ॥ 375 ॥ (1923)]

Trans.—375 The *kāraṇa* is neither similar nor dissimilar (to the *kārya*) in all respects. Then, you might contend that " How is its being a *kārya*, *kāraṇa* or a (definite) object (justified) ? (1923)

टीका—न हि सर्वथा कार्यानुरूपं कारणमिष्यते, येन सुख-दुःखवत् कर्मणोऽप्यरूपत्वं प्रेर्यते । नाप्येकान्तेन सर्वधर्मैः कारणं कार्यादभिन्नमेष्टव्यम् । "अहं मयं ते त्ति" अथ ते तत्रैवद् मतम्—एकान्तेन सर्वैरपि धर्मैः कारणं कार्यानुरूपमेव, भिन्नं वाऽनुरूपमेवेति; तर्हि सर्वथाऽनुरूपत्वं एकस्य कारणत्वेऽपरस्यापि कारणत्वात्, एकस्य च कार्यत्वेऽन्यस्यापि कार्यत्वात् किं तयोः कार्य-कारणत्वम् ? न किञ्चित्, द्वयोरपिकारणत्वात्, कार्यत्वाद् वेति । अर्थ-कान्तभेदेऽभ्युपगम्यमाने कार्यस्य वस्तुत्वे किं नाम तस्य कारणस्य वस्तुत्वम् ? न किञ्चित्, द्वयोरपि वस्तुत्वे सर्वथा भेदहानिमसङ्गादिति । तस्माद् नैकान्तेनानुरूपता, अनुरूपता वा कार्य-कारणयोः ॥ ३७५ ॥ (१९२३)

D. C.—*Kāraṇa* is neither absolutely similar nor absolutely dissimilar to the *Kāryas*. So, *Karma*, cannot be called formless like its *Kārya viz, sukha and dukha*.

Your doubt is based on your assumption that *kāraṇa* is exclusively similar or dissimilar to the *kārya*. But you are not justified in your assumption. For, if *Kāraṇa* were absolutely similar to *Kārya*, it would turn out to be the *kāraṇa* of some other *Kārya* also.

Similarly, a *kārya* taken as similar to a *kāraṇa* in all respects, would also become the *Kārya* of another *kāraṇa*. Consequently, there will be no distinction between *Kārya* and *kāraṇa*, and both would either become *kāraṇa* or *kārya*.

Since there is no difference between *kārya*, being a definite

object and a *karana* being a definite object, the exclusive difference between the two would also, be out of place. Hence, *Kārya* and *kāraṇa* are neither absolutely similar nor absolutely dissimilar to each other, but comparatively equal or unequal to each other : 375 (1923)

The author states an objection to this and to its reply —

सर्व तुल्यतुल्य जड तो कज्जाणुरूपया केय ? ।

जं सोम्म ! सपज्जाओ कज्जं परपज्जाओ सेंसो ॥ ३७६ ॥ (१९२४)

Sarvam tullatullam tai to kajjanuruvaya keyam ? ।

Jam Somma ! sapajjae kajjam parapajjae sēsō ॥ 376 ॥ (1924)

[सर्व तुल्या ऋत्य यदि तत् कार्यानुरूपता केयम् ? ।

यत् सौम्य ! स्वपर्याय कार्य परपर्याय शेष ॥ ३७६ ॥ (१९२४)

Sarvam tulya-tulyam yadi tatah karyanurupata keyam ? ।

Yat Saumya ! svaparyāyah karyam paraparyāyah śeśah ॥ 376 ॥ 1925]

Trans—376 'If everything is comparatively equal or unequal then, in what way, is *Kārya* similar (to *karana*) ? " For, *O Saumya* ! *kārya* is the synonym and the rest, antonym (1924)

टीका - न केवलं कार्य-कारणे एव तुल्या-ऋत्यरूपे, किन्तु सकल-मपि त्रिभुवनान्तर्गतं वस्तु परस्पर तुल्या-ऋत्यरूपमेव, न पुन किञ्चित् कर्ताप्येकान्तेन तुल्यमतुल्य वा । लक्षावकाश्च पर माह-“ जटिलादि ” यद्येवम्, ततः केय कार्यानुरूपता कारणस्य विशेषतोऽन्विष्यते, येनोच्यते-“ सुह-दुःखाण कारणमणुस्व ” इत्यादि ? । यदि किञ्चिदेकान्तेनानुरूपं स्यात् उदेत्य वक्तु युज्यते, यदा त्वेकान्ततो न किञ्चिदनुरूपम्, नाप्यननुरूपम्; किन्तु सर्व सर्वण तुल्या-ऋत्यरूपमेव, तदा त्रिभूतेन विशेषेण ? । अब्रूच्यते-“ जमित्यादि ” सौम्य ! तुल्या-ऋत्यत्वे सर्व-गतेऽपि यद् यस्माद् कारणस्य कार्यं स्वपर्यायः, तस्मात् कारण कार्यस्वेहा नुरूपमुच्यते, शेषस्त्वकार्यस्य सर्वोऽपि पदार्थ कारणस्य परपर्यायः, इति

तं प्रति त्रिवक्षितं कारणमसमानरूपमभिधीयते । आह—ननु कथं प्रस्तुते 'सुख-
दुःखे कारणस्य स्वपर्यायः ? । उच्यते—जीव-पुण्यसंयोगः सुखस्य कारणम्,
तस्य च सुखं पर्याय एव, दुःखस्यापि जीव-पापसंयोगः कारणम्, अतस्त-
स्यापि दुःखं पर्याय एव यथा च सुखं शुभं, कल्याणं, शिवमित्यादीन् व्यप-
देशोल्लभते तथा तत्कारणभूतं पुण्यस्कन्धद्रव्यामपि; यथा च दुःखमशुभम्,
अकल्याणम्, अशिवमित्यादिसंज्ञाः प्राप्नोति तथा तत्कारणभूतं पापद्रव्यमपि,
इति विशेषतोऽत्र पुण्य-पापे-सुख-दुःखयोरनुरूपकारणत्वेनोक्ते इति ॥३७६॥
(१९३४)

D. C.—Bhagavāna :—Not only *kārya* and *kāraṇa*, but all objects of the Universe, are relatively equal and unequal, and no objects is absolutely equal or absolutely unequal.

Acalabhrātā—If it is so, then, why do you try to establish particularly the similarity between *kāraṇa* and *kārya* by saying that " *sukha* and *duḥkha* are similar to *kāraṇa* etc. ? Still, however, if some object is absolutely similar to another, it may be justified to say so. But when nothing is similar—or dissimilar in all respects, and everything is relatively equal or unequal according to you, then, how could it be said that *Kāraṇa* was similar to *Kārya*.

Bhagavāna:—In spite of all objects being relatively equal or unequal, *kārya* resembles *kāraṇa*, because it is the synonym of *kāraṇa*, while other objects which are the autonyms of *kāraṇa* are dissimilar to it.

Hence in the present case, *sukha* and *duḥkha* are the synonyms of *Karma* the *kāraṇa*. The combination of *jīva* and *puṇya* is the cause of *sukha*, and that of *jīva* and *pāpa* is the cause of *duḥkha*, just as *śiva*, *kalyāṇa*, *śubha* etc. are the synonyms for *sukha*, the same are the synonyms for *puṇya-karmas* also.

Similarly, *duḥkha* and its cause, the *pāpa-karmas*, have the same synonyms *viz*, *a-śiva*, *a-kalyāṇa* and *a-śubha* etc.

It is in this way, *O Saumya !* that *puṇya* and *pāpa* are known as the *kāraṇas* resembling their *kāryas* viz *sukha* and *duḥkha*.
॥ 376 ॥ (1924)

• The opponent may here ask as follows:—

किं जह मुत्तममुत्तस्स कारणं तह सुहाईणं कम्मं ।

दिदं सुहाइकारणमन्नाह जहेह तह कम्मं ? ॥ ३७७ ॥ (१९२६)

Kim jaha muttamamuttassa kāraṇam taha suhāiṇam kammam ।
Diḍḍham suhāikarṇamannāi jahéha taha kamman ? ॥ 377 ॥ (1925)

[किं यथा मूर्तममूर्तस्य कारणं तथा सुखादोनों कर्म ।

दृष्टं सुखादिकारणमन्नादि यथेह तथा कर्म ? ॥ ३७७ ॥ (१९२६)

Kim yathā mūrtamamūrtasya kāraṇam tathā sukhādinām karma ।
Dr̥ṣṭam sukhādikāraṇamannādi yathéha tathā karma ? ॥ 377 ॥

Trans.—377 Is *Karma* the cause of *sukha* etc, as *mūrta* is the cause of *amūrta* ? (And) is *Karma* apprehended (as the cause) in the same way as food etc, are apprehended as the cause of happiness etc ? (1925)

टीका—किं यथा मूर्त नीलादिकममूर्तस्य स्वप्रतिभासिद्धानस्य कारणं हेतुस्यासुख-दुःखयोः पुण्य-पापात्मकं कर्मापि मूर्तमेव सत् कारणम्, यथा प्रत्यक्षत एव दृष्टमन्नादिकम् : आदिशब्दात् सकृ-चंदना-ऽङ्गना-ऽङ्गि-विष-कण्टकादिकयिह सुख-दुःखयोर्मूर्त तत् कारणं यद्वत् कर्मापि तयोरिति भावार्थः ? ॥ ३७७ ॥ (१९२६)

D. C.—Just as gem, garland, sandal-paste, woman serpent, or a poisonous sting becomes the *mūrta* cause of the *a-mūrta* *sukha* and *duḥkha*, should we accept *Karma* also whether good or bad—to be the *mūrta* and *pratyakṣa* cause like food etc. ? ॥ 377 ॥ (1925)

The answer is—

होउ तयं चिय किं कम्मणा, न जं तुल्लसाहणाणं पि ।

फलभेदओ सोऽवस्सं सकारणो कारणं कम्मं ॥३७८॥ (१९२६)

Hou tayam ciya kim kammaṇa, na jaṃ tullaśāhaṇāṇaṃ pi ।

Phalabhēdaō so'vassam sakāraṇo kāraṇaṃ kammam ॥ 378 ॥ (1926)

[भवतु नदेव किं कर्मणा, न यत् तुल्यसाधनानामपि ।

फलभेदतः सोऽवश्यं सकारणः कारणं कर्म ॥३७८॥ (१९२६)

Bhavatu tadeva kim karmaṇā, na yat tulyasādhanaṇāmapi ।

Phalabhedatah so'vaśyam sa-kāraṇah kāraṇam karma ॥378॥ (1926)]

Trans —378 (The opponent may argue futher that). "Let that (*i. e.*, food etc.) be the cause of happiness etc." but what (is the use) of *Karma*? That is proper. In spite of there being equal materials, the difference in results has certainly (some) reason which is (nothing but *Karma*.) (1926)

टीका ननु तदेव दृष्टमन्नादिकं वस्तु तर्हि सुखादैः कारणमस्तु, किम-
दृष्टेन तेन कर्मणा परिफल्पितेन, अतिप्रसङ्गात् ? । तदेतद् न, यद् यममात्
तुल्यान्यन्नादोनी साधनानि येषां ते तुल्यसाधनाः पुरुषास्तेषामपि फले सुख-
दुःखलक्षणे कार्यभेदः फलभेदौ महान् दृश्यते, तुल्येऽप्यन्नादिने सुके
कस्याप्याहादः, अन्यस्य तु रोगाद्युत्तिर्दृश्यत तत्पर्यः । यश्चेत्तुं तुल्यान्नादि
साधनानामपि फलभेदः, सोऽवश्यमेव सकारणः, निष्कारणत्वे नित्यं सत्त्वा-
ऽसत्त्वप्रसङ्गात् । यच्च तत्कारणं तददृष्टं कर्म, इति न तत्कारणत्वाऽनर्थागिति
॥ ३७८ ॥ (१९२६)

D. C.—Acalabhrūta :—Since food etc are directly apprehended, they could be taken as the causes of *sukha*, *dukkha*, but what is the purpose of assuming *Karma*, which is absolutely imperceptible to be the cause ?

Bhagavāna —Persons having the same *sādhana*s like *anna* etc are found to enjoy different *phalas* like *sukha* and *duḥkha*. In spite of their taking the same food, some people look glad

while others appear gloomy. This sort of *phala bhēda* is significant and is due to good or bad *karma*. ॥ 378 ॥ (1926)

The *mūrtatva* of *Karma* is now explained as follows:—

एतो चियं तं मुत्तं मुत्तबलाहाणओ जहा कुम्भो ।

देहाइकज्जमत्ताइओ व्व भणिए पुणो भणइ ॥ ३७९ ॥ (१९२८)

Etto cciya tam muttam muttabalahāṇao jahā kumbho ।

Dehāikajjamuttāio vva bhaṇie puṇo bhaṇai ॥ 379 ॥ (1927)

[एतस्मादेव तद् मूर्तं मूर्तबलाधानतो यथा कुम्भः ।

देहादिकार्यमूर्तादित इव भणिते पुनर्भणति ॥ ३७९ ॥ (१९२७)

Etasmādēva tad mūrtam mūrtabalādhānato yathā kumbhaḥ ।

Dēhādikāryamūrtādita iva bhaṇitē punarbhṇati ॥ 379 ॥ (1927)]

Trans.—379 On account of that reason, ॥ is *mūrta* like *ghala*, on account of its (capacity of) strengthening the body, or on account of the *kāryas* like *dēha* etc. being *mūrta*. When thus told, he speaks again. (1927)

टीका—यत् एव तुल्यसाधनानां कर्मनिबन्धनः फलभेदः, अत एवोच्यते—मूर्तं कर्म, मूर्तस्य देहादेर्वलाधानकारित्वात्, यथा निमित्तभात्रमावित्वेन घटो देहादीनां बलमाधत्ते एवं कर्मापि, अतो मूर्तमित्यर्थः । अथवा, मूर्तं कर्म, मूर्तेन स्त्रक्-चन्दना-ऽङ्गनादिना तस्योपचयलक्षणस्य बलस्याधीयमानत्वात्, कुम्भवत्-यथा मूर्तत्वेन तैलादिना बलस्याधीयमानत्वात् कुम्भो मूर्तः, एवं स्त्रक्-चन्दनादिनोपचीयमानत्वात् कर्माति मूर्तमिति भावः । यदिवा, मूर्तं कर्म, देहादेस्तत्कार्यस्य मूर्तत्वात्, परमाणुवत्-यथा घटादेस्तत्कार्यस्य मूर्तस्य दर्शनात् परमाणवो मूर्ताः, एव देहादेस्तत्कार्यस्य मूर्तस्य दर्शनात् कर्मापि मूर्तमित्यर्थः । एवं भणिते पुनर्भणति परः ॥ ३७९ ॥ (१९२७)

D. C.—The *mūrtatva* of *Karmas* is —explained in various ways

1. Since the difference in *phalas* in case of those having the same *sādhana*s is due to *Karma*, the *karma*, should be taken as *mūrta*.

2. *Karma* is *mūṛta*, because like *ghaṭa*, it strengthens the *kāryas* like body etc.
3. Just as *ghaṭa* is *mūṛta*, because it is strengthened by the *mūṛta* object like oil etc. *Karma* is also *mūṛta*, because it is also nourished by objects like flower-garlands and sandal-paste etc.
4. Just as the *pariṇāmas* of *ghaṭa* are *mūṛta*, because *ghaṭa* is *mūṛta*, the *karma* is also *mūṛta*, because its *kāryas* like *śarīra* etc. are *mūṛta*. ॥ 379 ॥ (1927)

When thus answered by the *Tīrthāṅkara*, the opponent argues again—

तो किं देहाईणं मुत्तत्तणओ तयं हवइ मुत्तं ।

अहं सुह-दुक्खाईणं कारणभावादरूपं ति ? ॥ ३८० ॥ (१९२८)

To kim dēhāiṇam muttatṭaṇaṇo tayam havai muttam ।

Aha suha-dukkhāiṇam kāraṇabhāvādarūvam ti ? ॥ 380 ॥ (1928)

[ततः किं देहादीनां मूर्तत्वतस्तद् भवति मूर्तम् ।

अथ सुख-दुःखादीनां कारणभावादरूपमिति ? ॥ ३८० ॥ (१९२८)

Tataḥ kim dēhādinām mūrtatvatastad bhavati mūrtam ।

Atha sukha-dukkhādinām kāraṇabhāvādarūpamiti ? ॥ 380 ॥ (1928)]

Trans.—380 Then, does it become *mūṛta* because of the corporeal nature, *dēha* etc. ? Or, is it incorporeal because of *sukha-dukkha* etc. (being incorporeal) ? (1928)

टीका-ततः किं देहादीनां कर्मकार्याणां मूर्तानां दर्शनात् तत् कर्म मूर्तं भवतु, आहोस्वित् सुख-दुःख-क्रोध-मानादीनां जीवपरिणामभूतानां तत्कार्याणाममूर्तानां दर्शनात् तत् कारणभावेनामूर्तमस्तु कर्म ? इत्येवं मूर्तत्वा-ऽमूर्तत्वाभ्यामुभययापि तत्कार्यदर्शनात् किं मूर्तम्, अमूर्तं वा कर्म भवतु ? इति निवेद्यतामिति ॥ ३८० ॥ (१९२८)

(1928)

D. C.—By accepting your argument, *Karma* will become

mūṛta, as well as, *a-mūṛta*. It will be *mūṛta* because its *kāryas* like *dēha* etc are *mūṛta*. At the same time, it will be called *a-mūṛta* also, because its *kāryas* and the *jīva-pariṇāmas* such as *sukha*, *duḥkha*, *krodha*, *mōṇa* etc are *a-mūṛta*. In such a case, should we take *Karma* as *mūṛta* or *a-mūṛta* ? ॥380॥ (1928)

Bhagavān replies:—

न सुहाईणं हेऊ कम्मं चिय किन्तु ताण जीवो वि ।
होइ समवायकारणमियरं कम्मं ति को दोसो ? ॥ ३८१ ॥ (१९२९)

Na sahāiṇam hēū kammam ciya kintu tāṇa jīvo vi ।
Hoī samavāyikāraṇamiyaraṁ kammam ti ko doṣo ? ॥381॥ (1929)

[न सुखादीनां हेतुः कर्मैव किन्तु तेषां जीवोऽपि ।
भवति समवायिकारणमितरत् कर्मैति को दोषः ॥ ३८१ ॥ (१९२९)

Na sukhādinām hetuḥ karmaiva kintu tesām jīvo'pi ।
Bhavati samavāyikāraṇamitarat karmé'ti ko doṣaḥ ? ॥381॥ (1929)]

Trans.—381 *Karma* is not the only cause of happiness etc, but *jīva* is also their intimate cause. *Karma* is the opposite one. What difficulty will arise (in such a case) ? (1929)

टीका—सुखादीनां कर्मैव केवलं कारणं न भवति, किन्तु जीवोऽपि तेषां समवायिकारणं भवति, कर्म पुनरितरदसमवायिकारणं भवतीति को दोषः ? । इदमुक्तं भवति—सुखादेरमूर्तत्वेन समवायिकारणस्य जीवस्यामूर्तत्वमस्त्येव, असमवायिकारणस्य तु कर्मणः सुखाद्यमूर्तत्वेनामूर्तत्वं न भवतीत्यपीति न दोष इति ॥ ३८१ ॥ (१९२९)

D. C.—*Karma* is not the only cause of *sukha*, *duḥkha* etc. Really speaking, *jīva* is the intimate cause of *sukha* etc, and *Karma* is merely an accidental cause. Hence, on account of the *a-mūṛtatva* of the *kāryas*, viz *sukh*, *duḥkha* etc, their intimate cause viz *jīva* does become *a-mūṛta* but *Karma* being merely an accidental cause, does not become *a-mūṛta*. So, there will be no difficulty as regards *karma* being accepted as *mūṛta*. ॥381॥ (1929)

Now, refuting the first assertion that the abundance of miseries is due to the diminution of *puṇya*, the author states—

इयं रुषित्ते सुह-दुखकारणत्ते यं कम्मणो सिद्धे ।

पुण्णावगारिसमेत्तेण दुखवहुलत्तणमजुत्तं ॥ ३८२ ॥ (१९३०)

Iya rūvitté suha-dukkha kāraṇatté ya kammaṇo siddhé ।

Puṇṇāvagarisaméttēṇa dukkhabahulattaṇamajuttam ॥382॥ (1930)

[इति रूपित्वे सुख-दुःखकारणत्वे च कर्मणः सिद्धे ।

पुण्यापकर्षमात्रेण दुःखवहुलत्वमयुक्तम् ॥ ३८२ ॥ (१९३०)

Iti rūpitve sukha-dukkhakāraṇatve ca karmaṇaḥ siddhé ।

Punyaṇpakarsamātrēṇa dukkhabahulatvamayuktam ॥382॥ (1930)]

Trans.—382 When *Karma* is proved to be *mūṛta* and (at the same time) established as the cause of *sukha-dukkha* (the theory that) the abundance of miseries is due to the diminution of virtuous actions, will fail. (1930)

टीका-इत्येवं पञ्चविकल्पोपन्यस्तस्वभाववादनिरासेन पुण्य-पापात्म-
कस्य कर्मणः सुख-दुःखकारणत्वे रूपित्वे च सिद्धे पुण्यापकर्षमात्रेण यद्
दुःखवहुलत्वं प्रथमविकल्पोपन्यासे प्रोक्तं तदयुक्तमिति ॥ ३८२ ॥ (१९३०)

D. C.—Now that the theory of *śābhāva* has been refuted and the existence of a *mūṛta karma* as the cause of *sukha* and *dukkha*, has been established we can easily refute the theory that the abundance of miseries is caused by the diminution of *puṇyas* ॥ 382 ॥ (1930)

कम्मप्पगरिसज्जणियं तदवस्सं पगरिसाणुभूईओ ।

सोक्खप्पगरिसभूई जह पुण्णप्पगरिसप्पभवा ॥ ३८३ ॥ (१९३१)

Kammappgarisajjāṇiyam tadavassam pagarisāṇubhūo ।

Sokkhappagarisabhūi jaha puṇṇappagarisappabhavā ॥ 383 ॥ (1931)

[कर्मप्रकर्षजनितं तदवश्यं प्रकर्षानुभूतेः ।

सौख्यप्रकर्षभूतिर्यथा पुण्यप्रकर्षमभावा ॥ ३८३ ॥ (१९३१)

Karmaprakarsajanitam tadavaśyam prakarṣānubhūlāḥ ।
Saukhyāprakarṣabhūtiryaṥhā puṇyaprakarṣaprabhavā ॥ 383 ॥

Trans—383 Just as the experience of abundance of happiness, is caused by the abundance of virtuous actions, the experience of the abundance of miseries is also produced by the abundance of sinful actions. (1931)

टीका—तद् दुःखबहुत्वं पुण्यापकर्षजनितं न भवति, किन्तु स्वानु-
रूपकर्ममकर्षजनितम्. मकर्षानुभूतित्वात्—वेदनामकर्षानुभवरूपत्वादिति हेतुः,
यथा सौख्यमकर्षानुभूतिः स्वानुरूपकर्ममकर्षप्रभवेति दृष्टान्तः ॥ ३८३ ॥
(१९३१)

D. C.—Abundance of miseries is not due to the want of virtuous actions, but it is due to the abundance of sinful actions, just as abundance of happiness is due to abundance of virtuous deeds, and not due to the diminution of sinful deeds. ॥ 383 ॥ (1931)

Moreover,

तह षड्भसाहणप्पगरिसंगभावादिहण्णहा न तयं ।
विचरीययज्झसाहणयलप्पगरिसं अवेक्खेज्जा ॥ ३८४ ॥ (१९३२)

Taha bajjhasāhaṇappagarisaṅgabhāvādihannaha na tayam ।
Vivariyabajjhasāhaṇabalappāgarisam avékkhējja ॥ 384 ॥ (1932)

[तथा बाह्यसाधनमकर्षाद्भावादिहान्यथा न तत्
विपरीतबाह्यसाधनबलमकर्षमपेक्षेत ॥ ३८४ ॥ (१९३२)

Tathā bāhyasādhanaṇaprakarṣāṅgabhāvādihānyatha na tat ।
Viparītābāhyasādhanaṇalaprakarṣamapókséta ॥ 348 ॥ (1932)

Trans.—384 It is so, on account of the abundance of external elements also. (For), otherwise, it would not require the excessive force of the external, (as well as), opposite elements. (1932)

टीका-‘ तथा ’ इत्युपपत्त्यन्तरार्थः । उह देहिनां दुःखबहुलत्वं केवल-
पुण्यापकर्षमात्रजनितं न भवति । कुतः ? इत्यत्र हेतुमाह-बाह्यानि यान्यनिष्ठा-
हारादीनि साधनानि तेषां यस्तदनु रूपः प्रकर्षस्तस्याङ्गभावात् कारणमात्रादिति ।
विपर्यये वापकमाह- इहेत्यादि’ तद् दुःखमन्यथा यदि पुण्यापकर्षमात्रजन्यं
भवेत् तदा पुण्यसंपाद्येष्टाहारापचयमात्रादेव भवेत्, न तु पापेचयसंपाद्या-
निष्ठाहारादिरूपविपरीतबाह्यसाधनानां यद् अलं सामर्थ्यं तस्य स्वानुरूपे यः
प्रकर्षस्तमपेक्षेत । इदमत्र हृदयम्-यदि पुण्यापकर्षमात्रजन्यं दुःखं भवेत्,
तदा पुण्योदयमाप्येष्टाहारादिसाधनापकर्षमात्रादेव भवेत्, न चैतदस्ति, इष्ट-
विपरीतानिष्ठाहारादिसाधनप्रकर्षसामर्थ्यादेव तद्भावादिति ॥३८४॥ (१९३२)

D. C.—Abundance of miseries to the various beings in this world, is not merely caused by the diminution of *puṇya-karmas* but by the abundant force of various external elements like forbidden food also. If it were not so, it would have been caused only by the diminution of prescribed food etc. (to be attained by *puṇya-karmas*) and would never have depended upon the abundant force of the external but opposite elements like forbidden food etc (to be attained by *pāpa karmas*) .

The main purport of the above argument is this:—If *dēhatva* were to be generated by means of the diminution of *puṇya-karmas* only, it would have been produced only on account of the lack of external materials like *iṣṭāhāra* etc. But it is not so, as it is produced by the increasing force of the external but opposite materials like *aniṣṭāhāra* as well.
॥ 384 ॥ (1932)

And,

देहो नावच्यकओ पुण्णुकरिसे व मुत्तिमत्ताओ ।

होज्जा व स हीणतरओ कहमसुभयरो महल्लो य ? ॥३८५॥ (१९३३)

Dēho nāvacyakao puṇṇukkarise va muttimattāo ।

Hojja va sa hīṇataraō kahamasubhayaro mahallo ya ? ॥385॥(1933

[देहो नापचयकृत पुण्योत्कर्ष इव मूर्तिमत्त्वात् ।

भवेद् वा ॥ हीनतरकः कथामशुमतरो महान्श्च ? ॥३८७॥ (१९३३)

Deho nāpacayakṛtaḥ puṇyotakṛṣa iva murtimaitvat :

Bhaved va ॥ hīnatarakah kathamśubhataro mahānśca ? ॥385॥

Trans—385 Since body is corporeal like the abundant *puṇya karmas*, it is not produced by (means of) diminution (of *puṇya karmas* Or, if it is so, it should be small (For how is a huge and (at the same time) splendid (body available)? (1933)

टीका—दुःखितहस्त्यादिदेह केवलपुण्यापयमात्रकृतो न भवति, मूर्ति-
मत्त्वात्, यथा पुण्योत्कर्षे तज्ज-योऽनुत्तरसुर-चक्रवर्त्यादिदेहः, यथा पुण्याप-
चयमात्रजन्यः स मूर्तिमानपि न भवति, यथा न कोऽपि, यदि च पुया
पचयमात्रेण देहो जन्येत, तदा हीनतर शुभ एव च स्यात्, कथं महान्,
अशुभतरश्च भवेत्, महतो महापुण्योपचयजन्यत्वात्, अशुभस्य चाशुभकर्म-
निर्वर्त्यत्वात् ? । पुण्येन पुनरणीयतापि शुभ एव देहो जन्येत, न तु दुःखितः॥
अणोयसापि हि सुवर्णलवणाणीयानपि सौवर्ण एव घटो भवति न तु मार्तिक ,
ताभ्रादिर्वेति ॥ ३८६ ॥ (१९३३)

D C—Since the bodies of *anuttara* gods including the Supreme Ruler of the World are *n rta* they are not produced by the diminution of *puṇya karmas* In the same way, bodies like that of a miserable elephant, e'c are also not produced by the diminution of *puṇya karmas* only as they are *n rta* For, that which has been produced by the diminution can never be *mūṛta*

Still however if a body is ever produced by diminution of *puṇyas*, it must be exquisitely feeble and auspicious : Because a body which is huge and at the same time auspicious, is produced by the accumulation of *puṇyas*, while that which is huge but in-auspicious is produced by the accumulation of *paṇas* Hence, a body produced even by a small quantity of *puṇyas* must necessarily be happy and never unhappy. Just

as, from a small lump of gold, a small but golden pot is made but not an earthen or a copper one, similarly, a body produced even from a small accumulation of *puṇyas* is always happy though small in form. » 385 » (1933)

Refuting the second and third theories, the author states—

एवं चिय विवरीयं जोएज्जा सव्वपावपक्खे वि ।

न य साहारणरूपं कम्मं तत्कारणाभावा ॥ ३८६ ॥ (१९३४)

Evam ciya vivariyam joéjjā savvapāvapakkhé vi ।

Na ya sāhāraṇarūpaṁ kammam taḥkāraṇābhāvā ॥ 386 ॥ (1934)

[एवमेव विपरीतं योजयेत् सर्वपापपक्षेऽपि ।

न च साधारणरूपं कर्म तत्कारणाभावात् ॥ ३८६ ॥ (१९३४)

Evaṁeva viparītaṁ yojayet saravāpāpapakṣé'pi ।

Na ca sādharmaṇarūpaṁ karma, taḥkāraṇābhāvāt ॥ 386 ॥ (1934)

Trans.—386 The same (argument) should also be applied to the theory of exclusive *pāpas*, (but) in a reverse manner. And, (there is nothing like a common *karma* (containing *puṇya* and *pāpa* together) because of the absence of its cause. (1934)

टीका—“सर्व पापमेवास्ति, न तु पुण्यम्, पापापचयमात्रजन्यत्वात् सुखस्य” इत्येतस्मिन्नपि पक्षे एवमेव—केवलपुण्यवादोक्तदूषणाद् विपरीत-
गत्या सर्वं योजयेत्; यद्यथा—पापपक्षेमात्रजनितं सुखं न भवति, पापशस्या-
स्पीयसोऽपि दुःखजनकत्वान् । न तृणीयानपि विफलः स्वास्थ्यहेतुर्भवति ।
तस्मात् पुण्यजनितमेवाल्पमपि सुखमित्यादि स्वबुद्ध्याऽभ्यूह्य वाच्यम् । इति
पृथग् दुःसप्तोःकातणभूते स्वतन्त्रे पुण्य-पापे एष्टव्ये । अत एव साधारणे
अपि संकीर्णे पुण्य-पापे नैष्टव्ये । कुतः ? इत्याह—‘ न येत्यादि ’ न च
साधारणरूपं संकीर्णस्वभावं पुण्य-पाप-मकमेकं कर्मास्ति, तस्यैवंभूतस्य
कर्मणः कालगाभावात् । अत्र प्रयोगः—नास्ति संकीर्णोभयरूपं कर्म, असंमा-
व्यगानैवंविधकारणत्वात्, वन्व्यापुत्रवदिति ॥ ३८६ ॥ (१९३४)

D, C.—In case of the theory that everything is *pāpa* and there is nothing like *puṇya* and that *sukha* is also produced by the diminution of *pāpa*, the same 'argument stated above should be applied but in a reverse manner in this way:— Since even a small portion of *pāpa* produced *duḥkha* like a small particle of poison, it could never be said that *sukha* is produced by the diminution of *pāpa*. Even a fraction of happiness is produced by *puṇya* and never by *pāpa*, and so on. These arguments clearly indicate that *puṇya* and *pāpa* are absolutely separate entities producing *sukha* and *duḥkha* respectively.

So, both could never be taken as one combined entity as laid down in the third theory. Such a combined *Karma* has no *śītu* whatsoever. And hence, like a son to a barren woman it is entirely impossible ॥ 386 ॥ (1934)

In support of the argument, the author continues—

कर्म जोगनिमित्तं शुभोऽशुभो वा स एगसमयम् ।

होञ्ज न उ भययख्वो कर्मं पि तओ तयणुख्वं ॥ ३८७ ॥ (१९३५)

Kammam jeganitmittam subho'subho vā sa égasamayammi ।

Hojja na ubhayarūvo kammam pi tao tayagurūvam ॥387॥ (1935)

[कर्म योगनिमित्तं शुभोऽशुभो वा स एकसमये ।

भवेद् न तुभयरूपः कर्मोऽपि ततस्तदनुरूपम् ॥ ३८७ ॥ (१९३५)

Karma yoganimittam śubho'subho vā sa ékasamaye ।

Bhavéd na tūbhayarūpaḥ karmā'pi tatastadanurūpam ॥387॥ (1935)]

Trans.—387 *Karma* is caused by contact which is either auspicious or inauspicious at one time, but never in both the forms. So, *Karma* is also similar to it. (1935)

टीका—मिथ्यात्वा—स्विरति—प्रमाद—कषाय—योगा बन्धहेतुव इति पर्य-
न्ते योगाभिधानात् सर्वत्र कर्मबन्धहेतुत्वस्य योगाविनाभावाद् योगानामेव
बन्धहेतुत्वमिति कर्म योगनिमित्तमुच्यते । न च मनो—वाक्—कायात्मको

योग एकस्मिन् समये शुभोऽशुभो वा भवेत्, न तूमयरूपः, अतः कारणा-
नुरूपत्वाद् कार्यस्य कर्माणि तदनुरूपं शुभं पुण्यरूपं वध्यते, अशुभं वा
पापरूपं वध्यते, न तु संलीर्णस्वभावमुभयरूपमेकदैव वध्यत इति ॥ ३८७ ॥
(१९३५)

D. C—Perversion (*mithyātva*) incontinence (*a-virati*)
stupidity (*kṛśāya*) idleness (*pramāda*) and contact (*yoga*)
are the various causes of *Karma-bandha*. Out of those, *yoga*
or contact with the other world is the principal cause This
contact is divided as 1. Bodily, contact, 2 Mental contact and
3 the Contact of Actions. It is either *śubha* or *a-śubha* at one
time, but never in a combined state of *śubhāśubha* at the
same time

Now, since this *yoga* is the *kāraṇa* and *karma*, the *kārya*,
the latter should be similar to the former. Hence, there cannot
exist a *karma* containing *puṇya* and *pāya* combined together.
When there pervades *a-śubha yoga* the *śubha Karma*—in the
form of virtuous deeds—is produced and when there is *a-śubha*
yoga, the *a-śubha karma* of sinful deeds, is produced.

But *Karma* could never exist in a combined state of *śubhā-
śubha* as *yoga* never exists in a combined state. ॥ 387 ॥ (1935)

Now the ruthor states an objection an its reply—

ननु मण-वइ-काओगा शुभाशुभा वि समयम्मि दीसंति ।
दव्वम्मि मीसभावो भवेज्ज न उ भावकरणम्मि ॥ ३८८ ॥ (१९३६)

*Nanu maṇa-vai-kaogā subhāśubhā vi samayammi dīsanti ।
Davvammi mīsabhāvo bhavejja na u bhāvakarāṇammi* ॥ 388 ॥ (1936)

[ननु मनो-वाक्-काययोगाः शुभाशुभा अपि समये दृश्यते ।
द्रव्ये मिश्रभावो भवेद् न तु भावकरणे ॥ (३८८ ॥ (१९३६)

*Nanu mano-vāk-kāyayogāḥ śubhāśubha api samayé dréśyanté ।
Dravye mīśrabhāvo bhavéd na tu bhāvakarāṇe* ॥ 388 ॥ (1936)]

Trans.—388 "Even *śubha* and *a-śubha* contacts pertaining to mind, speech, and body are perceived at (the same) time. "
 " The state of mixture would be (possible) in (case of) abstract (ones) " (1936)

टीका-ननु मनो-वाक्-काययोगः शुभाशुभाश्च मिश्रा इत्यर्थः, एकस्मिन् समये दृश्यन्ते, तत् कथमुच्यते-“ शुभोऽशुभो वा स एगसमयस्मि ” इति ? तथाहि-किञ्चिद्विधिना दानादिवितरणं चिन्तयतः शुभाशुभो मनो-योगः, तथा, किमप्यविधिर्नैव दानादिधर्ममुपदिशतः शुभाशुभो वाग्योगः, तथा, किमप्यविधिर्नैव जिनपूजा-चन्दनकादिकायचेष्टां कुर्वतः शुभाशुभ-काययोग इति । तदेतद्युक्तम् । कुतः ? इत्याह-“ द्रव्यमीत्यादि ” इदमुक्तं भवति-इह द्विविधो योगः-द्रव्यतः, भावतश्च । तत्र मनो-वाक्-काययोग-प्रवर्तकानि द्रव्याणि, मनो-वाक्-कायपरिस्पन्दात्मको योगश्च द्रव्ययोगः ; यस्त्वेतदुभयरूपयोगहेतुरध्यवसायः स भावयोगः । तत्र शुभाशुभरूपाणां यथोक्तचिन्ता-देशना-कायचेष्टानां प्रवर्तके द्विविधेऽपि द्रव्ययोगे व्यवहार-नयदर्शनविवक्षाप्राप्तेन भवेदपि शुभाशुभमन्त्रलक्षणो मिश्रभावः, न तु मनो-वाक्-काययोगनिबन्धनाध्यवसायरूपे भावकरणे भावात्मके योगे । अयमभि-प्रायः-द्रव्ययोगो व्यवहारनयदर्शनेन शुभाशुभरूपोऽप्युच्यते, निश्चयनयेन तु सोऽपि शुभोऽशुभो वा केवलः समस्ति, यथोक्तचिन्ता-देशनादिप्रवर्तक-द्रव्ययोगाणामपि शुभाशुभरूपमिश्राणां तन्मतेनाभावात् । मनो-वाक्-काय-द्रव्ययोगनिबन्धनाध्यवसायरूपे तु भावकरणे भावयोगे शुभाशुभरूपो मिश्र-भावो नास्ति, निश्चयनयदर्शनेनैवैवागमेऽत्र विवक्षितत्वात् । न हि शुभान्य-शुभानि वाऽध्यवसायस्यानानि मुक्त्वा शुभाशुभाध्यवसायस्यानरूपस्तृतीयो राशिरागमे कचिदप्युच्यते, येनाध्यवसायरूपे भावयोगे शुभाशुभमन्त्रं स्यादिति भावः । तस्माद् भावयोग एकस्मिन् समये शुभोऽशुभो वा भवति न तु मिश्रः । ततः कर्मापि तत्प्रत्ययं पृथक् पुण्यरूपं पापरूपं वा वक्ष्यते, न तु मिश्ररूप-मिति स्थितम् ॥ ३८८ ॥ (१९३६)

D. C.—*Acalabhrātā*.—The combined state of *śubha* and *a-śubha* contact of mind, takes place when one thinks of offering munificence etc. but not according to the prescribed

rules. That belonging to speech takes place when the observances of deeds like munificence etc. are advised but against the proper rules .

The *miśrabhāta* of the bodily contact is apprehended when a person actually performs the ceremony of worship and bowing down etc to the *Tīrthankara*, without following the prescribed customs

In this way, it is quite easy to apprehend the three types of *yogas* in a mixed state of *śubha* and *a-śubha* at the same time

Bhagavāna Your assumption is wrongly based *Yoga* comes into existence in two ways—(1) By virtue of the contact with a concrete substance and (2) By means of contact with abstract objects) The concrete substances that come into contact with mind speech, and body and the process of arousing mind, speech and body, form the *dravya yoga*, while the mental effort which acts as the cause of contact on the part of both— substance as well as the process—is known as the *bhāva yoga*

The composite state of *śubha* and *a-śubha* taken together is possible in case of *dravya yoga* of all the three varieties belonging respectively to mind speech, and body—from the practical point of view But it is never possible in case of *bhāva-yoga* It is important to note, therefore that from the practical point of view the *miśrabhāva* of *śubha* and *a-śubha* combined together may be admitted in case of *dravya yoga* but it is never possible in case of *dravya-yoga* of definite assertion

In case of *bhāva yoga*, the *miśrabhāva* is neither possible from the practical point of view nor with regard to definite assertion

Moreover in *āgamas* also there is no mention of the composite state of *śubhaśubha yoga* as a third variety coming after *śubha* and *a śubha* varieties of mental effort. Hence, in case of *bhāva-yoga*, there cannot exist a mixed entity of

śubhāśubha-yoga but either a *śubha-yoga* or a *a-śubha-yoga* is possible. On account of the same reasons, *Karma* is also formed of *śubha* or a-*śubha* deeds separately, but never of *śubha* and a-*śubha* combined together ॥ 388 ॥ (1939)

And,

ज्ञानं सुभमसुभं वा न उ मीसं जं च ज्ञानविरमे वि ॥

लेसा सुभाऽसुभा वा सुभसुभं वा पद्मो कम्मं ॥ ३८९ ॥ (१९३७)

Jhāṇam subhamasubham vā na u mīsaṃ jaṃ ca jhānaviraṃ vi ।
Lēsa subhā'subhā vā subhamasubham vā taṃ kammam ॥ 389 ॥ (1937)

[ध्यानं शुभमशुभं वा न तु मिश्रं यच्च ध्यानविरमेऽपि ।

लेस्या शुभाऽशुभा वा शुभमशुभं वा ततः कर्म ॥ ३८९ ॥ (१९३७)

Dhyānam śubhamasubham vā na tu miśram yucca dhyānaviraṃe'pi ।
Leśyā śubhā'subhā vā śubhamasubham vā tataḥ karma ॥ 389 ॥

Trans.—389 Meditation is either auspicious or in-auspicious but never composite (of both). For, even at the end of meditation, the conflict is either *śubha* or a *śubha*. Hence *karma* is also either (of) virtuous (type) or (of) evil (type). (1937)

टीका—ध्यानं यस्मादागमे एकदा धर्म-शुद्धिर्ज्ञानात्मकं शुभम् आर्तं रौद्रात्मकमशुभं वा किर्दिष्टम्, न तु शुभाशुभरूपम्, यस्माच्च ध्यानोपरमेऽपि लेस्या तैजसीप्रशुनिका शुभा, कापोतीशसुखा वाऽशुभैकदा मोक्ता न तु शुभाशुभरूपाः ; ध्यानलेस्यात्मकाश्च भावयोगाः ; ततस्तेष्वेकदा शुभा अशुभा वा भवन्ति न तु मिश्राः । ततो भावयोगनिमित्तं कर्माध्यैकदा पुण्यात्मकं शुभं बध्यते, पापात्मकमशुभं वा बध्यते, ने तु मिश्रमिति ॥ ३८९ ॥ (१९३७)

D. C.—It has been laid down in the *āgamas* that *dhyāna* is either *śubha* i. e. inspired by a religious or guileless motive or a-*śubha* i. e. inspired by vile or dreadful motive at one time, but it could never be inspired by both the motives at the

same time. Even at the end of *dhyāna*, the conflict at work is spoken of either as *śubha* (*i. e.* dominated by lustrous and such other characteristics) or as *a-śubha* (*i. e.* dominated by ill-ominous elements) but it could never be known as *śubhā'-śubha*.

The *bhāva-yogas* are composed of meditations, as well as, the conflicts. So *bhāva-yogas* are also either *śubha* or *a-śubha* separately, but never *miśra*. Consequently, *Karma* should also be taken either as *śubha* or *a-śubha* taken separately and never as *śubhā'-śubha* taken together. ॥ 389 ॥ (1937)

Moreover,

पुनर्वगहियं च कम्मं परिणामवसेण मीसयं नेज्जा ।

इयरेयग्भावं वा सम्मा-मिच्छाहं न उ गहणे ॥३९०॥ (१९३८)

Purvagahiyam ca kammam pariṇāmavasēṇa mīsayam nējja ।

Iyareyagbhāvam vā sammā-micchāhaṃ na u gahaṇē ॥390॥ (1938)

[पूर्वगृहीतं च कर्म परिणामवशेन मिश्रतां नयेत् ।

इतरेतरभावं वा सम्यक्-मिथ्यात्वे न तु ग्रहणे ॥३९०॥ (१९३९)

Pūrvagrihitam ca karma pariṇāmavaśēṇa miśratām nayēt ।

Itaretarabhāvam vā samyak-mithyātva na tu grahaṇē ॥390॥(1938)]

Trans.—390 A pre-apprehended *Karma* may attain the composite state, on account of fruition or may alternately turn itself true or false. But (that is) not (so), at the time of (new) apprehension .(1938)

टीका—‘वा’ इत्यथवा एतदद्यापि संभाव्यते यत्-पूर्वगृहीतं पूर्ववदं मिथ्यात्वलक्षणं कर्म परिणामवशात् पुञ्जत्रयं कुर्वन् मिश्रतां सम्यग्-मिथ्यात्वपुञ्जरूपतां प्रापयेदिति; इतरेतरभावं वा नयेत् सम्यक्त्वं मिथ्यात्वं वेति । इदमुक्तं भवति-पूर्ववद्भान् मिथ्यात्वपुद्गलान् विशुद्धपरिणामः सन् शोधयित्वा सम्यक्त्वरूपतां नयेत्, अविशुद्धपरिणामस्तु रसमुत्कर्ष नीत्वा सम्यक्त्वपुद्गलान् मिथ्यात्वपुद्गले मग्नपदा मिथ्यात्ववहतां नयेत्, इति पूर्वगृहीतस्य

सत्तावर्तिनः कर्मण इदं कुर्यात् । ग्रहणकाले पुनर्न मिश्रं पुण्यपापरूपतया
संकीर्णस्वभावं कर्म वध्नाति, नापोतरदितस्त्वतां नयतीति ॥३९०॥ (१९३८)

D. C.—The composite state of *Karma* could be explained in this way also:—A *Karma* which is apprehended previously may attain *śubha*, *a-śubha* or *miśra* condition or it may also turn itself better or worse. The later pure *pariṇāmas* would purify the previous evil *pudgalas* and turn them right while on other hand, impure *pariṇāmas* would spoil the previous virtuous *pudgalas* by means of excessive heights of sentiments etc and turn them guile. Thirdly, the *pariṇāmas* which are half-way between purity and impurity, would turn the *Karma* into a composite state of virtue and vice

In this way, with regard to *Karma* of former existence three states—viz *śubha*, *a-śubha* and *śubhāśubha*—are possible. But, at the time of new apprehension of *Karma*, the *pariṇāma* is not able to form a composite *Karma* of *puṇya* and *pāpa* combined together, and hence there are only two states
॥ 390 ॥ (1838)

Now, the process of changing virtue into vice, and vice versa referred to above, is explained as follows:—

मोक्षण आययं खलु दंशनमोहं चरित्तमोहं च ।
सेसाणं पगईणं उत्तरविहिसंकमो भज्जो ॥ ३९१ ॥ (१९३९)

*Mottūga āyayam khalu daṁsaṇamoham carittamoham ca ।
Sésāṇam pagaiṇam uttaravidhisamkamo bhājjo ॥ 391 ॥ (1939)*

[मुक्त्वाऽऽयुक्तं खलु दर्शनमोहं चारित्तमोहं च ।

शेषाणां प्रकृतीनामुत्तरविधिसंकमो भाज्यः ॥ ३९१ ॥ (१९३९)]

*Muktvā ayuṣkam khalu darśanamoham cārītra moham ca ।
Sésāṇam prakṛitīnamuttaravidhisamkramo bhājyah ॥ 391 ॥ (1939)*

Trans.—391 Excepting the (constituents belonging to)

āyuh,† infatuation of *darśana*, (undifferentiated knowledge) and infatuation of *cāitra* (right conduct), transformations of the latter parts of the remaining characteristics should be accepted. (1939)

टीका-इह ज्ञानावरणादिमूलप्रकृतीनामन्योन्यं संक्रमः कदापि न भवत्येव, उत्तरप्रकृतीनां तु निजनिजमूलप्रकृत्यभिन्नानां परस्परं भवतीति । तत्र चायं विधिः-“मातृण आडयं” इति जातिप्रधानो निर्देश इति बहुवचनमत्र द्रष्टव्यम्-चत्वार्यायुंषि मुत्सेति । एकस्या आयुर्लक्षणाया निजमूलप्रकृतेरभिज्ञानामपि चतुर्णामायुषामन्योन्यं संक्रमो न भवतीति तद्वर्जनम् । तथा, दर्शनमोहं चारित्रमोहं च मुत्सेवा; एकस्या मोहनीयलक्षणाया स्वमूलप्रकृतेरभिज्ञयोगपि दर्शनमोह-चारित्रमोहयोरन्योन्यं संक्रमो न भवतीत्यर्थः । उक्तशेषाणां तु प्रकृतीनाम्, कथंभूतानाम् ? इत्याह-“उत्तरविहिति” विषयो भेदा, उत्तरे च ते विषयश्चोत्तरेविषय उत्तरभेदास्तद्भूतानामुत्तरप्रकृतिरुभाणामिति तात्पर्यम् । किम् ? इत्याह-संक्रमो भाज्यो भजनीयः ।

भजना चैवं द्रष्टव्या-याः किल ज्ञानावरणपञ्चक-दर्शनावरणवक्र-कषायपोदशक-मिथ्यात्व-मय-जुगुप्सा-तैजस-कर्मण-वर्णादिचतुष्का ऽगुरुलघू-पघात-निर्माणा-ऽन्तरायपञ्चकलक्षणाः सप्तचत्वारिंशद् ध्रुवबन्धिन्य उत्तरप्रकृतयः, तासां निजैकमूलप्रकृत्यभिन्नानामन्योन्यं संक्रमः सदैव भवति; यथा ज्ञानावरणपञ्चकान्तर्वर्तिनि मतिज्ञानावरणे श्रुतज्ञानावरणादीनि, तेष्वपि मतिज्ञानावरणं संक्रामतीत्यादि । यास्तु शेषा अध्रुवबन्धिन्यस्तासां निजैकमूलप्रकृत्यभेदवर्तिनीनामपि बध्यमानायामबध्यमाना संक्रामति, न त्वबध्यमानायां बध्यमाना; यथा साते बध्यमानेऽसातमबध्यमानं संक्रामति, न तु बध्यमानमबध्यमाने; इत्यादि वाच्यमिति । एष प्रकृतिसंक्रमे विधिः । शेषस्तु प्रदेशादिसंक्रमविधिः “मूलप्रकृत्यभिन्नास्तु वेद्यमानास्तु संक्रमः भवति” इत्यादिना स्थानन्तरादवसेय इत्यलं प्रसङ्गेनेति ॥ ३९१ ॥ (१९३९)

D. C.—The process of *prakṛti-samkrama* (mutual transformation of various characteristics) is explained as follows:—

† *Āyuh karma*.

- (1) *Prakṛti-samkīṛṇa* is not possible in case of original *prakṛtis* like *jñānāraṇa* etc. But in case of characteristics which are acquired later on, mutual transition does take place, even though they are not different from their respective original characteristics
- (2) Four varieties of the characteristics of *āyīdī*, and the imitations of *dārśana* and *cāritra* (right conduct) are exceptions to the above rule. In spite of these *prakṛtis* being *a-bhūna* from their respective original *prakṛtis*, they do not undergo mutual transition
- (3) There are 47 *uttara-prakṛtis* which undergo mutual transition. They are enumerated as follows—5 types of *jñānāraṇas*, 9 types of *dārśana-arāṇas*, 16 types of dullness, perversion, fear, contempt, the characteristic of lustre, the *karmāṇa* characteristic, 4 characteristics of colour etc, one that is neither too long nor too short, characteristics of destruction and construction, and 5 types of obstruction (*antaraṇa*)

All these 47 *uttara-prakṛtis* of definite *bandha*, always undergo mutual transition e g, out of five types of *jñānāraṇas* noted above, the *śruti-jñānāraṇa* could be transformed into *māti-jñānāraṇa* and vice versa

In case of other *prakṛtis* that have not been actually bound up, one that has no proper *bandha* may be transformed into one having proper *bandha*, but the process does not work vice versa, i. e. a *prakṛti* of proper *bandha*, does not change into a *prakṛti* without *bandha*

This is the process of *prakṛti-samkīṛṇa*. The process of transition in case of other *pradeśas* etc is understood from the sentence—

"*Mūla prakṛtyabhūtasu vedyamanasu samkīṛṇaḥ bhavati*" etc implying that when they are known to be similar to the original *prakṛtis*, they undergo transformation. ॥ 391 ॥ (1939)

The separate characteristics of *puṇya* and *pāpa* are now explained—

सोहणवर्णादिगुणं सुभाणुभावं च जं तयं पुण्यं ।

विवरीयमओ पावं न वायरं नाहसुहृमं च ॥ ३९२ ॥ (१९४०)

Sohaṇavaṇṇādiguṇam subhāṇubhāvam ca jam tayam puṇṇam ।

Vivariyamāo pāvam na bāvaram nāisuhumam ca ॥ 392 ॥ (1940)

[शोमनवर्णादिगुणं शुभानुभावं च यत् तत् पुण्यम् ।

विपरीतमतः पापं न वादरं नातिगूढं च ॥ ३९२ ॥ (१९४०)

Śobhanavarṇādiguṇam s'ubhānubhāvam ca yat tat puṇyām ।

Viparitamataḥ pāpam na bādaram nātigūḍham ca ॥392॥ (1940)]

Trans.—392 (*A karma*) possessed of properties like bright colour etc. and good fruition is called *puṇya*. *Pāpa* is (exactly) opposite to it. (Both of them are) neither too huge nor too subtle. (1240)

टीका-शोमनाः शुभा वर्णादयो वर्ण-गन्ध-रस-स्पर्शलक्षणा गुणा यस्य तच्छोमनवर्णादिगुणम्, तथा यच्छुमानुभावं शुभविपाकमित्यर्थः, तत् पुण्यमभिधीयते । यत् पुनरतः पुण्याद् विपरीतलक्षणम्-अशुभवर्णादिगुणम्, अशुभविपाकं चेत्यर्थः, तत् पापमुच्यते । एतच्चोभयमपि कथं भूतम् ? इत्याह-न मेर्वादिभावेन परिणतस्कन्धवदतिवादरम्, सूक्ष्मेण कर्मवर्गणाद्रव्येण निष्पन्नत्वाद्; नापि परमाण्वादिबदतिगूढमिति ॥ ३९२ ॥ (१९४०)

D. C.—A *Karma* having splendid colours, odours, taste, and touch, is known as *puṇya*. *Pāpa* is opposite to *puṇya*. So, its colour etc. are dull and has no good fruition. Both of them are neither too huge like *Mēru* etc. nor too minute like *paramāṇu*, because they are produced by the multiplication of various *karmas* ॥ 392 ॥ (1940)

गणहृद् तज्जोगं चिय रेणुं पुरिसो जहा कथञ्भङ्गो ।

एगक्खेत्तोगाढं जीवो सन्वप्पएसेहि ॥ ३९३ ॥ (१९४१)

Gīḥai tājogam cva rēpum puriso jahā kayabbhaṅgo ।
Egakkhēttogadham jiva savvappaṇsēhim ॥ 393 ॥ (1941)

[गृह्णाति तद्योग्यमेव रेणुं पुरुषो यथा कृताभ्यङ्गः ।
एकक्षेत्रावगाढं जीवः सर्वप्रदेशैः ॥ ३९३ ॥ (१९४१)

Orighāi tadvyogameva reṇum puriso yathā kṛtābhyaṅgaḥ ।
Ekakṣetravagādham jivah sarva-pradesaiḥ ॥ 393 ॥ (1941.)]

Trans.—393 Just as a person besmeared with oil, catches dust from the region, the Soul also catches (a substance) which is worthy of that (*Kṛmā*), and situated in the same region, by means of all (its) region (1941)

टीका तस्य पुण्य-पापात्मकस्य कर्मणो योग्यमेव कर्मवर्णागतं द्रव्यं जीवो गृह्णाति, न तु परमाण्वादिकम्, औदारिकादिवर्णागतं वाऽयोग्यमित्यर्थः । तदप्येकक्षेत्रावगाढमेव गृह्णाति, न तु स्वावगाढप्रदेशेभ्यो भिन्नप्रदेशावगाढमित्यर्थः । तच्च यथा तैकादिकृताभ्यङ्गः पुरुषो रेणुं गृह्णाति तथा राग-द्वेषक्लिन्नस्वरूपो जीवोऽपि गृह्णाति, न तु निर्हेतुकमिति भावः । इदं च सर्वैरपि न्वप्रदेशैर्जीवो गृह्णाति, न तु कैश्चिदित्यर्थः । उक्तं च—

एगपएणोगाढं सन्वपएसेहिं कम्मणो जोगं ।

वयइ जहुचहेउं साइयमणणाइयं वावि ॥ १ ॥

उपशमश्रेणेः प्रतिपतितो मोहनीयादिकं कर्म सादि बध्नाति, शेषस्व-
नवासोपशमश्रेणिर्जीवोऽनाद्येव बध्नातीत्यर्थ इति ॥ ३९३ ॥ (१९४१)

D. C.—The Soul catches only that substance which suits multitudes of *fāḥa-karmas* and *paṇḍa-karmas*. So, it does not apprehend those like *paranāgas* and *audarika* etc which are absolutely unfit. Secondly, the Soul accepts those substances only, if they are situated in the region as that of the Soul and none else. So, just as a person besmeared with oil etc. catches dust, the Soul also being affected by *rāga-dṛśa* etc, catches purposely a proper substance by the help of all its regions.

It has, therefore, been said that--

" Egadaśogāḍham sārvaapaśēhim kammūṇo joggam ।

Bandhai jahuttahēum sāiyamaṇāiyam vāvi ॥

[Ekapradeśavagāḍham sarvaparaśēh karmāṇo yogyam ।

Badhināti yathoktahetu sādikamanādikam eāpi] ॥ 393 ॥ (1941)

At this stage, opponent raises an objection--

अविसिद्धपोग्गलघणे लोपे थूणतणुकम्मपविभागो ।

जुज्जेज्ज, ग्रहणकाले सुभा-अशुभविवेयणं कुतो ? ॥ ३९४ ॥ (१९४२)

Avisiṭṭhapoggalaghane loe thūṇataṇukammapavibhāgo ।

Jujjēja gahāṇakāle subhā'subhavivēyaṇam katto ? ॥ 394 ॥ (1942)

[अविशिष्टपुद्गलघने लोके स्थूलतनुकर्मपविभागः ।

युज्येत, ग्रहणकाले शुभा-अशुभविवेचनं कुतः ? ॥ ३९४ ॥ (१९४२)

Avisiṭṭpudgalaghane loke sthūlatanukarmapravibhāgaḥ ।

Yujyeta, grahaṇakāle śubhā'subhavivecanam kutaḥ ? ॥ 394 ॥ (1942)]

Tans.—394 In (the midst of) the world which is crowded with common *pudgals*, divisions coarse (*sthūla*) and subtle (*sthūla*) *karmas* would be justified; (but) at the time of apprehension, how would the distinction of auspicious and inauspicious be justified. (1942)

टीका--नन्वविविशिष्टैः प्रत्याकाशप्रदेशमनन्तानन्तैः शुभा-अशुभादि-भेदेनाव्यवस्थितैः पुद्गलैर्विनो निरन्तरं व्याप्तोऽयं लोकः । ततश्च ग्रहणकाले गृह्यतो जीवस्य स्थूल-सूक्ष्मकर्मपविभागो युज्येत; ततो " न वायरं नाइष्टुहमं च " इति विशेषणमुपपन्नम्, एतद्विशेषणविशिष्टादन्यस्य स्वभावत एव जीवै-रग्रहणात् । यत्तु शुभाशुभविवेचनं तत् समयमात्ररूपे कर्मग्रहणकाले तत्क्षण एव गृह्यतो जीवस्य कुतः संभाव्यते ?- न कुतश्चिदिति परम्याभिप्रायः । ततश्च " सौहणवण्णाइगुणं " इत्यादि विशेषणं न युज्यत इति मेरकाकृत-मिति ॥ ३९४ ॥ (१९४२)

D. C.—This world is entirely filled with multitudes of common *pudgalas* scattered in all etherial regions without any distinction of *śubha* and *a-śubha*. When *jīva* apprehends these *pudgalas* it is able to recognize them as neither too *sthūla*, nor too *sūkṣam*, as *jīva* is not able to recognize *sthūla* and *sūkṣam pudgalas*.

In such a case, it is possible that *jīva* is able to understand the distinction of *sthūla* and *sūkṣam*. But how is the distinction of *śubha* and *a-śubha* justified when *jīva* tries to apprehend the *karma-pudgalas* ? ॥ 394 ॥ (1942)

The reply is—

अविसिद्धं चिद्य तं सो परिणामा-ऽऽसयसभावओ खिप्पं ।
कुरुते सुभमसुभं वा ग्रहणे जीवो जहाहारं ॥३९५॥ (१९४३)

Avisiṣṭoam ciya tam so pariṇāma-”sayasabhāvaō khippam ।
Kurute subhamasubham vā gahaṇe jīvo jahshāram ॥395॥ (1943)

[अविशिष्टमेव तत् स परिणामा-ऽऽश्रयस्वभावतः सिद्धम् ।
कुरुते शुभमशुभं वा ग्रहणे जीवो यथाऽऽहारम् ॥ ३९५ ॥ (१९४३)]

Aviśiṣṭameva tat sa parināma-”śrayasvabhāvataḥ kṣipram ।
Kurute śubhamasubham vā grahāṇe jīvo yathā”-hāram ॥395॥ (1643)]

Trans—395 It is common no doubt. (But) at the time of apprehension, the Soul turns it into *śubha* or *a-śubha* immediately, by virtue of its nature of resort and fruition as in case of food. (1943)

टीका-स जीवस्तत्कर्मग्रहणे ग्रहणकाले शुभा-ऽशुमादिविशेषणा-
विशिष्टमपि गृह्यन् सिद्धं तत्क्षणमेव शुभमशुभं वा कुरुते-शुभा-ऽशुमविभागेन
व्यवस्थापयतीत्यर्थः । कुतः ? इत्याह-“परिणामाऽऽसयसभावज्जि” इहा-
श्रयो द्विविधकर्मणो जीव आश्रयः, कर्म तु शुमाशुमत्वस्य द्विविध-
स्याप्याश्रयस्य स्वभाव आश्रयस्वभावः, परिणामाश्चाश्रयस्वभावश्च परिणामा-

ऽऽश्रयस्वभावौ, ताभ्यामेतद् कुरुते जीवः । इदमुक्तं भवति-जीवस्य 'यः शुभोऽशुभो वा परिणामोऽध्यवसायस्तद्वशाद् ग्रहणसमय एव कर्मणः शुभ-त्वमशुभत्वं वा जनयति; तथा जीवस्यापि कर्माश्रयभूतस्य स कोऽपि स्वभावोऽस्ति येन शुभा-ऽशुभत्वेन परिणमयन्नेव कर्म गृह्णाति; तथा, कर्मणोऽपि शुभा-ऽशुभमावाद्याश्रयस्य स स्वभावः-स कश्चिद् योग्यताविशेषोऽस्ति, येन शुभा-ऽशुभपरिणामान्वितजीवेन गृह्यमाणमेवैतद्रूपतया परिणमति । उपलक्षणं चैतत् ; प्रकृति-स्थित्य-ऽनुभागवैविध्यम्, प्रदेशानामल्पबहु-भागवैचित्र्यं च जीवः कर्मणो ग्रहणसमय एव सर्वं करोतीति ।

उक्तं च—

ग्रहणसमयि जीवो उत्पाद्य गुणे सपद्यओ
सर्वजियाणंतगुणे कम्मपपसेसु सन्वेमु ॥१॥

आद्यमागो थोवो नामे गोए समो तओ अहिगो ।
आवरणमंतराए सरिसो अहिगो य मोहे वि ॥२॥

सन्धुवरि वेयणीए भागो अहिगो उ कारणं किंतु ।
सुह-दुक्खकारणत्ता ठिई विसेसेण सेसासु ॥३॥ इति ॥

॥३९५॥ (१९४३)

D. C.—Although these multitudes of *Karmas* are not distinguished as *śubha* or *a-śubha* originally at the time of apprehension, *jīva* immediately turns them *śubha* or *a-śubha* on account of *pariṇāma* as well as *āśraya*. *Jīva* is the *āśraya* of *Karma* which again is the *āśraya* of *śubhatva* and *a-śubhatva*. By the help of this *āśraya svabhāva* as well as the *pariṇāma*, *jīva* apprehends *Karma*. So, at the time of apprehension, *śubhatva* or *a-śubhatva* of *Karmas* depends upon *śubha* or *a-śubha pariṇāma* produced by *jīva*.

Jīva apprehends *karma* as *śubha* or *a-śubha* by virtue of its *āśrayasvabhāva*. So, when *Karma* is apprehended by *jīva* accompanied by *śubha* or *a-śubha pariṇāma*, it is recognized either as *śubha* or *a-śubha karma*. As in the case of *ākāra*,

the *karma-pudgalas* also immediately undergo changes in their original nature in the present condition and the future consequences. In the same way, small or big portions of various regions of *Karma-pudgalas* also undergo immediate changes

It has, therefore, been laid down that: —

“Oahaṇasamayammi jīva uppā'i guṇe sa-paccayo ।
Sarvajijānantaguṇé kammapaésésu savvesu ॥ 1 ॥

Āyuyabhāgo thovo nāmé gbé samo tao ahigo ।
Āvaraṇamantarāé sariso ahigo ya mohevi ॥ 2 ॥

Savvuvāri Véyanié bhāgo ahigo in kāraṇam kintu ।
Suha-dukkhākāraṇattā ṭhīl viseseṇa sesāsu ॥ 3 ॥

[Grahāṇasmayé jīvé utpādayati guṇān svapratyayatah ।
Sarvajitānantaguṇān karma pradésésu sarvésu ॥ 1 ॥

Āyuskbhāgah sloko nāmmi gotré samastato'dhikah ।
Āvaraṇamantarāyé sadriśo'dhikaśca mohe'pi ॥ 2 ॥

Sarvopari Védaniyé bhāgo'dhikastu kāraṇam kintu ।
Sukha-dukkha kāraṇatvāt sthītir viśeṣeṇa sesāsu ॥ 3 ॥ 395 (1943)]

The example of *āhāra* stated above, is explained in details as follows:—

परिणामा-ऽऽस्यवसओ धेणूय जहा पओ विसमहिस्स ।
तुल्लो वि तदाहारो तह पुण्णा-पुण्णपरिणामो ॥ ३९६ ॥ (१९४४)

Pāriṇāmā-''sayavasao dhēṇūe jahā paō visamahissa ।
Tullo vi tadāhāro taha puṇṇā-puṇṇa pariṇāmo ॥ 396 ॥ (1944)

[परिणामा-ऽऽस्यवसतो धेन्वा यथा पयो विषमहेः ।

तुल्योऽपि तदाहारस्तथा पुण्या-ऽपुण्यपरिणामः ॥ ३९६ ॥ (१९४४) '

Pariṇāmā-''śrayavasato dhēnvā yathā paye viśamahēh ।
Tulyo'pi tadāhārastathā puṇyā-puṇyapariṇāmah ॥ 396 ॥ (1944)]

Trans.—396 By virtue of fruition and (the object of) resort, just as the food of cow and serpent although same

results as milk (in case of cow), and as poison (in case of serpent), so also, the result (in case) of *punya* and *pāpa* is (different) (1944)

टोका—“तदाहारो ति” तयोरहि-धेन्वोराहारस्तदाहारः स तुल्योऽपि दुग्धादिको गृहीतः परिणामा-ऽऽश्रयवशाद् यथा धेन्वाः पयो दुग्धं भवति, अहेन्दु स एव विषं-विषरूपतया परिणमते, तथा तेनैव प्रकारेण पुण्या-ऽपुण्यपरिणामः । इदमुक्तं भवित-अस्ति स कश्चित् तस्याऽऽहास्य परिणामो येन तुल्योऽपि सन्नाशकवैचित्र्याद् विचित्रतया परिणतिः, अश्रयस्यस्याप्यहि-धेनुलक्षणस्यास्ति तत्तद् निजसामर्थ्यम्, येन तुल्योऽपि गृहीत आहारस्तत्त-द्रूपतया परिणमते; तथा पुण्यपापयोरूपनययोजना कर्तव्येति ॥३९६॥ (१९४४)

D. C.—Although the food of cow and serpent is the same that of cow result as milk while the same result as poison in case of serpent, on account of the distinction of *pariṇāma* and *āśraya*. So, in spite of *āhāras* being the same, the result is not the same in both cases, because their *āśrayas*—Cow and serpent—are different. Like *śubhā-śubha āśraya*, it also depends upon *śubha-śubha pariṇāma* ॥ 396 ॥ (1944).

Or, it can be explained in this way also:—

जह वेगसरीरमि वि सारा-ऽसारपरिणामयामेह ।
अविशिष्टो वाहारो तह कम्मसुभा-ऽसुभविभागो ॥३९७॥ (१९४५)

Jaha vēgasarīrammi vi sārā'-sārapariṇāmayāmēhi ।
Avisiṣṭha vāhāro taha kammaśubhā-śubhaviḥbhāgo ॥397॥ (1945)

[यथा वैकसरीरेऽपि सारा-ऽसारपरिणामतायेति ।
अविशिष्ट इवाहारस्तथा कर्मशुभा-शुभविभागः ॥ ३९७॥ (१९४५)

Yathā vaikaśarīre'pi sārā'sārapariṇā matāmeti ।
Avisiṣṭa ivāhārastathā karmaśubhā-śubhaviḥbhāgaḥ ॥397॥ (1945)]

Trans.—397 Just as the same food results in a substantial or perverted form even in the same body, the distinction of *Karma* as *śubha* and *a-śubhā* would also take place. (1945)

दीक्षा-धेनु-विषययोर्भिन्ने शरीर आहारस्य परिणामवैचित्र्यं दर्शितम् ।
 'वा' इत्यथवा, यथैकस्मिन्नपि पुरुषादिशरीरेऽविशिष्टेऽप्येकरूपोऽप्याहारौ
 गृहीतस्तत्क्षण एव सारा-ऽसारापरिणामतामेति-रसा-ऽसृग्-मांसादिरस-
 परिणामे मूत्र-पुरीषरूपमलपरिणाम च युगपदागच्छतीत्यर्थः, तथा कर्मणो-
 ऽप्यविशिष्टस्य गृहीतस्य परिणामा-ऽऽश्रयवशाम् शुभा-ऽशुभविभावो द्रष्टव्य
 इति ॥३९७॥ (१९४५)

D. C.—Even in case of one and the same body and the same food, the food results either in substantial forms like bile chyle, blood and flesh etc. or in worthless forms like urine, foeces, etc immediately after it has been consumed.

In the same way, *śubha* and *a-śubha* divisions in case of *Karma*, should also be recognized by reason of distinction of *parinama* and *āśraya* ॥ 397 ॥ (1945)

The author now, illustrates the distinction of *punya* and *pāpa*, and establishes their existence by means of *āgams*—

सायं सम्मं हांसं पुरिस-रह-सुभाउ-नाम-गोताडं ।
 पुण्णं, सैसं पावं नेय सविवागमविवागं ॥ ३९८ ॥ (१९४६)

Sāyam sammam hāsam purisa-rai-subhāu-nāma-gottāṇi ॥
 Puṇṇam, sēsam pāvam néyam sa-vivāgamavivāgam ॥398॥ (1946)

,, [सायं, सम्यक्त्वं हास्यं पुरुष-रति नाम-गोत्राणि ।
 पुण्यं, शेषं श्रेयं सविपाकमविपाकम् ॥ ३९८ ॥ (१९४६)

Sātam samyaktvam hāsyam purusa-rati-śubhāyurnāma-gotrāṇi
 Puṇyam, sesam pāpam jñeyam sa-vipākamavipākam ॥398॥(1946)

Trans.—398 Comfort, right belief (*samyaktva*), mirth, masculine form love, and virtuous life, name and lineage—all these are known as *punya* (*prakṛtus*) The rest should be known as *pāpa* (*parakṛtus*). (Both of them may be) with or without fruition (1946)

टीका--सातवेदनीयम्, शोधितमिध्यात्वपुद्गलरूपं सम्यक्तत्वं, हास्यम्, पुरुषवेदः, रतिः, शुभायुः, नाम-गोत्राणि चेत्येतत् सर्वं पुण्यमभिधीयते । तत्र नारकायुर्वर्जं शेषमायुस्त्रयं शुभम्, देवद्विक यशः कीर्ति-तीर्थकर नामाद्याः सप्तविंशत् प्रकृतयो नामकर्मणि शुभाः, गोत्रे पुनरुच्चैर्गोत्रं शुभम् । एताः पञ्चत्वारिंशत् प्रकृतयः किल शुभत्वात् पुण्यम् । अन्ये तु मोहनीय भेदान् सर्वानपि जीवस्य विपर्यासहेतुत्वान् पापमेव मन्यते । तत् सम्यक्तत्वं हास्य-पुरुषवेद-रतिवर्जा द्विचत्वारिंशदेव प्रकृतयः पुण्यम्; तद्यथा-

सायं उद्यागोयं नर-तिरि-देवाउयाऽ तह नामे ।

देवदुगं मणुयदुगं पर्णिदजाई य तणुपणगं ॥ १ ॥

अंगोवंगण तिगं ण्डमं संघयणमेव संठाणं ।

सुभवण्णाइचउकं अगुरुलहू तह य परघायं ॥ २ ॥

ऊसासं आयावं उज्जोय विदगगई वि य पसत्था ।

तस-वायर-पज्जत्तं पत्तेय पिरं सुभं सुभगं ॥ ३ ॥

सुस्सर आपज्ज जसं निम्मिण तित्थयरमेव पयाओ ।

वायालं पगईओ पुण्णं ति जिणेहिं मणिआओ ॥ ४ ॥

मणितशेषास्तु या द्वयशीतिप्रकृतयस्तत् सर्वमशुभत्वात् पापं विज्ञेयम् । सम्यक्तत्वं कथमशुभम्-कथं तत् पापम् ? इति चेत् । उच्यते-रुचिरूपमेव हि सम्यक्तत्वं शुभं तच्चेह न विचार्यते, किन्तु शोधितमिध्यात्वपुद्गलरूपम्, तच्च शङ्काद्यनर्थहेतुत्वादशुभमेव, अशुभत्वाच्च पापम् । सम्यग्रूपेच्छातिशये-नानावारकत्वादुपचारमात्र एवेदं सम्यक्तत्वं मन्यते, परमार्थतस्तु मिध्यात्वमेवैतत् । इत्यलं प्रसङ्गेन । इदं च पुण्य-पापलक्षणमुभयमपि सविपाकमविपाकं च मन्तव्यम्-यथा बद्धं तथैव विपाकतः किञ्चिद् वेद्यते, किञ्चित् मन्दरसं नीरसं वा कृत्वा प्रदेशोदयेनाविपाकं वेद्यत इत्यर्थः । तदेवं पुण्यं पापं च भेदेन व्यवस्थाप्य निरस्तः संकीर्णपुण्य-पापपक्षः ।

इतश्चापमयुक्तः-सर्वस्यापि-सन्मिश्रमुख-दुःखाख्यकार्यमसङ्गात् न चैतदस्ति, देवादीनां केवलमुखाधिक्यदर्शनात्, नारकादीनां केवलदुःखा-प्राचुर्यनिर्णयात् । न च सर्वया सन्मिश्रैकरूपस्य हेतोरल्प-बहुत्वभेदेऽपि

कार्यस्य प्रमाणतोऽल्प-बहुत्वं विहाय स्वरूपतो भेदो युज्यते । न हि मेचक-
कारणप्रभवं कार्यमन्यतमवर्णोत्कटं घटते । तस्मात् सुखातिशयस्यान्यद्
निमित्तम्, अन्यच्च दुःखातिशयस्येति । न च सर्वैकरूपस्य संकीर्णपुण्यपाप-
लक्षणस्य हेतोः सुखातिशयप्रभावाय पुण्यांशवृद्धिर्दुःखातिशयकारणपापांश-
हान्या सुखातिशयप्रभावाय कल्पयितुं न्याय्या, पुण्यांश-पापांशयोर्भेद
प्रसङ्गात् : तथाहि-यद् वृद्धावपि यद् न वर्धते तत् ततो मिन्नम् ; यथा
देवदत्तवृद्धावप्यवर्धमानो यशदनः, न वर्धते पुण्याशवृद्धौ पापांशः, तस्मात् ततो
मिन्नोऽसाविति । तस्माद् न सर्वैकरूपता पुण्य-पापांशोर्घटते । कर्मसामा-
न्यरूपतया तु यद्यसौ तयोरित्यने तदा सिद्धसाध्यता, सात-यशः-कीर्त्यादेः
पुण्यस्य, असाता-ऽयशः-ऽकीर्त्यादेस्तु पापस्यास्माभिरपि कर्मत्वेनैकताया
अभ्युपगमात् । तस्मात् पुण्य-पापरूपतया विविक्ते पव पुण्य-पापे स्त इति ।
ततः सुख-दुःखवैचित्र्यनिबन्धनयोः पुण्य-पापयोर्यथोक्तनीत्या साधितत्वाद्
न कर्तव्यस्तत्संशयः ॥ ३९८ (१९४६)

D. C.—(1) There are 46 characteristics which are *śubha* and are hence known as *puṇya-prakṛtis*. They are enumerated as follows.—

Bestowing of gift; propriety of conduct etc purged of all impurities; mirth; masculine form; affection, the three types of *āyus* (union or connection with body viz—divine, human, and *tiryāṇca*,) thirty-seven *prakṛtis* of *Nāma Karma* (including birth as a *Tīrthāṅkara*) and the noble lineage.

(2) According to others, there are 42 *prakṛtis* under the category of *puṇya*. They insist that *saṃyaktva*, *puruṣaveda*, *hāsyā* and *ratī* are *pāta-prakṛtis* when they are contrary to the nature of *jīva*. Excepting these four *prakṛtis*, the remaining 42 *prakṛtis* are laid down by them as under—

Sāyam uccāgoyam nara-tīrī-dēvāyūāim taha nāmē :

Dēvadugam maṇuyadugam paṇinda-jāi ya taṇupaṇagam ॥ 1 ॥

Āṅgovaṅgāṇa tīgam paḍhamam sanghayaṇamēya santhāḍam :

Subhavaṇṇāicaukkamagurulahū taha ya praghāyam ॥ 2 ॥

Ūśasam ayāvam ujjoṇa vihaḡagai vi ya pasatthā ।
Tasa-bāyara-pajjattam patteya thiram subham subhagam ॥ 3 ॥

Šussara āḡḡa jaśam nimmiṇa tittayameva eyāo ।
Bāyālam pagaḡo puṇṇam ti Jiṇehim bhaṇḡāo ॥ 4 ॥

Sātamuccair-gotram nara-tiryage-devāyuskaṇi tathā nāṃni ।
Devadvikam manujadvikam paṇcēndriyajātis ca tanupancakam ॥ 1 ॥

Aṅgapāṇagānām trikam prathamam sanhananameva sansthāṇam ।
Šubhavarṇādī catuṣkamagurulaghu tathāca parāghātam ॥ 2 ॥

Ucchvāsa ātāpa uddyoto viḡyogatirapi prasastā ।
Trasa bādara-paryāpiam pratyekam sthiram śubham subhagam ॥ 3 ॥

Susvaramadśyam yaśo nirmāṇam tairthakaramevaitāḡ ।
Dvicitvārīṇsat prakṛitayah puṇyamiti Jinairbhaṇitāḡ ॥ 4 ॥

The remaining 82 *prakṛitis*, are recognized by them as *pāpa-prakṛitis*.

If someone raises a question at this point that how would *samyaktva* be called *pāpa-prakṛiti* ? The answer would be this—The virtuous *samyaktva* whose natural inclination is undoubtedly *śubha*, is not referred to in this case. The *puḡgalas* that are classed under *samyaktva*, though purged out of all perversions, are *a-śubha* because of the evil elements like doubt etc. being present in them. So, they come under the category of *pāpa*.

The purified *puḡgalas* do not very much obstruct the nature of *samyaktva*. But they are classed under *samyaktva* merely by means of *upatāra*, and really speaking they belong to the category of *mithyātva*.

(3) Both-*puṇya* and *pāpa*—should either have fruition or no fruition. Hence, some *Karmas* are recognized in their original form on account of their *vipākas*, while others have either scanty juice (*rasa*) or no juice at all, and hence have very little *vipāka*. So, *pāpa* and *puṇya* are recognized by virtue of their various regions of *pariṇāma*, and are distinguished from each other, on account of their mutually opposite qualities.

(4) The view that *punya* and *papa* exist in a combined state, is absolutely unfounded Secondly, if *Karma* which acts as the cause of happiness and misery was taken to exist in a composite state, all the living beings would undergo happiness as well as misery at the same time But it does not happen so in reality For gods have almost everything of happiness and *narakas* are always buried in absolute misery It is clear, therefore, that the reasons of abundant happiness and abundant misery are different from each other Thirdly if there is one composite entity of *punya* and *papa*, the theory that increase of *punya* cause abundance of happiness or that abundance of happiness is produced by the absolute removal of *papa*, would become null and void Because, that which does not increase with the increase in another, is different from another *Yajnadatta* who does not grow fat with the growth of *Dēvadatta* is different from *Dēvadatta* The uniform oneness of *punya* and *papa* is therefore, not at all proper If their oneness is believed on the assumption of *Karma* being common in both, there would be no difficulty

But so far as an individual is concerned, know it for certain that *punya* and *papa* are separate from each other, as proved above, and hence *O Bhadra* ! it is not worthy of you to raise any doubt about it ॥ 398 ॥ (1946)

Referring to the commandments of *Vedas* the author states—

असङ्गं यद्दि पुन्र-पावे जमग्निहोताङ्गं सग्नकामस्त ।

तदसम्बद्धं सर्वं दानादिकल च लोअम्मि ॥ ३९९ ॥ (१९६७)

Asaṅgaḥ puṇna-pavé jamaḡḡihottāṅgaṁ saggakāmaṣṣa ।

Tadasambaddham sarvvaṁ danaḡdiphalaṁ ca loamma ॥ 399 ॥ (1947)

[अमर्तोर्वहः पुण्य-पापयोरग्निहोतादि स्वर्गकामस्त ।

तदसंबद्ध सर्व दानादिकल च लोके ॥ ३९९ ॥ (१९४७)

Astorbahūḥ puṇya-pāpayoragnihoṭtrādī svargakāmaṣṣa ।

Tadasambaddham sarvvaṁ danādiphalaṁ ca loké ॥ 399 ॥ (1947)]

Trans.—399 In (case of) *punja* and *pāpa* being absent, the commandment of the performance of the sacrifice etc (prescribed) for one who aspires for Salvation, would become useless Moreover, all sorts of fruition (of the good turn) like munificence etc, (welknown) in the world would also become null and void (1947)

दीक्षा-पुण्य-पापयोरसत्त्वे यदेतद् बहिरग्निहोत्रानुष्ठानं स्वर्गकामस्य,
यच्च दान-दिसादिफलं पुण्य-पापात्मकं लोके प्रसिद्धं, तत् सर्वमसंबद्धं स्यात्
स्वर्गस्यापि पुण्यफलत्वात्, पुण्य पापयोश्च भवदभिप्रायेणासत्त्वात्, तस्माद्
भ्युपगन्तव्ये एव पुण्य-पापे । तदेवं चेदवचनमामाण्यात्, युक्तितश्च चिन्त्रस्तस्य
संशय इति ॥ ३९९ ॥ (१९४७)

D C — If there were no *punja vāpa* in this world, the commandment of the *Vēdas* that one who aspires for Salvation should perform *agnihotra* etc would be of no value Moreover, the results or actions like *dāna* and *himsa* in the forms of *punja* and *pāpa* respectively, which are welknown in this world would all be futile Hence, take it for granted that *punja* and *pāpa* are existing and leave off your doubts ॥399॥ (1947)

Thus,

छिन्नमि ससयम्मी जिणेण जर-मरणविप्रमुक्केण ।
सो समणो पव्वाओ अद्धुत्तेहि सह खण्डियसएहिं ॥ ४०० ॥ (१९४८)

Chinnammi samsayammi Jijena jara maraṇavipramukkeṇa ।
So samano pavvaṇo addhuttēhim saha khandiyasāḥim ॥400॥

[छिन्ने मशये जिनेन जरा मरणविप्रमुक्तेन ।

स श्रमणः प्रव्रजितोऽर्धचतुर्थः सह खण्डिकशतैः ॥ ४०० ॥ (१९४८)

Chinne samsayaṃ Jijena jara-maraṇavipramuṭṭena ।
Sa sramanaḥ pravrajito rḍha caturthāḥ saha khandikaśataiḥ ॥400॥

Trans —400 When doubt was removed by the *Tīrthankara* who was entirely free from old age, and death, that saint accepted *dīkṣa* along with his three hundred and fifty pupils (1948)

End of the Discussion with the Nynth Gaṇadhara

Chapter X



दशमगणधरवक्तव्यता ।

Discussion with the Tenth Gaṇadhara

ते पव्वइए सोउं मेअज्जो आगच्छई जिणसगासं ।

वच्चामि ण वंदामी वंदित्ता पज्जुवासामि ॥ ४०१ ॥ (१९४९) ॥

Tē pavvaiē sōum Mēajjo āgacchai Jīṇasagāsam ।

Vaccāmi ṇa vandāmi vandittā pajjuvāsāmi ॥ 401 ॥ (1949)

[तान् भव्रजितान् श्रुत्वा मेतार्य आगच्छति जिनसकाशम् ।

व्रजामि वन्दे वन्दित्वा पर्युपासे ॥ ४०१ ॥ (१९४९)]

Tan pravrajitān śrūtvā Metārya āgacchati Jīnasakāśam ।

Vrajāmi vandē vandittvā paryupāsē ॥ 401 ॥ (1949)

Trans.—401 Having heard that they had renounced the world, *Metārya* comes before the *Tīrthāṅkara*. (He thinks:—) I may go, pay my homages, and worship him. (1949)

आभट्ठो य जिणेणं जाइ-जरा-मरणविप्पमुक्केणं ।

नामेण य गोत्तेण य सब्बण्णु सब्बदरिप्पो णं ॥ ४०२ ॥ (१९५०)

Ābhaṭṭho ya Jīṇēṇaṃ jāi-jarā-maraṇa-vippamukkēṇaṃ ।

Nāmēṇa ya gōttēṇa ya sabbaṇṇu sabbadarissī ṇaṃ ॥ 402 ॥ (1950)

[आभाषितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।

नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ ४०२ ॥ (१९५०)]

Ābhāsitaśca Jména jāti-jarā-maraṇavipramukténa ।

Nāmnā ca goitre-a ca sarvajñena sarvadarśinā ॥402॥ (1950)]

Trans—402 He was, then, addressed by his name and lineage, by the *Tirthankara* who was entirely free from birth, old age, and death, who was omniscient, and who had (attained) complete *darśana* (Undifferentiated knowledge.) (1950)

The *Tirthankara*, then, said—

किं मन्ने परलोओ अत्थि नत्थि त्ति संसओ तुज्झ ।

वेगपयाण य अत्थं न याणसि तेसिमो अत्थो ॥ ४०३ ॥ (१९५१)

Kim manñé paralō, atthi natthi tti samsa, tujjham ।

Véyapayāṇa ya attham na yaṇasi tesimo attho ॥403॥ (1951)

[किं मन्यसे परलोकोऽस्ति नास्तीति सशयस्तव ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ ४०३ ॥ (१९५१)

Kim manyasé paraloko'sti nastiti samśayastava ।

Vēda-padānām cārham na janāsi tesāmayamarthah ॥403॥ (1951)]

Trans—403 What are you thinking about ? You entertain the doubt as to whether the next world exists or not But (*ca*) you have not understood the real meaning of the sentences of the *Vēdas* Here is their (real) intérpretation! (1951)

दीक्षा-आयुष्मन् मेतार्य ! त्वमेव मन्यसे—किं मवान्तरगमनलक्षण
परलोकोऽस्ति, नास्ति वा ? इति । अयं च सशयस्तव विरुद्धवेदपदश्रुति-
निबन्धनो वर्तते । तानि च “ विज्ञानघन एवैतेभ्यो भूतेभ्यः ” इत्यादीनि
प्रथमगणघरोक्तानि द्रष्टव्यानि । “ तेषां चार्थं न जानामि ” इत्यादि तथैवेति ।
४०३ ॥ (१९५१)

D C—O long-lived *Metarja*! your doubt about the existence of *para-loka* has arisen from your hearing various *Vēda-padas* bearing contradictory senses

These *Vēda-padas* are “ *Vijnanaghana evaitebhyo bhutebhyo* ”

etc. which have already been discussed in the First *Gaṇadhara-vāda* ॥ 403 ॥ (1951)

The author now states the arguments advanced by the student as follows—

मन्नसि जइ चैयणं मज्जंगमउ च भूयधम्मो त्ति ।

तो नत्ति परलोगो तन्नासे जेण तन्नासो ॥ ४०४ ॥ (१९५२)

Mannasi jai ceyyaṇam majjaṅgamau vva bhūyadhammo tti ।

To natthi paralogo tannāso jēṇa tannāso ॥ 404 ॥ (1952)

[मन्यसे यदि चैतन्यं मद्याङ्गमद इव भूतधर्म इति ।

ततो नास्ति परलोकस्तन्नाशे येन तन्नाशः ॥ ४०४ ॥ (१९५२)

Manyase yadi caitanyam madyaṅgamada iva bhūtadharma iti ।

Tato nāsti paralokastannāśe yēna tannāśah ॥ 404 ॥ (1952)]

Trans—404 If you believe consciousness to be the property of *bhūtas*, just as intoxication is that of the constituents of wine, the destruction of consciousness being consequent at the destruction of the *bhūtas*, the other world will not exist (1952)

टीका-सौम्य ! त्वमेवं मन्यसे-यदि तावच्चैतन्यं पृथिव्यादिभूतधर्म-
भूतेभ्योऽनर्थान्तरभूतमित्यर्थः, यथा शुद्ध-धातव्यादिमद्याङ्गेभ्योऽनर्थान्तरं
मदधर्मः, तर्हि नास्त्यवान्तरगमनलक्षणः परलोकः, येन तन्नाशे भूतनाशे
तस्यापि चैतन्यस्य नाशो ध्वंसो जायते । यो हि यदनर्थान्तरभूतो धर्मः स
तद्विनाशे नश्यत्येव यथा पट्टादिधर्मः शृङ्खलादिः । ततो भूतैरेव सह प्रागेव
नष्टस्य चैतन्यस्य कुतो भवान्तरगमनम् ? इति ॥ ४०४ ॥ (१९५२)

D. C.—When you take *caitanya* as the property of a *bhūtas* like *prithvi*, it will not be separate from *bhūtas*, just as the constituents of wine such as jaggery and *dhātaki puṣpa* etc are not different from their property of intoxication. Consequently, when *bhūtas* meet destruction, their property *viz* *caitanya* will also meet destruction, just as whiteness of cloth

disappears with the cloth So, when *cailānya* vanishes with the *bhūtas*, how is it to go to the other world ? ॥404॥ (1952)

Even by taking *cailānya* as different from *bhūtas*, the existence of *para-loka* will not be established—

अहं वि तदर्थान्तरया न यं निचत्तणमओ वि तदवत्थं ।

अनलस्स वाऽरणीओ भिन्नस्स विणासधम्मस्स ॥ ४०५ ॥ (१९५३)

Aha vi tadarthāntarayā na ya niccattṇamaṃ vi tadavattṭham ।

Analassa vā'raṇiṃ bhinnassa viṇāsadhammassa ॥ 405 ॥ (1953)

[अथापि तदर्थान्तरता न च नित्यत्वमतोऽपि तदवस्थम् ।

अनलस्येवाऽरणीतो भिन्नस्य विनाशधर्मणः ॥ ४०५ ॥ (१९५३)

Athāpi tadarthāntaratā na ca nityatvamato'pi tadavastham ।

Analasyéva'raṇito bhinnasya vināśadharmaṇah ॥ 405 ॥ (1953)]

Trans.—405 And even if it is different, its perpetuality is not (established). Hence, like fire, which is transitory and which is different from *araṇi*, it is transitory (1953)

टीका—अथापि तदर्थान्तरता भूतेभ्योऽर्थान्तरता चैतन्यस्याभ्युपगम्यते, नन्वतोऽपि तदवस्थं भवान्तरगामित्वाभावलक्षणं दूषणम्; च शब्दो यस्मादर्थे, यतोऽर्थान्तरभूतस्यापि चैतन्यस्य न नित्यत्वम् । कथंभूतस्योत्पत्तिमत्त्वेन विनाशधर्मकस्य । कस्य यथाऽनित्यत्वम् ? इत्याह—अनलस्य । कथंभूतस्य ? भिन्नस्य । कस्य ? । अरणीतोऽरणेः । इदमुक्तं भवति—भूतेभ्योऽर्थान्तरत्वेऽप्यनित्यं चैतन्यम्, उत्पत्तिधर्मकत्वात्, अणिकाष्टोत्पन्नतद्विज्ञानलवदिति, यच्चानित्यं तत् किमपि कालं स्थित्वाऽनलवदत्रापि ध्वंसते, इति न तस्य भवान्तरगामित्वम्, अत इत्यमपि न परलोकसिद्धिरिति ।

अथ प्रतिषिद्धं मित्रानि भूतधर्मरूपाणि बहूनि चैतन्यानि नेष्यन्ते, किन्त्वेक एव समस्तचैतन्याश्रयः सर्वत्रिभुवनगतो निष्क्रियश्चात्माऽभ्युपगम्यते; यत उक्तम्—

“ एक एव हि भूतात्मा भूते भूते व्यवस्थित ।

एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ १ ॥ ”

॥ ४०५ ॥ (१९५३)

D C—Even if *caitanya* were taken to be different from *bhūta*s it would not be able to go the other world. For, like fire, which is different from *arant*, *caitanya* is *a-nitya*, as it dies away after living for sometime.

The existence of *para-lhka* is not established from this point of view also.

Some might not admit the existence of plenty of *caitanya*s related to each and every *bhūta*, and might admit the existence of one all-pervading *niskalya* soul as said below—

Eka ēva hi bhūtaśma bhūte bhūte vyavasthita ।

Ekadhā bahudhā caiva dṛśyatē jalacandravat ॥

[There exists only one soul pervading each and every *bhūta*. Like moon (reflected in) water, it appears as one and at the same time, in many forms] ॥ 405 ॥ (1953)

But even in such a case, there is no scope for *para loka*,

अह एगो सव्वगओ निक्किरिओ तहवि नत्थि परलोओ ।

संसरणाभावाओ वोमस्स व सर्वपिण्डेसु ॥ ४०६ ॥ (१९५४)

Aha ego savvagao nikkirio taha vi natthi paraloo ।

Samsaranābhavad vyomna iva sarvapindesu ॥ 406 ॥ (1954)

[अथैक. सर्वगतो निष्क्रियस्तथापि नास्ति परलोकः ।

संसरणाभावाद् व्योम्न इव सर्वपिण्डेषु ॥ ४०६ ॥ (१९५४)

Trans.—406 If there exists one, all-pervading, inactive (soul), then also, there would be nothing like *para-loka* because

of the lack of movement (on its part) to all beings (in spite of its being all pervading) like *ākāśa* (1954)

टीका-अथैकः सर्वगतो निष्क्रियश्चात्माऽभ्युपगम्यते, ननु तथापि न परलोकगमनसिद्धिः, तस्यात्मन सर्वेषु गो-मनुष्यादिषिण्डेषु सर्वगतत्वेन निष्क्रियत्वेन च ससरणाभावात्, व्योमवदिति ॥ ४०६ ॥ (१९५४)

D C—Even when the existence of one, all pervading, inactive soul is accepted the existence of *para loka* will not be established. For, like *ākāśa*, it is *niskriya* in spite of its being spread over all living beings ॥ 406 ॥ (1954)

The existence of *para-loka* can be doubted in this manner also—

इहलोगाओ व परो सुराहलोगो नं सो वि पचक्खो ।
एव पि न परलोगो सुन्वह य सुईसु तो सका ॥ ४०७ ॥ (१९५५)

Ihalogao va paro surālogo na so vi pacckkho ।
Evam pi na paralogo suvva ya suisu to sankā ॥ 407 ॥ (1955)

[इहलोकाद् वा परः सुरादिलोको न सोऽपि प्रत्यक्षः ।
एवमपि न पलोकं श्रूयते च श्रुतिषु तत् शङ्का ॥ ४०७ ॥ (१९५५)

Ihalokād vā parah surādiloko na so pi pratyakṣah ।
Evamapi na paralokh śruyate ca śrutisu tatah śankā ॥407॥(1955)]

Trans—407 Or, if there is a world like that of gods etc other than this world that is also not directly perceived. So, *para loka* does not exist even in that way. On the other hand, it has been heard (about *para-loka* in the *śastras*). Consequently, the doubt (about *para-loka*) has arisen (1955)

टीका-अथवा, इहलोकापेक्षया सुर-नारकादिभ्यः परलोक उच्यते, स च न प्रत्यक्षो दृश्यते, अत एवमपि न परलोकः सिध्यति, श्रूयते चासौ श्रुतिषु शास्त्रेषु, तत्तत्तच्छङ्का किमस्ति नास्ति वा ? । इति दर्शितं पूर्वपक्ष ॥ ४०७ ॥ (१९५५)

D C—If the existence of some world like that of divine beings or hellish beings, is accepted, since they, too, are not *prahaksā* their existence is also not acceptable

On the other hand, the *Śāstras* refer to them and tell a lot of things about them. Your doubt about the existence of *para-loka* is based upon such mutually contradictory facts. || 407 || (1955)

Here ends the *proa falsi*: The author, now, refutes the arguments of *proa falsi*: one after another —

मृंह्रदियांहरितस्त चेयणा सो य दब्बओ निच्चो ।

जाद्वस्तरणार्हं पडिचज्जसु चाउभूह न्व ॥ ४०८ ॥ (१९५६)

Bhuindiyairittassa c-vaṇā 'o ja'dava nicco

Jaissaranatham padnajasu Vaubhu vva u 408 u (1956)

[भूतेन्द्रियातिरिक्तस्य चेतना स च द्रव्यतो नित्यः ।

जातिस्मरणादिभिः प्रतिपद्यस्य वायुभूतिरिव ॥ ४०८ ॥ (१०५६)

Bhutendriyatiriktasya cetana sa ca dravyato nityah

Jatismaragadibhih pratipadyasva Vavubh-tirava || 478 || (1956) :

Trans: 4'S Consciousness belongs to (the soul) which is distinguished from elements as well as, sense-organs. Like *Vayubhūta*, know it for certain therefore, that it is more perpetual than *trans* by virtue of its (power of) remembering the former birth etc. (1956)

टीका-इह भूतेन्द्रियातिरिक्तस्य पूर्वाभिहितानुमानादिप्रमाणसिद्धस्यात्मन एव सन्न्यिनी चेतना मन्तव्या, न भतपर्यः । स चात्मा जातिस्मरणादिहेतुर्द्रव्यतो नित्य इति वायुभूतिरिव प्रतिपद्यस्व । अतो नैकान्तानित्यत्वपक्षोक्तो दोषः, पर्यायत एवाऽस्यानित्यत्वादिति भावः ॥४०॥ (१९५६)

D C — *Citaru* is not the property of *Nitar*, but it is the property of Soul, which is different from *b^h tar*, as well as,

indriyas, and the existence of which has already been established by means of *anumānas* and other evidences. This soul has already been accepted by *Vāyubhūti*† as more *nitya* than *dravya* on account of its power of remembering its (previous) existence etc. You too, shall have to accept its *nityatva*, so that the fault of exclusive *nityatva* alleged by you, does not arise. || 408 || (1956)

And,

न य एगो सव्वगओ निक्किरिओ लक्खणाइभेआओ ।

कुम्भादउ व्व बहवो पडिवज्ज तमिदभूइ व्व ॥ ४०९ ॥ (१९५७)

Na ya ego savvagao nikkirio iakkhaṇṇibheāo ।

Kumbhādaṇṇau vva bahavo paḍivajja tamindabhūi vva ||409|| (1957)

[न चैकः सर्वगतो निष्क्रियो लक्षणादिभेदात्

कुम्भादय इव बहवः प्रतिपद्यन्त तदिन्द्रभूतिरिव ॥ ४०९ ॥ (१९५७)

Na caikah sarvagato niṣkriyo lakṣaṇādibhedāt ।

Kumbhādaya iva bahavaḥ pratipadyasva tadindrabhūtiriva ||409||

Trans.—409 It is neither one, nor all-pervading, nor inactive. Like *Indrabhūti*, believe it as many (in number) like *ghaṭa* etc. by reason of various characteristics (1957)

टीका—न चास्मामिरेक आत्मेप्यते, किन्तु बहवः—अनन्ताः । कुतः ? ।

लक्षणभेदात् । उपयोगलक्षणो हि जीवः, स चोपयोगो राग-द्वेष-क्रोध-विषयाध्यवसायादिभिर्मिथ्यमानउपाधिभेदादानन्त्यं प्रतिपद्यत इत्यनन्ता जीवाः, लक्षणभेदात्, घटादिवदिति । तथा, न सर्वगत आत्मा, किन्तु शरीर-मात्रव्यापकः, तत्रैव तद्रूपोपलब्धेरित्यादिसन्दोषातो हेतुः, स्पर्शनवदिति दृष्टान्तश्च । एवं न निष्क्रिय आत्मा, भोक्तृत्वात्, देवदत्तवदिति । तदेतदिन्द्र-भूतिप्रथमगणधरवत् प्रतिपद्यस्वेति ॥ ४०९ ॥ (१९५७)

D. C.—According to us, Soul is not one, but infinite in

† Vide Chap III.

number, by virtue of its different characteristics Like *ghaṭa* *pāṭa* etc, the Soul has various forms on account of various *lakṣaṇas* such as *raḡa*, *dveṣa*, *kaṣaya* etc Secondly Soul is not all-pervading, but it pervades the body alone Thirdly, because it is the enjoyer like *Dēvadattā*, it is not *uskrīḡa* Thus, like *Indrabhūti*, † you, too, shall have to admit ||409|| (1957)

In reply to the argument that the existence of *para-loka* is denied because of the divine and hellish beings being *a-pratyakṣa*, the author states—

इहलोगाओ य परो सोम्म ! सुरा नारगा य परलोओ ।
पडिवज्ज मोरिआ-ऽकपिड व्व विहियप्पमाणाओ ॥ ४१० ॥ (१९५८)

Ihalogāo ya paro Somma ! surā nāragā ya paraloo ।
Paḍivaḡḡa Moriā-'kampīu vva vihiyappamāḡāo ||410|| (1958)

[इहलोकाच्च परः सौम्य ! सुरा नारकाश्च परलोकः ।
प्रतिपद्यस्व मौर्या-ऽकम्पिताविव विहितप्रमाणात् ॥ ४१० ॥ (१९५८)

Ihalokācca parah Saumya ! surā nārakasca paralokah ।
Pratipadyasva Maurya-'kampitāviva vihitapramāḡāt ||410|| (1958)]

Trans—410 Believe the world other than this, O Saumya ! to be that of gods and *Narakas* on account of evidences that have been advanced (in case) of *Maurya* and *Akampus* * (1958)

The opponent will argue at this point that—

जीवो विण्णाणमओ ते चाणिच्चं ति तो न परलोगो ।
अहं विण्णाणादण्णो तो अणमिण्णा जहागासं ॥ ४११ ॥ (१९५९)
इत्तो चिय न स कत्ता भोत्ता य अओ वि नत्थि परलोगो ।
ज च न संसारी सो अण्णाणा-ऽमुत्तिओ खं व ॥ ४१२ ॥ (१९६०)

† Vide Chapter I

* Vide chapters VII and VIII

Jivo viṇṇāṇamaṃ tam cāṇiccam ti to na paralogo ।
 Aha viṇṇāṇādaṇṇo to anabhiṇṇo jahāgasam ॥411॥ (1959)
 Itto cciya na sa kattā bhottā ya ao vi natthi paralogo ।
 Jam ca na samsāri so aṇṇāṇā'-muttio kham va ॥412॥ (1960)

[जीवो विज्ञानमयस्तच्चानित्यमिति ततो न परलोकः ।

अथ विज्ञानादन्यस्ततोऽनभिज्ञो यथाऽऽकाशम् ॥ ४११ ॥ (१९५९)

इत एव न स कर्ता भोक्ता चातोऽपि नास्ति परलोकः ।

यच्च न संसारी सोऽज्ञाना-ऽमूर्तित खमिव ॥ ४१२ ॥ (१९६०)

Jivo vijñānamayastaccānityamiti tato na paralokah ।
 Atha vijñānādanyastato'nabhiṇṇo yathā-kāśam ॥ 411 ॥ (1959)]
 Itā éva na sa kartā bhoktā cāto pi nāsti paralokah ।
 Yvcca na samsāri so'jñānā-murtitah khamiva ॥ 412 ॥ (1960)]

Trans.—411-412 *Jīva* is (said to be) *vijñānamaya* and *vijñāna* is *a-nitya*. So, there cannot be *paraloka*. ॥ it is (said to be) different from *vijñāna*, then also, *jīva* being ignorant like sky, it will neither be doer nor an enjoyer, and then also, there will be no *paraloka*. (For), that which is ignorant and incorporeal like *ākāśa*, cannot belong to the mundane world. (1959-1960)

टोका-व्याख्या-जीवो विज्ञानमयस्तावद् घृष्णाभिरिष्यये चिज्ञानाद-
 भिन्न इत्यर्थः । तच्च विज्ञानमनित्यं विनश्वरम्, अतस्तदभिन्नस्य जीवस्यापि
 विनश्वरत्वाद् न भवान्तरगमनलक्षणः परलोकः । अथ विज्ञानादन्यो जीवस्त-
 तोऽनित्ये विज्ञाने जीवाद् भिन्ने सति स्वयं नित्योऽसाविति न परलोकाभावः ।
 यद्येवम्, तर्हि अनभिज्ञो जीवः, विज्ञानादन्यत्वात्, आकाशवत्, काष्ठादिवद्
 वा । अत एव च नित्यत्वादेवासौ जीवो न कर्ता, नापि भोक्ता । नित्यस्य
 कर्तृत्वाद्यभ्युपगमे हि सर्वदैव तद्भावमसङ्गः, तस्य सदैवैकरूपत्वात् । कर्तृत्वा-
 भावे च न परलोकः, अकृतस्य तस्याभ्युपगमे सिद्धानामपि तत्त्वमसङ्गात् ।
 भोक्तृत्वाभावेऽपि न परलोकः, अमोक्तुः परलोकहेतुभूतकर्मभोगायोगात् ।
 इतो ये च न परलोकः । ... ? ... “ज चेत्यादि” यस्माच्च नासौ

संसारि, नास्य ज्ञानाद् भिन्नस्य जीवस्य भवाद् भवान्तरगमनलक्षणं संसरण-
मस्तीत्यर्थः । कुतः ? इत्याह-स्वयमज्ञानत्वात्, काष्ठखण्डन्तु । तथा,
अमूर्तत्वात्, आकाशवदिति ॥ ४११-४१२ ॥ (१९५९-१९६०)

*D. C.—Métārya:—*You believe *jīva* to be *vijñānamāya*. Now, since *vijñāna* is *a-nūya*, *jīva* will also be *a-nūya*. Consequently, there will be no possibility of going to the other world and there will be no *para-loka* also. On the other hand, if you take *jīva* to be different from *vijñāna*, *jīva* will not be *a-nūya*, but being different from *vijñāna*, it will be ignorant, or dull like sky or wood. Consequently, the soul will neither be *kartā* (doer), nor *bhoktā* (enjoyer). In absence of *kartṛtva*, existence of *para-loka* will be denied. For, if *para-loka* is taken as existing even in absence of *kartṛtva* the *Siddha* beings that have already attained absolute Liberation will attain *para-loka*. In absence of *bhokṛtva* also, there will be no *para-loka*, because the soul which is *nūya* but not *bhoktā*, will not be able to attain *para-loka* in absence of *Karma*, which acts as the cause of passing to the other world. This *jīva*, therefore, being distinguished from *jīvana* does not belong to the mundane world, as it has no passage to the other world on account of its ignorance like that of wood, and *a-mūrtatva* like that of *ākāśa*, ॥ 411 412 । (1959-1960)

The reply is—

मन्नसि विणासि चेओ उप्पत्तिमदादिओ जहा कुंभो ।
नणु एयं चिय साहणमविणासित्ते वि से सोम्म ! ॥ ४१३ ॥ (१९६१)

Mannasi viṇāsi cēo uppattimadādīo jahā kumbho ।
Naṇu éyam ciya sāhaṇaviṇāsītte vi sé Somma । ॥ 413 ॥ (1961)

[मन्यसे विनाशि चेत उत्पत्तिमदादितो यथा कुम्भः ।

नन्वेतदेव साधनमविनाशित्वेऽपि तस्य सौम्य ! ॥ ४१३ ॥ (१९६१)

Manyasé vināśī cēta utpattimadādīto yathā kumbhaḥ ।
Nanvetadēva sādhanamavināśītvē'pi tasya Saumya । ॥ 413 । (1961)

Trans—413 You take consciousness to be destructible like *ghaṭa* on account of its (having) production etc (Because) in (case of) its indestructibility also, the same is the cause, *O Saumya !* (1961)

टीका-ननु 'जीवो विष्णोणमओ तं चाणिच्च' इति ब्रुवाणो नूनं त्वमेव मन्यसे-विनाशि विनश्वर चेतश्चेतना चैतन्य विज्ञानमिति यावत् । उत्पत्तिमत्त्वादिति हेतुः । यथा कुम्भ इति दृष्टान्तः । आदिशब्दात् "पर्याय-त्वात्" इत्यादिकोऽपि हेतुर्वक्तव्य । यो हि पर्याय स सर्वोऽप्यनित्य, यथा स्तम्भादीनां नव-पुराणादिपर्याय । ततश्चानित्याद्यैतन्म्यादमिन्नत्वे जीवस्या-प्यनित्यत्वात् परलोकभाव इति तवाभिप्रायः । न चाय युक्तः, यतो हन्त ! नैका तेन विज्ञानमनित्यम्, यतोऽविनाशित्वेऽपि "से" तस्य विज्ञानस्यै तदेव सौम्य ! त्वदुक्तं साधन प्रमाण वर्तते । ततोऽनैकान्तिरुत्स्वदुक्तो हेतुरिति भाव । इदमुक्तं भवति-उत्पाद-व्यय-ध्रौव्यात्मक वस्तु । ततश्च ययोत्पत्तिमत्त्वाद् विनाशित्व सिध्यति तथा ध्रौव्यात्मकत्वाद् वस्तुन कथञ्चिद् नित्यत्वमपि सिध्यति । ततश्चेदमपि शक्यते वक्तुम्-नित्यं विज्ञानम्, उत्पत्तिमत्त्वात्, घटवत् । ततश्च कथञ्चिन्नित्याद् विज्ञानादमिन्नस्य जीवस्य नित्यत्वाद् न परलोकाभाव इति ॥ ४१३ ॥ (१९६१)

D C—Since *caitanya* is susceptible to production, and exists in various forms due to various specific characteristics, you have accepted it to be *a-nitya*. That which exists in various forms due to various *parjāyas*, is *a-nitya* like *parjāyas* as in the case of old and new *parjāyas* of pillar etc. Thus, the Soul which is *a-bhīra* from the *a-nitya caitanya*, is taken as *a-nitya* by you, who have denied the existence of *para-loka*. But that is not correct. *Caitanya-vijñāna* is not exclusively *a-nitya*, but any how, it is *nitya* to a certain extent also.

Every object is susceptible to three conditions—production, destruction and perpetuality. So just as *a-nityata* is established by you on account of *utpatti*, *nityata* could also be established by means of the condition of perpetuality. It could easily be stated, therefore, that *vijñāna* is *nitya* like *ghaṭa*, and on

account of the *nityatva* of *jīva*, there is no *a bhāva* of *para-loka*.
॥ 413 ॥ (1961)

Or,

१

अहवा वत्थुत्तणओ विणासि चेओ न होह कुंभो व्व ।

उत्पत्तिमदादित्ते कहकविणासी घडो, बुद्धी ? ॥ ४१४ ॥ (१९६२)

Ahava :atthuttaṇao viṇāsi ceo na hoī kumbho vva ।

Uppattimadāditte kahamaviṇāsi ghaḍo, buddhī ? ॥ 414 ॥ (1962)

[अथवा वस्तुत्वतो विनाशि चेतो न भवति कुम्भ इव ।

उत्पत्तिमदादित्वे कथमविनाशी घटो, बुद्धिः ? ॥ ४१४ ॥ (१९६२)

Athavā vastutvato vināśi ceto na bhavati kumbha iva ।

Uppattimadāditvā kathamavināśi ghaḍo, buddhiḥ ? ॥414॥ (1962)]

Trans.—414 Or, consciousness does not become destructible like *ghaṭa*, on account of its being a (definite) object. (The question may be that) “ How could *ghaṭa* be indestructible, when it is suceptible to production etc ? ” (1962)

टीका—एकान्तेन विनाशि विनश्वरं चेतो विज्ञानं न भवति, वस्तु-
त्वात्, कुम्भवत् । ततोऽस्य प्रत्यनुमानस्योपस्थापनाद् विरुद्धाव्यभिचार्यप्यु-
त्पत्तिमत्त्वलक्षणी हेतुः । यदुक्तम्—“ नणु एयं चिय साहणमविणासित्ते वि ”
इत्यादि, तत्र परस्यैवं बुद्धिः स्यात् । कथंभूता बुद्धिः ? इत्याह—कथमुत्पत्ति
मत्वाद् दृष्टान्तत्वेनापन्यस्तो घटोऽविनाशी सिध्यति ?—न कथञ्चित्, घटस्य
विनाशित्वेन सुप्रतीतत्वात् । ततश्च दृष्टान्तेऽविनाशित्वस्यासिद्धेर्दार्ष्टान्तिके
विज्ञाने तद् न सिध्यतीति परस्यामिमाय इति ॥ ४१४ ॥ (१९६२)

D. C.—Consciousness is never destructible exclusively on account of its being a definite *vastu* like *ghaṭa*.

Méiārya—When *ghaṭa* is suceptible to production etc, how should it be considered indestructible ? It is recognized as destructible by all. Thus, when indestructibility of *ghaṭa* is

not proved in the illustration stated above, inderstructibility (in case) of *viññāna* also, will not be proved. || 414 || (1962)

Bhagavāu replies—

रूप-रस-गंध-फासा-संख्या-संज्ञाण-दव्व-सत्तीओ ।

कुम्भो त्ति जओ ताओ पम्भड-विच्छित्ति-धुवधम्मा || ४१५ || (१९६३)

Tūva-rasa-gandha-phāsā-samkhā-saññhāṇa-davva-sattio ।

Kumbho tti jao tāo pasūi-vicchitti-dhuvadhmmā || 415 || (1963)

[रूप-रस-गन्ध-स्पर्शाः-संख्या-संस्थान-द्रव्य-शक्तयः ।

कुम्भ इति यतस्ताः प्रभृति-व्यवच्छित्ति-ध्रुवधर्माणः ||४१५|| (१९६३)

Rūpa-rasa-gandha-sparśāḥ-samkhyā-samsthāna dravya-śaktayah ।

Kumbha iti yatastāḥ prasūti-vyavacchitti-dhruvadharmāṇah ||315||

Trans.—415 Form, taste, odour, touch, number, configuration, matter, and energy, form *kumbha*. For, all of them possess the characteristics of production, destructibility and perpetuality. (1963).

टीका-इह रूप-रस-गन्ध-स्पर्शलक्षणो गुणसमुदायः, एकलक्षणा संख्या, पृथुबुद्ध्योदराद्याकारलक्षणं संस्थानम्, मृद्द्रव्यम्, जलाहराणादि-शक्तिशैत्येतानि समुदितानि यतः कुम्भ इत्युच्यते, ताश्च रूप-रस-गन्ध-स्पर्श-संख्या-संस्थान-द्रव्य-शक्तयः प्रभृति-विच्छित्ति-ध्रौव्यधर्मिण्य उत्पाद-व्यय-ध्रौव्यस्वरूपाः, तत उत्पत्तिमत्त्वादविनाश्यपि घटः सिध्यति ||४१५|| (१९६३)

D. C.—A group of properties such as form, taste, odour, and touch; the number one etc., configuration like that of broad portion from the middle etc; matter (in the form) of earth; and capacity for holding water; all these properties combine together, and form *ghata*. Each one of these properties is again perceptible to production, destructibility, and perpetuality. *Ghata* is, therefore, *nitya* inspite of its being *upattimat* || 415 || (1963)

Explaining the same in details the author proceeds—

इह पिण्डो पिण्डागार-सत्तिपज्जायविलसमकालं ।

उप्पज्जइ कुंभागार-सत्तिपज्जायरूवेण ॥ ४१६ ॥ (१९६४)

रूपाहं दव्वयाए न जाइ न य वेइ तेण सो निच्चो ।

एवं उप्पाय-व्वय-धुवस्सावं मयं सव्वं ॥ ४१७ ॥ (१९६५)

Iha piṇḍo piṇḍāgāra-sattipajjāyavilayasamakālam ।

Uppajjai kumbhāgāra-sattipajjāyarūveṇa ॥ 416 ॥ (1964)

Rūvāim davvayāe na jāi na ya vēi tēṇa so nicco ।

Evam uppāya-vvaya-dhuvassahāvam mayam savvam ॥417॥ (1965)

[इह पिण्डः पिण्डाकार-शक्तिपर्यायविलयसमकालम् ।

उत्पद्यते कुम्भाकार-शक्तिपर्यायरूपेण ॥ ४१६ ॥ (१९६४)

रूपादिद्रव्यतया न जायते न च व्येति तेन स नित्यः ।

एवमुत्पाद-व्यय-ध्रौव्यस्वभाव मयं सर्वम् ॥ ४१७ ॥ (१९६५)

Iha piṇḍah piṇḍākāra-śaktiparyāyavilayasamakālam ।

Utpadyatē kumbhākāra-śakti-paryāya-rūpeṇa ॥ 416 ॥ (1164)]

Rūpādi dravyatavā na jāyate na ca vyeti tena sa nityah ।

Evamutpāda-vyaya-dhrauvyasvabhāvam matam sarvaṃ ॥417॥ (1965)]

*Trans:—*416 417 The lump (of earth) in this case, is produced in the specific characteristics of the shape and capacity of *kambha* at the same time, when it is destroyed in the specific characteristics of its (own) shape and capacity. It is produced and destroyed neither by (virtue of) its form etc nor by (virtue of) its matter. It is, therefore, (called) *nitya*. Everything is thus believed to possess the conditions of (being susceptible to) production, destructibility, and perpetuality. (1964-1965)

टीका-इह मृत्पिण्डः कर्ता । योऽयं द्रव्यसंस्थानरूपः स्वकीयो मृत्पि-

ष्ठाकार, शक्तिश्च या काचिदात्मीया, एवदुभयलक्षणो य पर्यायस्तस्य यो विन्नयो विनाशस्तत्समकालमेवासावुत्पद्यते मृत्पिण्डः । केन ? इत्याह-
 पृथुबुद्धानोदरादिको य कुम्भाकार, तच्छक्तिश्च या जलाहरणादिविषया,
 एतदुभयलक्षणो य पर्यायस्तेनोत्पद्यते । रूप रस गन्ध स्पर्श रूपतया
 मृद्द्रव्यरूपतया चासौ मृत्पिण्डो न जायते, नापि व्येति विनश्यति । तत-
 स्तद्रूपतया नित्योऽयमुच्यते, तेन रूपेण तस्य सदैवावस्थितत्वात् । तदेवं
 मृत्पिण्डो निजाकारस्वशक्तिरूपतया विनश्यति घटाकार-तच्छक्तिरूपतयोत्प-
 द्यते, रूपादिभावेन मृद्द्रव्यरूपतया चावतिष्ठत, इत्युत्पाद-व्यय-ध्रोव्यस्व-
 भावोऽयमुच्यते । एव घटोऽपि पूर्वपर्यायेण विनश्यति, घटाकारतया तूत्पद्यते
 रूपादित्वेन मृद्द्रव्यतया चावतिष्ठत इत्यसावप्युत्पाद-व्यय-ध्रोव्यस्व-
 भावमेवाभिमत तीर्थक्रताम् । ततश्च ययोत्पत्तिमत्त्वाद् विनाशित्वं घटे सिध्यति
 तथाऽविनाशित्वमपि । तथा च सति साध्य-रमिणि चेतन्येऽपि तत्सिद्धिरिति ।
 तदेव चैतन्यादव्यतिरिक्तोऽपि जीवः कथाश्चिद् नित्य एव ॥ ४१६-४१७ ॥
 (१९६४-१९६५)

D C—Properties like the shape and capacity of the lump of earth vanish and at the same time, *ghaṭa*-having its peculiar shape and its capacity of holding water—is produced. The lump of earth is neither produced nor destroyed in the form of *rūpa-rasa-gandha-sparsa* or *dravya*. It continues to exist perpetually in these forms. Thus the lump of earth vanishes in the form of the shape and capacity of *ghaṭa*, and exists for ever in the form of *rūpa, rasa, gandha, sparsa* and *dravya*. Similarly, *ghaṭa* also vanishes in the form of its former *paryāyas*, and comes into existence with new *paryāyas* of *ghaṭakāra*, and lasts for ever in the form of *paryāyas* of *rūpa* etc. as well as *dravya*. Consequently, it has also the *svabhāva* of *ulpatti, vyaya*, and *dhravya*. Such is not the case with *ghaṭa* only, but it is the nature of each and every object of the Universe. So, like destructibility, in-destructibility of *ghaṭa* is also due to the *hetus* like *ulpattimallor* etc. Consequently in case of *caṣṭāṇya* and *ātmā* also, the *niyatā* should be admitted ॥ 416-417 ॥ (1964-1965)

Indicating the existence of *para-loka* thereby, the author states—

घटचेयणया नासो पटचेयणया समुद्भवो समयं ।

संताणेणावत्था तहेह-परलोअ-जीवाणं ॥ ४१८ ॥ (१९६६)

मणुएहलोगनासो सुरादपरलोगसंभवो समयं ।

जीवतयाऽवत्थाणं नेहभवो नेय परलोओ ॥ ४१९ ॥ (१९६७)

Ghaḍaceyaṇayā nāso paḍaceyaṇayā samubbhavo samayam ।

Santāṇeṇāvathā taheha-parakā-jīvāṇam ॥ 418 ॥ (1966)

Maṇuhaloganāso surāiparaloga sambhavo samayam ।

Jivatayā'vatthāṇam nehabhavo neya paralō ॥ 419 ॥ (1967)

[घटचेतनया नाशः पटचेतनया समुद्भवः समकम् ।

संतानेनावस्या तयेह-परलोक-जीवानाम् ॥ ४१८ ॥ (१९६६)

मनुजेहलोकनाशः सुरादिपरलोकसंभवः समकम् ।

जीवतयाऽवस्थानं नेहभवो नैव परलोकः ॥ ४१९ ॥ (१९६७)

Ghaḍacétanayā nāśaḥ paṭacétanayā samabhavah samakam ।

Santānēnāvasthā tatheha-paraloka-jīvāṇām ॥ 418 ॥ (1966)

Manujehalokanāśah surādīparalokasambhavah samakam ।

Jivatayā'vasthānam nehabhavo naiva paralokah ॥ 419 ॥ (1967)]

Trans.—418-419 Destruction of the cognizance of *ghaṭa* production of the cognizance of *paṭa*, and retention of their continuous range, are (apprehended all at a time. The same is the case with this world, the other world, and the *jīva*. Vanishing of this human world, and coming into existence of the world like that of divine beings, are simultaneous. Retention in (the state of) *jīva* is neither this world nor the other world. (1966-1967) .

टीका-घटविषयं विज्ञानं घटचेतनोच्यते, पटविषयं तु विज्ञानं पटचेतना ।

यदा च घटविज्ञानानन्तरं पटविज्ञानमुपजायते जीवस्य, तदा घटचेतनया घटविज्ञानरूपेण तस्य नाश उच्यते, पटचेतनया तु पटविज्ञानरूपेण "समयं" युगपदेव समुद्भव उत्पादः, अनादिकालप्रवृत्तेन तु चेतनासंतानेन निर्विशेषणेन जीवत्वमात्रेणावस्थानमिति । एवं च यथेहभवेऽपि तिष्ठतो जीवस्योत्पाद-व्यय-ध्रौव्यस्वभावत्रयं दर्शितम्; तथा परलोकं गता जीवाः परलोकजीवा-स्तेषामप्येतत् स्वभावत्रयं दृष्टव्यम्; तत्तथा-यदा मनुष्यो मृत्वा सुरलोकादा-बुत्पद्यते तदा मनुष्यरूप इहलोको मनुष्येहलोकस्तस्य नाशः, तत्समकालमेव च सुरादिपरलोकस्य संभव उत्पादः, जीवतया त्ववस्थानम् । तस्यां च जीवत्वादस्थायां विवक्षितायां नेष्टमवो विवक्ष्यते, नापि सुरादिपरलोको विवक्ष्यते, किन्तु निष्पर्यायं जीव-द्रव्यमात्रमेव विवक्ष्यते । तदेवमुत्पाद-व्यय-ध्रौव्यस्वभावत्वे जीवस्य न परलोकाभाव इति ॥ ४१८-४१९ ॥ (१९६६-१९६७)

D. C.—Cognizance about *ghaṭa* is called *ghaṭa cétanā*, and that about *paṭa* is called *paṭa-cétanā*. When *jīva* acquires the cognizance of *paṭa* after that of *ghaṭa*, vanishing of *ghaṭa*, production in the form of *paṭa*, and retention in the form of eternal *jīva*, are simultaneous

Utpāda, *vṛjya* and *dhrauvya* are therefore, the three generic characteristics of *jīva* as well as, of those who have passed to the other world.

When a person is born in *dēva-loka* after death, he undergoes the state of destruction as regards this world, production as regards *dēva-loka*, and permanent *avasthāna* as regards *jīva*. When a person is said to exist in the state of *jīvatva*, he is neither said to exist in this world nor in the other world like that of gods etc. *Jīva* is called mere *dravya* without any sort of *paryāya*. Thus, since *jīva* has the tendency of undergoing *utpāda*, *vṛjya* and *dhrauvya*, there is no *abhāva* of the other world. ॥ 418-419 ॥ (1966-1967)

In reply to the question whether all objects possess all the three characteristics, the author states—

असओ नत्थि पसई, होज्ज व जइ, होउ खरविप्पणस्स ।

न य सव्वहा विणासो सव्वुच्छेयप्पसंगाओ ॥ ४२० ॥ (१९६८)

तोऽवत्थियस्स केणवि विलओ धम्मेण भवणमन्नेण ।

सव्वुच्छेओ न मओ संववहारोदरोहाओ ॥ ४२१ ॥ (१९६९)

Asaṇ nattei pasūpi, hojjā va jaī, hōu kharavisāṇassa ।

Na ya savvahā viṇāso savvucchēyappasaṅgaō ॥ 420 ॥ (1968)

To'vatthiyassa kēṇavi vilao dhammeṇa bhavaṇamanneṇa ।

Savvuccheo na maō samvavahārovarohāō ॥ 421 ॥ (1969)

[असतो नास्ति प्रभूतिः, भवेद् वा यदि, भवतु खरविपाणस्य ।

न च सर्वथा विनाशः सर्वोच्छेदमसङ्गात् ॥ ४२० ॥ (१९६८)

ततोऽवस्थितस्य केनापि विलयो धर्मेण भवनमन्येन ।

सर्वोच्छेदो न मतः संव्यवहारोपरोधात् ॥ ४२१ ॥ (१९६९)

Asato nāsti prasūtib, bhaved va yadi, bhavatu khara-viṣāṇasya ।

Na ca sarvalhā vināśah sarvocchedaprasaṅgāt ॥ 420 ॥ (1968)

Tato'vasthitasya kēnāpi vilayo dharmēṇa bhavanamanyēna ।

Sarvocchēdo na matah samvyavahāroparodhāt ॥ 421 ॥ (1969)]

Trans—420—421 The non-existent has no : production. ॥

॥ has, there would be production of the horn of an ass (also). Nor, is there exclusive destruction. (For), it would result in destruction of all. Consequently, there would be destruction of all. Consequently, there would be destruction of an object existing in a perpetual range by one means, and production (of the same) by other means. For fear of obstruction to the mutual usage, exclusive destruction (of everything) is not acceptable. (1968—3969)

टीका—इहैकान्तेन सर्वथाऽसतो वस्तुनः प्रभूतिरुत्पत्तिर्नास्ति न घटते ।

अथ भवति, तर्हि खरविपाणस्यापि भवतु, असत्त्वाविशेषात् । उस्मात् केनापि रूपेण सदेवोत्पद्यते । न च सतः सर्वथा विनाशः, क्रमश्च, सर्वस्यापि

नारक-विर्यगादेरुन्डेप्रसङ्गात् । ततस्तस्मात् तस्यावस्थितस्य जीवादेरस्ति केनापि मनुष्यत्वादिधर्मेण विज्यो विनाशः, अन्येन तु सुरादिरूपेण भवन-मुत्पादः, सर्वोच्छेदस्तु न मतस्तीर्यकृताम्, मन्व्यवहारोपरोधात्-अन्यथा व्यवहारोच्छेदमसङ्गादित्यर्थः, तथाहि-राजपुत्र्या क्रीडाहेतुभूत सौवर्णरत्नशरु मङ्गत्वा राजतनयस्य क्रीडार्थमेव कन्दुको घटितः ; ततो राजपुत्र्या शोरु, कुमारस्य तु हर्ष, सुवर्णस्वामिनश्च नरपतेरौघासोन्यम्, सुवर्णस्योभयादस्य यामप्यविनष्टत्वात्, इत्यादिको योऽसी लोकव्यवहारस्तस्य सर्वस्याप्युत्पाद-व्यय-ग्रौव्यात्मकवस्त्वनभ्युपगमे समुन्डे. स्यात् । तस्मात् कथञ्चिदवस्थि तत्वे जीवस्य न परलोकाभाव इति ॥ ४२०-४२१ ॥ (१९६८-१९६९)

D C—An object which is absolutely *a-vidyamana* can never undergo production. For, if the production of an *a-vidyamana* object is admitted, non-existent objects like *khar isafa* will also come into existence, which is utterly impos- is only a *vidyamana* object that undergoes production. condly, there is no exclusive destruction of a *vidyamana* object. If there were absolute destruction of every-thing, even *naraki* and *triyanta* beings would be absolutely destroyed. *Jiva* etc. which are always *avasthita*, undergo *utpada* by means of characteristics such as that of *manusjalia* etc. On the other hand, they undergo production by means of characteristics like that of divine beings etc. But exclusive destruction of all, is never possible for fear of the violation of usual *vyavahara*. Take an example to understand it more clearly.—Having broken a golden jar belonging to a princess, a ball was made of gold for a prince. On account of that sorrow on the part of the princess, joy on the part of the prince, and gold being retained in the same quantity in the form of ball as well as jar, indifference on the part of king who is the owner of gold, constitute *loka-vyavahara*. If we do not accept *utpada*, *vyaya* and *dhraṇvya* in case of all objects, violation of this *loka-vyavahara* will undoubtedly take place. In case of *jiva* being *a. asthita* there is no *para-loka-vyavahara* ॥ 420-421 ॥ (1968-1969)

And

असद्व च परमि लोए जमग्निहोत्ताहं सगकामस्स ।
तदसंबदं सर्वं दाणादफलं च लोअमि ॥ ४२२ ॥ (१९३०)

Asai va parammi loē jamaḡḡihottāḡam saggakāmaḡḡaḡ ।
Tadasambaddham savvaḡam daṇḡāiphalaḡam ca loammi । 422 ॥ (1970)

[असति वा वा परस्मिँल्लोके यदग्निहोत्रादि स्वर्गकामस्य ।
तदसंबद्ध सर्वं दानादिफलं च लोके ॥ ४२२ ॥ (१९७०)

Asati vā parasmiṇḡlloke yadagnihoṡṡrādi svargakāmaḡḡasya ।
Tadasambaddham sarvaḡam dāṇādiphalaḡm ca lokaḡ ॥ 422 ॥ (1970)]

Trans—122 In case of the other world being absent, (the commendment of the performance of) sacrifice etc. for a person aspiring for Salvation, would be useless. Moreover, the fruition of (goon turns like) munificence etc, (wellknown) in this world, would also be null and void. (1970)

चिन्नमि संशयमि जिणेण जर-मरणविप्पमुक्केण ।
सो समणो पव्वहओ तिहि ओ सह खण्डियसएहि ॥४२३॥(१९७१)

Chinnammi samsayammi Jiṇéḡa jara-maraṇavippamukkéḡam ।
So samaṇo pavvaḡo tihī o saha khaṇḡḡiyasaḡḡhiḡ ॥ 423 ॥ (1971)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तन ।
स भ्रमणः प्रव्रजितस्त्रिभिस्तु सह खण्डिकशतैः ॥ ४२३ ॥ (१९७१)

Chinné saṇśayé Jinéna jara-maraṇavipramukténa ।
Sa śramaṇaḡ pravrajitaśtribhistu saha khaṇḡḡikāśataih ॥423 ॥ (1971)]

Trans.—423 When the doubt was removed by the *Tiṡṡhāṇkara*, who was entirely free from old age and death, that saint accepted the *Diksā* along with his three hundred pupils. (1971)

End of the Discussion with the Tenth Gaṇadhara.

Chapter XI



एकादशमगणधरवक्तव्यता ।

Discussion with the Eleventh Gaṇadhara

ते पव्वइए सोउं पहासो आगच्छई जिणसगासं ।
वच्चामि ण वंदामी वंदित्ता पज्जुयासामि ॥ ४२४ ॥ (१९७२) ॥

Tē pavvaīé sōum Pahāso āgacchai Jiṇasagāsam ।
Vaccāmi ṇa vandāmi vandittā pajjuvāsāmi ॥ 424 ॥ (1972)

[तान् प्रव्रजितान् श्रुत्वा प्रभास आगच्छति जिनसकाशम् ।
व्रजामि वन्दे वन्दित्वा पर्युपासे ॥ ४२४ ॥ (१९७२)]

Tān pravrajitān śrutvā Prabhāsa āgacchati Jinasakāśam ।
Vrajāmi vandé vandittvā paryupāsé ॥ 424 ॥ (1972)]

Trans.—424 Having heard that they had renounced the world, *Prabhāsa*, comes before the *Tīrthāṅkara*. (He thinks:—)
'I may go, pay my honours, and worship him.' (1972)

आमट्ठो य जिणेण जाइ-जरा-मरणविप्पमुक्केणं ।
नामेण य गोत्तेण य सव्वण्णू सव्वदरिसी णं ॥ ४२५ ॥ (१९७३)

Abhattho ya Jiṇeṇam jāi-jarā-maraṇa-vippamukkēṇam ।
Nāmeṇa ya gottēṇa ya savvaṇṇū savvadarisī ṇam ॥425॥ (1973)

[आपापितश्च जिनेन जाति-जरा-मरणविप्रमुक्तेन ।

नाम्ना च गोत्रेण च सर्वज्ञेन सर्वदर्शिना ॥ ४२५ ॥ (१९७३)

Abhāṣitaśca Jinéna jāti-jarā-maraṇavipramukténa ।

Namnā ca gotrēṇa ca sarvajñéna sarvadarśinā ॥425॥ (1973)]

Trans—425 He was, then, addressed by his name and lineage, by the *Tīrthāṅkara* who was entirely free from birth, old age, and death, who was omniscient, and who had complete *darśana* (Undifferentiated knowledge.) (1973)

Having thus addressed him, the *Bhagavāna* said—

किं मत्ते निव्वणां अत्थि नत्थि स्ति संसओ तुज्झ ।

वेगपयाण य अत्थं न याणसि तेसिमो अत्थो ॥ ४२६ ॥ (१९७४)

Kim maṇṇé nivvāṇam atthi naṭṭhi tti saṃsao tujjham ।

Véyapayaṇa ya attham na yāṇasī tésimo attho ॥426॥ (1974)

[किं मन्यसे निर्वाणमस्ति नास्तीति संशयस्तव ।

वेदपदानां चार्थं न जानासि तेषामयमर्थः ॥ ४७४ ॥ (१९७४)

Kim manyasé nirvāṇamasti nāstīti saṃśayastava ।

Véda-padānām cārtham na jānāsi téṣāmayamarthah ॥426॥ (1974)]

Trans.—426 What are you thinking about ? You entertain the doubt as to whether *nirvāṇa* (final emancipation) exists or not. But (*ca*) you have not understood the (real) meaning of the sentences of the *Védas*. Here is their (real) interpretation. (1974)

टीका-हे आयुष्मन् ! प्रयास ! त्वमेवं मन्यसे-किं निर्वाणमस्ति न वा ? इति । अयं च संशयस्तव विरुद्धवेदपदध्वणनिबन्धनः । तानि चामूनि वेदपदानि-“जरामर्यं वैतव सर्वं यदग्निहोत्रम्” । तथा, “सैषा गुहा दुःख-गाहा” । तथा, “ द्वे ब्रह्मणी परमपरं च, तत्र परं सत्यं ज्ञानमनन्तरं वक्ष्ये ” इति । एतेषां चायमर्थस्तत्रैव तसि वर्तते-यदेतदग्निहोत्रं तज्जरामर्यमेव

यावज्जीवं कर्तव्यमिति । अग्निहोत्रक्रियां च भूतवधहेतुत्वाच्छब्दरूपा । सा च स्वर्गफलैव स्याद् नापवर्गफला । “यावज्जीवम्” इति चोक्ते कालान्तरं नास्ति यत्रापवर्गहेतुभूतक्रियान्तरारम्भः स्यात् । तस्मात् साधनाभावाद् मोक्षाभावः । तत्रश्रेत्यादिकानि किञ्च मोक्षाभावप्रतिपादकानि । शेषाणि तु तदस्ति-त्वसूचकानि, यतो गुहाञ्च मुक्तिरूपा, सा च संसाराभिनन्दिनी दुरवगाहा, दुष्प्रवेशात् । तथा, परं ब्रह्म सत्यं मोक्षः, अनन्तरं तु ब्रह्म ज्ञानमिति । ततो मोक्षास्तित्वं नास्तित्वं च वेदपदप्रतिपादितप्रवगम्य तत्र संशयः । तत्रैषां वेदपदानामर्थं त्वं न जानासि, यतस्तेषामयमर्थो बक्ष्यमाणलक्षण इति ॥ ४२६ ॥ (१९७४)

D. C.—O long-lived *Prabhāsa* ! Your doubt about the existence of *mokṣa* is based upon your hearing various *Vēda-padas* of contradictory senses. These *Vēda padas* are as follows—

- (1) “*Jarā-maryam vaiṭat sarvaṁ yadagnihotram.*”
- (2) “*Saisā guhā duravagāhā*”
- (3) “*Dvā Brahmanī paramaṣṭaram ca, tatra param satyam jñānamantaram brahma*” etc.

These *Vēda-padas* are interpreted by you as follows:—

- (1) *Agnihotra* should be practised as long as life persists,

The performance of *agnihotra* constitutes the sacrifice of animals which would turn it *śubha* or *a-śubha*. But that would award the attainment of *svarga* alone, and not *mokṣa*. Since by this commandment, performance of *agnihotra* is advised to be practised throughout life, there would be no other period of time during which some other performance for the attainment of *mokṣa* could be advised. In absence of *sādhana*, therefore, the *sādhya* (*viz mokṣa*) does not exist. In this way, this sentence proves the *abhāva* of *mokṣa*.

The other two *padas* try to establish the existence of *mokṣa* in this way—

(2) The cave of *mokṣa* is difficult to be entered by the *samśāris*.

(3) There are two types of *Brahma*:—

1 The *Parama Brahma* or principal *Brahma* is *mokṣa* and a-*parama* or subordinate *Brahma* is *jñāna*.

Your doubt has sprung up from these *Vēda padas* which bear contradictory senses. But you have not grasped their real interpretation. Here, I give their correct interpretation. Please listen carefully. ॥ 426 ॥ (1974)

Bhagavāna now states the opponent's view and refutes it,

मन्नसि किं दीवस्स व नासो निव्वाणमस्स जीवस्स ? ।

दुक्खक्खयाइरुवा किं होज्ज व से सओऽवत्था ? ॥४२७॥ (१९७५)

Mannasi kim divassa va nāso nivvāṇamassa jivassa ?

Dukkhakkhayāiruvā kim hojja va sé sao'vatthā ॥ 427 ॥ (1975)

[मन्यसे किं दीपस्येव नाशो निर्वाणमस्य जीवस्य ?

दुःखक्षयादिरूपा किं भवेद् वा तस्य सताज्जस्य ? ॥४२७॥ (१९७६)

Nanyase kim dīpasyeva nāśo nirvāṇamasya jīvasya ?

Dukkhakṣayādirūpā kim bhaved vā tasya sato'vastha ॥ 427 ॥ (1975)

Trans.—427 Do you think the *nirvāṇa* (extinction of life) to be similar to the extinction of lamp ? Or, would the positive existence of soul in the form of diminution of miseries etc. be its extinction ?

टीका—आयुष्मन् ! प्रभास ! त्वमेकं मन्यसे—किं दीपस्येवास्य जीवस्य नाशो ध्वंस एव निर्वाणम् ? यथाऽऽहुः सौगतविशेषाः केचित्, तद्यथा—

दीपो यथा निर्द्वयमभ्युपेतो नैवावर्ति गच्छति नान्तस्तिम् ।

दिशं न काञ्चिद् विदिशं न काञ्चित् स्नेहस्यान् केनमेति शान्तिम् ॥१॥

जीवस्तथा निर्वृतिमभ्युपेतो नैवान्नि गच्छति नान्तरिक्षम् ।

दिशं न काञ्चिद् विदिशं न काञ्चित् क्लेशक्षयात् केवलमेति शान्तिम् ॥२॥

इति । किं वा यथा जैनाः प्राहुस्तथा निर्वाणं भवेत् ? किं तत् ?

इत्याह—सतो विद्यमानस्य जीवस्य विशिष्टा काचिदवस्था । कथंभूता ? राग-
द्वेष-मद-मोह-जन्म-जरा-रोगादिदुःखसयरूपा । उक्तं च—

केवलसंविद्-दर्शनरूपाः सर्वार्तिदुःखपारमुक्ता ।

मोदन्ते मुक्तिगता जीवाः क्षीणान्तरारिगणाः ॥ १ ॥

इति ॥ ४२७ ॥ (१९७५)

D. C.— Like the *Buddhists*, do you believe *mokṣa* to be nothing but the extinction of *jīva*, like that of a lamp ? For the *Buddhists*, assert that:—

“Dipo yathā nirvṛtimabhyupēto naivāvanim gacchatī nāntarissam ।
Diśam na kāncid vidisiam na kāncit snéhakṣayāt kevalamēti śāntim ॥ १॥

Jivastathā nirvṛtimabhyupēto naivāvanim gacchatī nāntarīkṣam ।
Diśam na kāncid vidīsim na kāncit klésakṣayāt kevalameti śāntim ॥ २॥

Or, do you accept *mokṣa*, like *Jamas* who believe the state of *nirvāṇa* (final emancipation) as a peculiar state of the existent *jīva* constituting the removal of *rāga*, *dvēṣa*, *mada*, *moha*, *janma*, *jarā*, *roga*, and *duḥkha* etc ?

It has been laid down by them, that—

‘Kévalasaṃvid-darśanarūpāḥ sarvārtiduhkha-parimuktāḥ ।
Modanté muktigatā jivāḥ kṣīṇāntarārigaṇāḥ ” ॥ १॥ 427 (1975-)]

Also,

अह्वाऽणाइत्तणओ खस्स व किं कम्म-जीवजोगस्स ।
अविओगाओ न भवे संसाराभाव एव त्ति ? ॥४२८॥ (१९७६)

Ahavāṇāittañño khassa va kim kamma-jīvajogassa ।
Avigāo na bhavé saṃsārābhāva éva tti ? ॥ 428 ॥ (1976)

[अथवाऽनादित्वतः स्वस्येव किं कर्म-जीवयोगस्य ।

अवियोगाद् न भवेत् संसाराभाव एवेति ? ॥ ४२८ ॥ (१९७६)

Athavā'nādītvaat kasyeva kim karma-jīva-yogasya ।

Aviyogād na bhavet saṁsārabhāva eveti ? ॥ 428 ॥ (1976)]

Trans—428 Or, is it because *Karma* and *jīva* (which are) united together eternally, do not undergo separation like *ākāśa*, that there is absence of mundane world ? (1976)

टीका—अथवा, त्वमेवं नन्यसे-नूनं संसाराभाव एव न भवेत् ।
 कुतः ? । अवियोगात्-वियोगयोगात् कस्य ? । कर्म-जीवयो सयोगस्य ।
 कुतः ? । अनादित्वात् स्वस्येव । इह ययोरनादि सयोगस्तयोर्वियोगो
 नास्ति, यथा जीवा-ऽऽकाशयो, अनादिश्च जीवकर्मणोः सयोग, ततो
 वियोगानुपपत्तिः, ततश्च न संसागभावः ; तथा च सति कुतो मोक्षः ? इति
 ॥ ४२८ ॥ (१९७६)

D. C.—There is another ground also, upon which your doubt is based. Objects that are united with each other from time immemorial, could never undergo separation. Just as *jīva* and *ākāśa* are never separable from each other on account of their *anadi samyoga*, *jīva* and *karma* will also never undergo separation on account of their *anadi samyoga*. When *Karma* is not separated, *samsara* will also never be separable. On account of the absence of separation from *samsara*, the absence of *moksa* will also be established ॥ 428 ॥ (1976)

But,

पण्डित मण्डिओ इव वियोगमिह कम्म-जीवजोगस्स ।

तमणाहणो वि कंचण-धाऊण च णाण किरियाहिं ॥४२९॥ (१९७७)

Paṇḍita Maṇḍiō iva viyogamiha kamma-jīvajogassa ।

Tamaṇāṇo vi kancana-dhauṇa ca ṇaṇa kiriyāhiṁ ॥ 429 ॥ (1977)

[प्रतिपद्यस्व मण्डिक इव वियोगमिह कर्म-जीवयोगस्य ।

त्वमनादेरपि काञ्चन-धातुोरिव ज्ञान-क्रियाभ्याम् ॥ ४२९ ॥ (१९७७)

Pratipadyasva Maṇḍika iva viyogamiha karma-jīva-yogasya .
 Tvamanāderapi kāncana-dhātvoriva jñāna-kriyābhām ॥429॥ (1977)]

Trans.—429 In this case, you (shall have to) admit the separation of *Karma* and *jīva*, in spite of their eternal union on account of cognizance and action, as in the case of gold and metal. (1977)

टीका—“अणाइणो वि त्ति” अनादेरपि जीव-कर्मसंयोगस्य ‘तं’ इति त्वं प्रतिपद्यस्व वियोगम्, वन्ध-मोक्षवादे मण्डिकवत् । कयोरिव यो वियोगः ? । काञ्चन-धातुपापाणयोरिव । किं निर्हेतुक एव जीव-कर्मणो-र्वियोगः ? । न, इत्याह-ज्ञान-क्रियाभ्याम् । इदमुक्तं भवति-नायमेकान्तो यदनादिसंयोगो न मिथ्यते, यतः काञ्चन धातुपापाणयोरनादिरपि संयोगोऽन्यादिसंपर्केण विघटत एव, तद्वज्जीव-कर्मसंयोगस्यापि सम्यग्ज्ञान-क्रियाभ्यां वियोगं मण्डिकवत् त्वमपीह प्रतिपद्यस्वेति ॥ ४२९ ॥ (१९७७)

D. C.—Even the stronnest affinity between gold and metal is broken by the help of heating etc. The same is the case with that between *Karma* and *jīva* also. Separation of *Karma* and *jīva* is accomplished by means of *jñāna* and *kriyā* in spite of their eternal union. It is not true, therefore, to say that the separation of objects joined together by *anādi samyoga*, is not possible. Like *Maṇḍika* you, too, shall have to admit that *Karma* and *jīva* are separable from each other in spite of their eternal union. ॥ 429 ॥ (1977)

जं नारगाइभावो संसारो नारगाइभिण्णो य ।

को जीवो तं मन्नसिं तन्नासे जीवनासो त्ति ॥ ४३० ॥ (१९७८)

Jam nāragāibhāvo saṃsāro nāragāibhiṇṇo ya ।

Ko jīvo tam mannasi tannāse jīvanāso tti ॥ 430 ॥ (1978)

[यद् नारकादिभावः संसारो नारकादिभिन्नश्च ।

को जीवस्त्वं मन्यसे तन्नासे जीवनाश्च इति ॥ ४३० ॥ (१९७८)

Yad nāṛakadibhāvah saṁsāro nāṛakadibhinnasca ।

Ko jīvastvam manyase tannāse jīvanāśa itī ॥ 430 ॥ (1978))

Trans—430 Since *samsara* includes hellish denizens etc what *jīva* do you mean to be different, from hellish denizens etc? With their destruction, (there will be) destruction of-
jīva also (1978)

टीका—यद् यस्माद् नारक-तिर्यग्-नरा-ऽमरभाव एव नारकादि-
त्वमेव संसार उच्यते नान्यः, नारकादिपर्यायभिन्नश्च कोऽन्यो जीवः? । न
कोऽपीत्यर्थः, नारकादिभावादन्यत्वेन कदाचिदपि जीवस्यानुपलम्भादिति
भावः । ततस्तन्नाशे नारकादिभावरूपसंसारनाशे जीवस्य स्वस्वरूपनाशो
सर्वथा नाश एव भवति, ततः कस्यासौ मोक्षः? । इति त्वं मन्यसे ॥४३०॥
(१९७८)

D C—Since *samsara* consists of *nāṛaka*, *tiryanka*, human and divine beings, *jīva* cannot exist as different from any one of them So, when *samsara* of *nāṛakas* and others, vanishes, *jīva* will also vanish as it is contained in *samsāra* Thus when *jīva* vanishes, who would attain *mokṣa*? ॥430॥ (1978)

This belief is refuted in this way—

न हि नारगाऽपज्जायमेत्तानोसम्मि मवहा नासो ।

जीवद्वयस्स मओ मुद्धानासे व हेमस्स ॥ ४३१ ॥ (१९७९)

कम्मकओ संसारो तन्नासे तस्स जुज्जे नासो ।

जीवत्तमकम्मकयं तन्नासे तस्स को नासो? ॥४३२॥ (१९८०)

Na hi nāragāpajjayamettanāsammi savvaha nāso ।

Jivaddavvassa mao muddānāse va hemassa ॥ 431 ॥ (1979)

Kammakao saṁsaro tannase tassa jujjāe nāso ।

Jīvatamakkamakajam tannāsé tasya ko nāso? ॥ 432 ॥ (1980)

[न हि नारकादिपर्यायमात्रनाशे सर्वथा नाशः ।

जीवद्रव्यस्य यतो मुद्धानाश इव हेमः ॥ ४३१ ॥ (१९७९)

कर्मकृतः संसारस्तन्नाशे तस्य युज्यते नाशः ।

जीवत्वमकर्मकृतं तन्नाशे तस्य को नाशः ? ॥ ४३२ ॥ (१९८०)

Na hi nārakādīparyāyamātranāśś sarvathā nāśah ।

Jivadavyasya mato mudrānaśa iva hēmnah ॥ 431 ॥ (1979)

Karmakṛitah samsārastannāśe tasya yuiyaté nāśah ।

Jivatvamakaramakṛitam tannāśe tasya ko nāśah ? ॥ 432 ॥ (1980)

Trans.—431-432 Like gold, at the destruction of a ring, the substance of *jīva* is not believed to vanish entirely at the destruction of *nārakas* and other. *Samsāra* is based on *Karma*. Hence, its destruction with *Karma* is justified. (But) *jīvatva* is not based on *Karma*. Hence, how could it vanish with *Karma* ? 1979-1980)

टीका—नारक-तिर्यगादिरूपेण यो भावः स जीवस्य पर्याय एव । न च पर्यायमात्रनाशे पर्यायिणो जीवद्रव्यस्यापि सर्वथा नाशो भवति, कश्चित्तु भवत्यपि । न हि मुद्रापर्यायमात्रनाशे हेमनः सुवर्णस्य सर्वथा नाशो दृष्टः । ततो नारकादिसंसारपर्यायनिवृत्तौ मुक्तिपर्यायान्तरोत्पत्तिर्जावन्मय, मुद्रापर्याय-निवृत्तौ कर्णपूरपर्यायान्तरोत्पत्तिरिव सुवर्णस्य, न किञ्चिद् विरुध्यत इति । ननु यथा कर्मणो नाशे संसारो नश्यति तथा तन्नाशे जीवन्वस्यापि नाशाद् मोक्षमात्रो भविष्यति । एतदप्यसारम् । कुतः ? इत्याह—“कम्मकओ इत्यादि” कर्मकृतः कर्मजनितः संसारः, ततस्तन्नाशे कर्मनाशे तस्य संसारस्य नाशो युज्यत एव; कारणाभावे कार्याभावस्य सुप्रतीतत्वात् । जीवत्वं पुनरनादि कालमवृत्तत्वात् कर्मकृतं न भवति, अतस्तन्नाशे कर्मनाशे तस्य जीवस्य को नाशः ?—न कश्चित्; कारण-व्यापकयोरेव कार्य-व्याप्यनिवर्तकत्वात्; कर्म तु जीवस्य न कारणं नापि व्यापकमिति भावः ॥ ४३१-४३२ ॥ (१९७९-१९८०)

D. C.—Existence of *jīva* as *nārakas* or *tiryancas* is merely one of the forms of *jīva*. So, when these *parjayas* of *jīva* vanish, the substance of *jīva* or *jīvatva* does not vanish entirely but only partially, just as gold as a *dravya*, does not

entirely vanish when ring etc are destroyed. When the *nāraka parjaya*s of *samsāra* are destroyed, *jīva* vanishes as a *samsāra* and comes into existence as the *parjaya* of *mokṣa* e. g. in case of gold, when one *parjaya*, say a ring is destroyed, another *parjaya* say an ear-ring is produced.

Prabhava But like *samsāra jīva* will also have to vanish with *Karma* and hence, there will be nothing like *mokṣa*.

Bhagavāna—It is not so, *Samsāra* is generated by means of *Karma*, and hence it would vanish with *Karma*. But, *jīvatva* being at work from times immemorial, cannot be called *Karma-janya*. So *jīva* will not vanish *Karma*, since *Karma* is neither the cause of *jīvatva*, nor is it invariably concomitant with *jīvatva* ॥ 431 432 ॥ (1979-1980)

न विगारानुबलंभादोगासं पिवं विनाशधम्मो सो ।

इह नासिणो विगारो दीसइ कुम्हस्स वावयवा ॥४३३॥ (१९८१)

Na vīgarānupalambhādāgasam piva vināśadhammo so ।

Iha nāsino vīgaro disai kumbhassa va'vayava ॥ 433 ॥ (1981)

[न विकारानुपलम्भादाकाशमिव विनाशधर्मा भः ।

इह नाशिनी विकारो दृश्यते कुम्भस्येवावयवा ॥ ४३३ ॥ (१९८१)

Na vīkaranupalambhādākāśamiva vināśadharma sah ।

Iha nāsino vīkaro drīsyate kumbhasyevavayavaḥ ॥ 433 ॥ (1981)]

Trans—433 It (i. e. *jīva*) is immortal, like sky, on account of the non-apprehension of changes. In case of a destructive (object) a change is visible like the (various) parts of a *ghaṭa* (1981)

टीका—न विनाशधर्मा जीव इति प्रतिज्ञा । विकारानुपलम्भादिति हेतुः । इह यो विनाशी तस्य विकारो दृश्यते, यथा मुद्रादिभूतस्य कुम्भस्य कपाललक्षणा अवयवा, अस्वविनाशी न तस्य विकारदर्शनम्, यथाऽऽ-

काशस्येति । ततो मुक्तस्य जीवस्य नित्यत्वाद् नित्यो मोक्ष इति ॥ ४३३ ॥
(१९८१)

D C —The Soul is immortal like *ākāśa*, because it does not undergo any *vikāra*. That which is destructible, has undoubtedly to undergo *vikāra*; like the different parts of *ghaṭa*. *Muktātmā* being thus immutable *mokṣa* is also immutable ॥ 433 ॥ (1981)

Also,

कालन्तरनाशी वा घटा एव घटोऽयं कथमाहो मई होजा ।
नो पदसाभावो भुवि तदम्मा वि ज निच्चो ॥ ४३४ ॥ (१९८२)

Kālantaranāśi vā ghaṭo eva ghaṭo'yaṁ kathamāho mai hojā ।
No paddhamsābhāvo bhuvi taddhammā vi jam nicco ॥ 434 ॥ (1982)

[कालान्तरनाशी वा घट इव कृतकादितो यतिर्भवेत् ।

नो प्रध्वसाभावो भुवि तदहमपि यद् नित्यः ॥ ४३४ ॥ (१९८२)

Kālantaranāśi vā ghaṭa iva kṛtakādito matirbhavet ।
No pradhvamsābhāvo bhuvi taddharmāpi yad nityaḥ ॥ 434 ॥ (1982)]

Trans —434 Or, the belief may be that it is destructible at a (certain) period of time like *ghaṭa* on account of its being facitious etc (But) it is not so. Indestructibility is everlasting on this earth in spite of (its) having (destructible) characteristics (1982)

The author, then, states the opponent's view and its reply—

अनुदाहरणमभावो खरसंगं पिव मई न त जम्हा ।
कुम्भविणासविसिद्धो भावो चिय पोग्गलमओ सो ॥ ४३५ ॥ (१९८३)

Anudaharanamābhāvo kharasangam piva mai na tam jamhā ।
Kumbhaviṇāsavissittho bhāvo cciya poggalamao so ॥ 435 ॥ (1983) *

[अनुदाहरणमभावः स्वरशृङ्गमिव मतिर्न तद् यस्मात् । -

कुम्भविनाशविसिद्धो भाव एव पुद्गलमयः स ॥ ४३५ ॥ (१९८३)

Anudāharaṇamabhāvaḥ kharaśṅgamiva mafir na tad yasmāt ।
Kumbhavināśaviśiṣṭo bhāva ēva pudgalamayah sah ॥435॥ (1983)]

Trans.—435 (The opponent might say that) "It has no illustration *Abhāva* is non-existent like *kharaśṅga*" (But) it is not so. The quality of *pudgala* characterized by the destruction of *ghaṭa*, is itself (indestructibility). (1983)

Or,

किं वेगंतेण कयं पोग्गलमेत्तविलयम्मि जीवस्स ? ।

किं निव्वत्तिमहिंयं नभसो घट्टमेत्तविलयम्मि ? ॥ ४३६ ॥ (१९८४)

Kim vegantēṇa kayam poggalaméttavilayammi jīvaṣṣa ? ।

Kim nivvattiyamahiyam nabhaso ghaṭaméttavilayammi ? ॥ 436 ॥

[किं वैकान्तेन कृतं पुद्गलमात्रविलये जीवस्य ? ।

किं निर्वर्तितमधिकं नभसो घटमात्रविलये ? ॥ ४३६ ॥ (१९८४)

Kim vaikāntena kṛtam pudgalamātravilaye jīvasya ? ।

Kim nirvartitamadhikam nabhaso ghaṭamātravilaye ? ॥436॥(1984)]

Trans.—436 Or, at the destruction of mere *pudgalas*, how is *jīva* to be affected ? At the destruction of *ghaṭa*, how is sky affected all the more ? † (1984)

The author proves immortality of *mukhātma* by another inference also,

दव्वामुत्तत्तणओ मुत्तो निच्चो नभं व दव्वतया ।

नणु विमुयाइपसंगो एवं सट् नानुमानाओ ॥ ४३७ ॥ (१९८५)

Davvāmuttattāṇaḥ mutto nicco nabham va davvataya ।

Naṇu vibhuyāipasaṅgo evaṃ sai, nāṇumāṇāo ॥ 437 ॥ (1985)

* [द्रव्यामूर्तत्वतो मुक्तो नित्यो नभ इव द्रव्यतया ।

ननु विमुक्तादिमसङ्ग एवं सति. नानुमानान् ॥ ४३७ ॥ (१९८५)

Dravyāmūrtvato mukto nityo nabha iva dravyatayā ।

Ṇanu vibhutādiprasaṅga evam sati, nānumānāt ॥437॥ (1985)]

Trans.—437 The free (soul) is everlasting like sky, on account of the incorporeal nature of (its) substance. (The opponent might object here that) “In that case, there would be all-pervading characteristic etc as well.” (But) it is not so, because of (an opposite inference). 1985]

टीका—नित्यो मुक्तात्मा, द्रव्यत्वे सत्यमूर्तत्वात्: “दन्वत्येति” यथा द्रव्यत्वे सत्यमूर्तत्वाद् नित्यं नमः । आह—नन्वेतेन दृष्टान्तेन व्यापकत्वाद्यपि सिध्यति जीवस्य; तथाहि—विशुर्व्यापकः सर्वगतो जीवः, द्रव्यत्वे सत्यमूर्तत्वात्, यथा नमः । तदेतद् न । कुतः ? । सर्वगतत्वबाधकानुमानसंज्ञावात्; तथाहि—त्ववर्षयन्तदेहमात्रव्यापको जीवः, तत्रैव तदुणोप-लब्धेः, स्पर्शनवत्, इत्युत्तुमानाद् बाधते सर्वगतत्वं जीवस्य । एवं “न बध्यते नापि मुच्यते जीवः द्रव्यत्वे सत्यमूर्तत्वात्, नमोवत्” इत्याद्यपि दूषणं, “बध्यते पुण्य-पापकर्मणा जीवः, दान-हिंसादि क्रियाणां सफलत्वात्, कृप्यादिक्रियावत्, तथा, विघटते सम्यगुपायात् कोऽपि जीव-कर्मसंयोगः, संयोगत्वात्, काञ्चन-घातुपापाणसंयोगवत्” इत्याद्यनुमानात् परिहर्तव्यमिति ॥ ४३७ ॥ (१९८५)

D C.—Like *ākāśa dravya*, *jīva dravya* of a free soul is also *nitya*, because it is *a-mūrta* as a *dravya*.

Prabhāsa .—As you proved *nityatva* (in case) of *muktātmā* by the help of the example of sky, the example will lead to prove other characteristics of sky, in *muktātmā*, say for example like sky, *muktātmā* is all pervading due to its *a-mūrta* *dravya*. Similarly, it can also be said that *jīva dravya* has neither *bandha* nor *mokṣa* just as *ākāśa dravya* has none due to *a-mūrta* *dravya*.

Bhagavāna:—It is not proper to establish other characteristics such as *vibhutā* etc in *muktātmā* by the help of the example of sky. Because, there is another inference opposite

to it, which contradicts the existence of those characteristics. Say, for example, *jīva* is pervading only upto the skin of body like the sense of touch, because the *jīvaś a* is found only in body.

This *anumāna* refutes the all-pervading nature of *jīva*. Similarly, the *anumānas* that *jīvas* are formed by means of *janya* and *jāpā*, and that the combination of *jīva* and *Karma* could, any how, be brought about like the combination of gold and stone, refute the assertion that *jīva* has neither *bandha* nor *mokṣa* due to the *a-murtatva* of its *dravya* like *akāśa*.
॥ 437 ॥ (1985)

Or,

को वा निष्कगाहो सर्वं चिय वि भव-भङ्ग-ठिडमड्य ।

पञ्चायंतरमेत्तप्पणादनिच्चाइववएसो ॥ ४३८ ॥ (१९८६)

Ko vā niccagāho sarvaṃ cīya vi bhava-bhaṅga-ṭhumayam ।
Paññantaramettappanādaniccāvaśaso ॥ 438 ॥ (1986)

[को वा नित्यग्रह सर्वमेवापि भव-भङ्ग-स्थितिमयम् ।

पर्यायान्तरमात्रार्पणादनित्यादिव्यपदेशः ॥ ४३८ ॥ (१९८६)

Ko vā nityagrahaḥ sarvamevāpi bhava-bhaṅga-sthītimayam ।
Pāryāyāntaramatrārpaṇādānityādivyapadēśaḥ ॥ 438 ॥ (1986)]

Trans—438 Or, why insist upon immutability (at all) ? Everything is susceptible to the state of production-break and retention. Only by (means of) imposition of various methods, attributes like mutability etc, are designated † (1986)

टीका-अथ कथञ्चिदनित्यत्वेऽपि मोक्षस्य न किञ्चिद् न क्षयत् इति भावः । इह “कालतरनासी वा घटो न्व” इत्यादिगाथाः प्रागपि पट्टगणधरे बन्ध-मोक्षविचारे व्याख्याता एव । ततो यदिह न व्याख्यात तत् ततोऽव-गन्तव्यमिति ॥ ४३८ ॥ (१९८६)

† Vide v. 1843

D. C.—It is no use insisting exclusively upon *nityatā* of *niuktātma*. Its *a-nityatā* could also be admitted to a certain extent by means of various methods. But, really speaking, all objects are susceptible to *utpāda-vyaya*-and *akṛānya* ॥ 438 ॥ (1986)

For a detailed discussion of *bandha* and *niokṣa*, see Chap. VI.

Now, in reply to the assertion that the extinction of soul resembles that of lamp etc, the author states—

न य सव्वहा विणासोऽणलस्स परिणामओ पयस्सेव ।
कुम्भस्स कवालाण व तहाविगागेवलंभाओ ॥ ४३९ ॥ (१९८७)

Na ya savvahā viṇāso'ṇalassa pariṇāmaṃ payasseva ।
Kumbhassa kavālāṇa va tathāvigārovalambhāṃ ॥ 439 ॥ (1987)

[न च सर्वथा विनासोऽणलस्य परिणामतः पयस इव ।
कुम्भस्य कपालानामिव तथाविकारोपलम्भात् ॥ ४३९ ॥ (१९८७)

Na ca sarvathā vināso'ṇalasya pariāmataḥ payasa iva ।
Kumbhasya kapālanāmiva tathāvikāropalambhāt । 439 ॥ (1987)]

Trans.—439 Fire being mutable like milk, does not vanish entirely, because of the apprehension of changes like those (in case) of the pieces of *ghaṭa*. (1987)

टीका—न प्रदीपानलस्य सर्वप्रकारैर्विनाशः, परिणामत्वाद्, पयसो दुग्धस्येव; अथवा, यथा मुद्गमायाहतस्य कपालतुया परिणतस्य घटस्य, यथा वा चूणीकृतानां कपालानाम् । कुतो न सर्वथा विनाशः ? । इत्याह—तथा तेन रूपान्तरप्रकारेण विकारस्य प्रत्यक्षादिप्रमाणोपलम्भादिति ॥ ४३९ ॥ (१९८७)

D. C.—When a lamp is extinguished its fire does not entirely vanish. It is only *mutable* like milk. So, like milk turning into curds or like *ghaṭa* changing into various pieces

by means of a stick etc light changes into darkness, but it does not vanish absolutely. " 439 " (1987)

Again, there is an objection, and its reply—

जइ सव्वहा न नासोऽणलस्स किं दीसए न सो सक्खं ?
परिणामसुहुमयाओ जलयविगारंजणरउ च्च ॥ ४४० ॥ (१९८८)

Jai savvaha na nāso'ṇalassa kim dīsaē na so sakkham ?
Pariṇāmasuhumayāo jalayavigāraṇṇajarau vva ॥ 440 ॥ (1988)

[यदि सर्वथा न नाशोऽनलस्य किं दृश्यते न स साक्षात् ? ।
परिणाममक्ष्मतातो जलदविकारोऽञ्जनराज इव ॥ ४४० ॥ (१९८८)

Yadi sarvathā na nāso'nalasya kim drīsyate na sa sāksāt ।
Pariṇāmasakṣmatāto jaladavikāro'ñjanaraja iva ॥ 440 ॥ (1988)]

Trans.—440 " If there is no absolute extinction of light, why it is not seen before our eyes ? " " Because of the subtlety of fruition as in the case of a change in cloud or dust particle. (1988)

टीका-यदि सर्वथाऽनलस्य न नाशः, तर्हि विध्यातानन्तरं किमित्यसौ साक्षाद् व दृश्यते ? । अत्रोत्तरमाह—" परिणामेत्यादि " विध्याते प्रदीपेऽनन्तरमेव तामसपृष्ठलरूपो विकारः सप्रपञ्चभ्यत एव, चिरं चासौ पुरस्ताद् यद् नोपलभ्यते, तत् सूक्ष्म-सूक्ष्मतरपरिणामभावाद् । तथाहि-विशीर्यमाणस्य जलदस्यापि यः कृष्णाभ्रपृष्ठलविकारः स परिणामसौक्ष्म्याद् नोपलभ्यते । तथा, अञ्जनस्यापि पवनेन ह्रियमाणस्य यदुत्कृष्टरज दृश्यते तदपि परिणाम-सौक्ष्म्याद् नोपलभ्यते, न पुनरसत्त्वादिति ॥ ४४० ॥ (१९८८)

D. C.—Prabhāsa:—If there were no absolute extinction of fire, why is it not perceived before our eyes ?

Bhagavāna:—The *rikāra* of the light extinguished *is* darkness—is not directly perceptible, because its *pariṇāma* is very subtle in form. Changes in a black cloud at the time of dissolution of a cloud, are not perceived because of their very

subtle *parināma*, and the pollen of a collyrium also blown away by wind, is not directly perceived, because it is very minute. But in no way, it means that it does not exist. So, the *vikāra* of darkness in case of light is also non-apprehensible not because it is non-existent but because its *parināma* is *sukṣma* ॥ 440 ॥ (1988)

Also

होउण इदियन्तरग्गज्ञा पुणरिदियन्तरग्गहण ।
वंधा एत्ति न नि य पोग्गलपरिणमया चिन्ता ॥ ४४१ ॥ (१९८०)

Houa indiyantaragajjhā puṇarindiyantaraggahanam ।
Khandhā entī na éntī ya poggalaparināmaya citta ॥ 441 ॥ (1989)

[भूत्वेन्द्रियान्तरग्राह्या पुनरिन्द्रियान्तरग्रहणम् ।
स्कन्धा यान्ति न यान्ति च पुद्गलपरिणामता चित्रा ॥ ४४१ ॥ (१९८९)

Bhūtvendriyāntaragrahṇāḥ punarindriyāntaragrahaṇam ।
Skandha yānti na yānti ca pudgalaparīnāmata citra ॥ 441 ॥ (1989)

Trans — 441 (Some) objects apprehensible by (one group of) sense organs, are again apprehended by (another group of) sense-organs, while others are not apprehended (by another set of sense-organs) Manifest is the nature of their fruitions (1989)

टीका-इह सुवर्णपत्र-लवण-मुण्ठी-हरीतकी चित्रक-गुडादयः स्कन्धाः पूर्वमिन्द्रियान्तरग्राह्याश्चक्षुरादीन्द्रियविषया भूत्वा पुनर्द्रव्य-क्षेत्र कालादि सामान्यन्तरप्राप्य पुद्गलपरिणामवेचिन्यादिन्द्रियान्तरग्रहणस्पर्शने रसनादिन्द्रियग्राह्यतामापान्ति; तथाहि-सुवर्णपत्रीकृतचक्षुर्ग्राह्य भूत्वा शोधनार्थमग्नौ मसितभस्मना मिलितं सन् स्पर्शनेन्द्रियग्राह्यतामेति, पुनः प्रयोगेण भरमनपृथक्कृतचक्षुर्विषयतामुपगच्छति । लवण-मुण्ठी-हरीतकी-चित्रक-गुडादयोऽपि प्राक् चक्षुरिन्द्रियग्राह्या भूत्वा पश्चात् रूपाद्यन्ते ब्रह्मोपधसमूहाये च कायचूर्णा-ज्वलेहादिपरिणामान्तरप्रापकाः सन्तो रसनेन्द्रियमवेद्या भवन्ति । कर्पूर-कस्तुरिकादिनामपि पुद्गलाश्चक्षुर्ग्राह्या अपि वायुना

दृश्यनीता घ्राणसंवेद्या भवन्ति । योजननवकान्तु परतो गतास्तथाविधं
कञ्चित् सूक्ष्मपरिणाममापन्ना नैकस्यापीन्द्रियस्य विषयतां प्रतिपद्यन्त इति ।
अनया दिशाऽन्यापि पुद्गलपरिणामता चित्रा भावनीयेति ॥४४१॥ (१९८९)

D. C.—The manifold nature of *pudgala-pariṇāmas* is explained by means of the following example. Substances such as a sheet of gold, salt, ginger, *haritaki* (yellow myrobalans), *citrakavala*, jaggery etc.—are first apprehended by sense-organs like eye etc, and then they undergo apprehension by means of other sense-organs such as that of touch, taste etc, when accompanied by different substances, surrounding and times etc. A sheet of gold is first apprehended by eyes, but when passed through fire and mixed with ashes for purification, it is apprehended by the sense of touch as well. Afterwards when it is separated from it, again it becomes apprehensible by eyes. The same is the case with objects like salt, ginger, green vegetables, jaggery etc. They are also *cakṣurgrāhya* at the first instance, but when mixed with ashes or or other groups of medicines or when turned into liquid, powder or paste, they are perceived by the sense of touch. *Pudgalas* like camphor and musk although perceptible by eyes at first, undergo perception by the sense of smell, when carried by wind to a long distance.

On the other hand, some *pudgalas* when carried to a distance longer than nine *yojanas*† do not undergo perception by means of any sense-organ on account of their subtle change. In all these cases, variegated nature of the changes of *pudgalas*, is the main cause. ॥ 441 ॥ (1989)

Beside,

एमेन्द्रियगज्जा जट' वायच्चादओ तह्मोया ।

होरे चन्द्रगज्जा घाणिन्द्रियगज्जयामेति ॥ ४४२ ॥ (१९९०) .

† one *Yojana*=Four *Kasas* or 9 mile approximately.

Egégéndiyagajjhā jaha vāyavvādaū taḥaggyēā ।

Hōum cakkhuggajjhā ghāṇindiyaggjjhayāmenti ॥ 442 ॥ (1990)

[एकैकेन्द्रियग्राह्या यथा वायव्यादयस्तथाऽऽग्नेयाः ।

भूत्वा चक्षुर्ग्राह्या घ्रोणेन्द्रियग्राह्यतां यान्ति ॥ ४४२ ॥ (१९९०)

Ekakéndrtyagrahyā yathā vāyavyādayastathā"gnēyāḥ ।

Bhūtvā cakṣurgāhyā ghrāṇendriyagrāhyatām yānti ॥442॥ (1990)]

Trans.—442 Just as (the particles of) wind etc, are perceptible by each single sense-organ (one by one), (those) of fire also undergo perception by means of the sense of smell, after being perceptible by eyes. (1990)

दोषा-वायुः स्पर्शनेन्द्रियस्यैव ग्राह्यः, रसो रसनस्यैव, गन्धो घ्राण-
स्यैव, रूपं चक्षुष एव, शब्दस्तु श्रोत्रस्यैव ग्राह्यः । तदेवं यथा वायवान्मदयः
पुद्गला एकैकस्य मतिनियतस्येन्द्रियस्य ग्राह्या भूत्वा पश्चात् परिणामन्तरं
किमप्यापन्ना इन्द्रियान्तरग्राह्या अपि भवन्तीति स्वयमेव गम्यते, तथा
मस्तुता अपि प्रदीपगता आग्नेयाः पुद्गलाश्चक्षुर्ग्राह्या भूत्वा पश्चाद् विध्यते
तस्मिन् प्रदीपे त एव तामसीभूताः सन्तो घ्राणेन्द्रियग्राह्यतामप्ययान्ति, तत्
किमुच्यते—“ किं दीप्तं न सो सख्यं ” इति ? । ननु घ्राणेन्द्रियेणोपलभ्यत
एव विध्यात्प्रदीपविकार इति ॥ ४४२ ॥ (१९९०)

D. C.—Wind is perceptible by the sense of touch, juice by that of taste alone, odour by that of smell alone, form by that of eyes alone, and sound by that of ears alone. The particles of *vāyu* are thus apprehended by one particular sense only. Still however, these *puṅgalas* are apprehended by other sense-organs also when they undergo changes.

In case of light, particles of flame are perceptible by eyes. When light is extinguished, these particles change into darkness, and are perceived by the sense of smell. Light, therefore, does not turn into nothingness, but its change into darkness is apprehended, ॥ 442 ॥ (1990)

जह दीवो निव्वाणो परिणामन्तरनिओ तहा जीवो ।

भण्णह परिनिव्वाणो पत्ताञ्जावाहपरिणामे ॥ ४४३ ॥ (१९९१)

Jaha divo nivvāṇo pariṇāmantaramiṇo tahā jīvo ।

Bhaṇṇai parinivvāṇo patto'nābāhapariṇāmam ॥ 433 ॥ (1991)

[यथा दीपो निर्वाणः परिणामान्तरमितस्तथा जीवः ।

भण्यते परिनिर्वाणः प्राप्तोऽनावाधपरिणामम् ॥ ४४३ ॥ (१९९१)

Yathā dipo nirvāṇaḥ pariṇāmantaramitastathā jīvaḥ ।

Bhaṇyate parinirvāṇaḥ prāpto'nābādhapariṇāmam ॥ 443 ॥ (1991)]

Trans.—443 Just as light changed into another form, is said to have attained *nirvāṇa* (final extinction), the Soul also, is said to have attained *nirvāṇa* (final liberation) when it has turned into a faultless form (1991)

दीका-यथाऽनन्तरोक्तस्वरूपपरिणामान्तरं प्राप्तः प्रदीपो “ निर्वाणः ” इत्युच्यते तथा जीवोऽपि कर्मविरहितकेवलामूर्तजीवस्वरूपमावलक्षणवाच्यं परिणामान्तरं प्राप्तो निर्वाणो निर्वृतिं प्राप्त उच्यते । तस्माद् दुःखादिकस्यैव सतोऽवस्था निर्वाणमिति स्थितम् ॥ ४४३ ॥ (१९९१)

D. C.—Just as light is said to have attained *nirvāṇa* when it changes into darkness, the Soul is also, said to have attained *nirvāṇa* when it has changed into a form which is void 'of *Karma*, and which possesses absolutely *a-mūrta* characteristics of the form and nature of Soul This shows that *mokṣa* is nothing but the pure eternal positive condition of *jīva* when miseries etc are exterminated

Prabhāsa.—If *mokṣa* is nothing but the pure eternal positive condition of *jīva*, at the removal of miseries etc, then, in absence of objects of pleasure like *śabda* etc, the free Soul will have no happiness ॥ 443 (1991)

Bhagavāna replies.—

मुत्तस्सं परं सोक्खं णाणाणायाहओ जहा मुणो ।

तद्धम्मा पुण विरहादावरणा-SSवाहहेऊणं ॥ ४४४ ॥ (१९९२)

Muttassa param sokkham ṇāṇāṇābāhao jahā muṇo ।

Taddhammā puṇa virahādāvaraṇā-"bāhaheūṇam ॥444॥ (1992)

[मुक्तस्य परं सौख्यं ज्ञानानावाधतो यथा मुनेः ।

तद्धर्मा पुनर्विरहादावरणा-SSवाधहेतूनाम् ॥४४४॥ (१९९२)

Muktasya param saukhyam jñānānābādhato yathā munéḥ ।

Taddharmā punarvirahādāvaraṇā-"bhādhahetūnām ॥444॥ (1992)]

Trans —444 Like a sage, the free soul (enjoys) perfect happiness by (virtue of) its (high) knowledge, in absence of (all) obstructions. In absence of interruptions and obstructions, it (enjoys) (all) its qualities (1992)

टीका-मुक्तस्य जन्तोःपरं प्रकृष्टमनुविममिथ्याभिमानजं स्वभाविकं सुखमिति । “ णाणाणावाहउ त्ति ” ज्ञानप्रकर्षे सति जन्म-जरा-व्याधि मरणे-दृवियोगा-सरति-शोक क्षुत्-पिपासा-शीतो-ष्ण-काम-क्रोध-मद-शाठ्य-दृष्ट्या-राग-द्वेष-चिन्तौत्सुक्यादिनिः शेषावाधविरहितत्वादिति हेतुः । तथाविधमकृष्टमुनेरिव । यथोक्तावाधरहितानि काष्ठादीन्यपि वर्तन्ते, परं तेषां ज्ञानाभावाद् न सुखम् ; अतस्तद्व्यवच्छेदार्थं ज्ञानग्रहणम् । कथं पुनरसौ प्रकृष्टज्ञानवान्, आवाधरहितश्च ? इत्याह-“ तद्धर्मेत्यादि ” तद्धर्मा-प्रकृष्टज्ञाना-ऽनावाधवान् मुक्तात्मा । कुतः ? । विरहात्-अमावात् । केषाम् ? । आवरणहेतूनाम्, आवाधहेतूनां च । एतदुक्तं भवति-सौणनिःशेषावरणत्वात् प्रकृष्टज्ञानवानसौ, वेदनीयकर्मादीनां च सर्वेषामप्यावाधहेतूनां सर्वेषाऽपगमात् सर्वाऽऽवाधरहितोऽयमिति । प्रयोगः-स्वाभाविकेन स्वेन प्रकाशेन प्रकाशवान् मुक्तात्मा, समस्तप्रकाशावरणरहितत्वात्, तुहिनांशुवत् । तथा चाह—

स्थितः शीतांशुवज्जीवः प्रकृत्या भावशुद्धया ।

चन्द्रिकावच्च विज्ञानं तदावरणमभ्रवत् ॥ १ ॥

इति । तथा, अनावाधमुखो मुक्तात्मा, समस्तावाधहेतुरहितत्वात्, श्वराधपगमे स्वच्छाऽऽतुरवत् । तथा चोक्तम्—

स व्यावाधाभावात् सर्वज्ञत्वाच्च भवति परमसुखी ।

व्यावाधाभावोऽत्र स्वच्छस्य इत्य परमसुखम् ॥ १ ॥

इति ॥ ४४४ ॥ (१९९२)

D. C.—*Muktātma* enjoys a perfect but natural happiness. When there is no *āvaraṇa*, it attains high cognizance and when there is absolute *abhāva* of *Karma*, which is nothing but a cause of un-happiness, it is free from all sorts of miseries. So, like a sage, *muktātma* enjoys the delight of high cognizance. It enjoys perfect happiness as it is free from the miseries of birth, old age, disease, death, separation from the beloved, absence of love, sorrow, hunger, thirst, cold, heat, desire, anger, pride, passion, hatred, anguish, wickedness, and eagerness etc. Like the Sun, the free soul shines by its own lustre

It has, therefore, been said that—

Sthitah śāntāśuvajjivah prakṛtyā bhāvaśuddhaya ।

Candrikāvacca vijñān tadāvaraṇamabhravat ॥ १ ॥

With reference to the unobstructed happiness, it has also been said—

Sa vyābādhabhāvāt sarvajñatvācca bhavati paramasukhi ।

Vyābādhabhāvo'tra svacchasya jñasya paramasukham ॥ 2 ॥ 444, 1992]]

The opponent, then, asks and *Bhagavān* replies—

मुक्तो करणाभावादणानी खं व, ननु विरुद्धोऽयम् ।

जमजीवया वि पावह एतो चिय भणइ तन्नाम ॥ ४४५ ॥ (१९९३)

Mutto karaṇābhāvādāṇāṇi kham va, naṇu viruddho'yam ।

Jamajivayā vi pāvai ēto cciya bhaṇai tannāma ॥ 445 ॥ (1993)

[मुक्तः करणाभावादणानी खमिव, ननु विरुद्धोऽयम् ।

यदजीवतापि प्राप्नोत्येतस्मादेव भणति तन्नाम ॥ ४४५ ॥ (१९९३)

Muktah karaṇābhāvādājñāni khamiva, naṇu viruddho'yam ।

Yadañjivāpi prāpnōtyetasmādéva bhaṇti tannāma ॥ 445 ॥ (1993)]

Trans.—445 “ A free (soul) is ignorant like the sky, in absence of sense. ” “ This is really fallacious. Because, in that case, it would attain lifelessness, as well. ” “ Let it (attain lifelessness.) ” (1993)

टीका--नन्वज्ञानी मुक्तात्मा, करणामावात्, आकाशवत् । अत्राचार्यः माह-ननु धर्मिस्वरूपविपरीतसाधनाद् विरुद्धोऽयं हेतुः । तथाहि—अनेने-तदपि सिध्यति--अजीवो मुक्तात्मा, करणामावात्, आकाशवत् । अत्र परः सोत्कर्षं मणति—“ तन्नाम त्ति ” ‘ नाम ’ इत्यभ्यनुज्ञायाम्-अस्त्वेतत्, न नः किमपि क्षयते । न हि मुक्तात्मनामजीवत्वेऽस्माकं किञ्चिद् नश्यति, येन हेतोर्विरुद्धता भेद्यमाणा शोभेत । अत्राह कश्चित्--ननु मुक्तस्याजीवत्वमार्ह-तानामप्यनिष्टमेव; ततश्चेतद् दूषणमाचार्येणापि परिहर्तव्यमेव, यच्चात्मनोऽपि दूषणं समापतति तत् कथं परस्यैवैकस्योद्भाष्यते ? । सत्यमेतत्, किन्तु परशक्तिपरीक्षार्थं भेद्यमाचार्यः कुतवान्, कदाचित् सोभाद् विगलितप्रतिभः परोऽत्रापि प्रतिविधाने स्खलितस्तूष्णीं विदध्यात् । परमार्थस्तु जीवस्या-जीवत्वं कदाचिदपि न भवत्येव ॥ ४४५ ॥ (१९९३)

D. C.—Prabhāsa:—When a *muktātmā* is free from sense-organs, it will be called ignorant like *ākāśa*.

Bhagavāna:—It is not so. The argument advanced by you, proves even a contrary *parayāya* of soul. It will prove *muktātmā* to be lifeless in absense of *indriyas*.

Prabhāsa:—Well, what is wrong if *muktātmā* is taken as lifeless ! ॥ 445 ॥ (1993)

Bhagavāna replies—

दत्त्वा-‘मुत्तत्त सहावजाइओ तस्स दूरविबरीयं ।

न हि जच्चंतरगमणं जुत्तं नभसो च्च जीवत्तं ॥ ४४६ ॥ (१९९४)

Davvā-‘muttatta sahāvajaio tassa dūravivariyam ।

Na hi jaccantaragamāṇam juttam nabhashrva jīvattam ॥446॥ (1994)

[द्रव्याऽमूर्तत्ववत् स्वभावजातितस्य दूरविपरीतम् ।

न हि जात्यन्तरगमनं युक्तं नभस इव जीवत्वम् ॥ ४४६ ॥ (१९९४)

Dravyā'mūrtatvavat svabhāvajātītasya dūraviparītam ।

Na hi jātyantaragamanam yuktaṁ nabhasa iva jīvatvam ॥446॥ (1994)]

Trans.—446 By virtue of its natural genesis like *dravyatva* and *a-mūrtatva*, it is far the most fallacious. Like life to sky, its transgression to other genesis, is not proper. (1994)

टीका-तस्य मुक्तात्मनो हि यस्मात् कारणाद् न युक्तमिति संबन्धः । किं तद् न युक्तम् ? इत्याह-एकस्या जीवत्वलक्षणाया जातेर्यद् जीवत्वलक्षणं जात्यन्तरं तत्र गमनं जात्यन्तरगमनम्, तत्र युक्तम् । कथंभूतं जात्यन्तरम् ? इत्याह-दूरमत्यर्थं विपरीतं दूरविपरीतम् । कस्या दूरविपरीतम् ? इत्याह—“सहावजाडं चि” जीवत्वलक्षणा या स्वाभाविकी स्वभावभूता जातिः स्वभावजातिस्तस्याः । किं तद् या स्वभावजातिः ? इत्याह-उपमानप्रधानत्वाद् निर्देशस्य, द्रव्या-ऽमूर्तत्ववदिति द्रव्यत्ववदमूर्तत्ववच्चेत्यर्थः । स्वभावजातेर्दूरविपरीतं सत् कस्य यथा किं न युक्तम् ? इत्याह-नभस इव जीवत्वम् । इदमत्र हृदयम्-द्रव्यत्वम्, अमूर्तत्वं च जीवस्य तावत् स्वभावभूता जातिः, तस्याश्च यद् दूरविपरीतं जात्यन्तरमद्रव्यत्वम्, अमूर्तत्वं च, तत्र गमनं तस्य कस्यामप्यवस्थायां न भवति । एवं जीवत्वमपि जीवस्य स्वभावभूतैव जातिः, ततस्तस्या अपि स्वभावजातेर्यद् दूरविपरीतम जीवत्वलक्षणं जात्यन्तरं तत्र गमनं मुक्तावस्थायामपि तस्य न युज्यते । न ह्यजीवस्य सतो नभसः कदाचिदपि जीवत्वमाप्तिर्भवति । तस्माद् मुक्तो जीवो यथाऽद्रव्यं मूर्तश्च न भवति, तद्विपक्षस्वभावत्वात्; एवं जीवस्वामाग्याद् जीवोऽप्यसौ कदाचिदपि न भवतिः अन्यथा नभः-परमाण्वादीनामपि स्वस्वभावत्यागेन वैपरीत्यापत्त्याऽतिप्रसङ्गादिति ।

अत्राह-यथेवम्, तर्हि यद् भवतैवोक्तम्-“अजीवो मुक्तात्मा, कारणाभावात्, आकाशवत्” इति, तत् कथं नेतव्यम् ? । अत्रोच्यते-परस्य प्रसङ्गापादनमेव तदस्माभिः कृतम्, तत्करणे च कारणमुक्तमेव, न पुनरनेन हेतुना मुक्तस्याजीवत्वं सिध्यति, प्रतिबन्धामावात्; तथाहि-यदि करणैर्जीवत्वं

कृतं भवेत्, यथा दहनेन धूमः, व्यापकानि वा जीवत्वस्य करणानि यदि भवेयुः, यथा शिशपाया वृक्षत्वम्, तदा करणनिवृत्तौ भवेज्जीवत्वनिवृत्तिः, यथाऽग्नि-वृक्षत्वनिवृत्तौ धूम-शिशपान्वयोः; न चेत्तर्दास्त, जीवत्वस्यानादि-पारिणामिकभावरूपत्वेनाकृतकत्वात् । व्याप्य—व्यापकभावोऽपीन्द्रियाणां शरीरेणैव सह युज्यते, उभयस्यापि पौद्गलिकत्वात्, न तु जीवत्वेन, जीव स्यामूर्तत्वेनात्यन्तं तद्विलक्षणत्वात् । तस्मात् करणनिवृत्तावप्यनिवृत्तमेव मुक्तस्य जीवत्वमिति ॥ ४४६ ॥ (१९९४) ॥

D C Bhagavata—Your statement is absolutely fallacious. Just as *draṣyatva* and *a-murtatva* are the innate characteristics of a soul and just as that genesis of *jīva* never exists in any condition in a genesis having contrary characteristics like *a-draṣyatva* and *a-murtatva*, *jīvatva* is also the innate and natural characteristic of *jīva*, and that genesis of *jīva* never exists in a genesis having opposite characteristics. Consequently in the state of *muktātma*, *jīva* does never become a *jīva*.

Just as a free soul never attains the condition of *a-draṣyatva* and *murtatva*, it never reaches a life-less state leaving aside its own innate living characteristics. For if it leaves its own *svabhāva*, the sky and molecules will also leave their innate characteristics and accept the unnatural tendency.

Prabhāsa—If it is so, how do you explain your statement that *muktātma* is a-*jīva* like *akāśa*, on account of the *abhāva* of sense-organs.

Bhagavata—The statement was made by me only to refute the opponent's view. In doing so, the reason has already been explained, but this argument does not lead to prove *muktātma* to be lifeless, as there is no *pratibandha* for it. For, if *jīvatva* is established by the existence of *indriyas*, it goes without saying that in absence of sense-organs, *jīva* will also be absent, as in the cases of fire and smoke, and *Aśoka* and *vrkṣatva*. But it does not happen actually. The sense-organs

are connected with body by the relation of part and whole, but they are not connected with *jīva* because of its *a-mūrtatva*. It is not correct, therefore, to say that with the *abhāva* of *indriyas*, there is *abhāva* of *jīvatva* in *muklātma*.

Prabhāsa.—But, even in that case, how will you answer my contention that *muklātma* is ignorant like sky in absence of sense-organs

The reply is—

मुक्ताब्धभावो नोवलद्धिमन्तिन्द्रियाङ् कुम्भो व्व ।

उवलम्भद्वाराणि उ तानि जीवो तदुवलद्धा ॥ ४४७ ॥ (१९९५)

तदुवरमे वि सगणओ तद्वावारे वि नोवलम्भाओ ।

इन्द्रियभिन्नो आया पञ्चगवस्सोवलद्धा वा ॥ ४४८ ॥ (१९९६)

Muttāibhāvaḥ novaladdhimantindriyāṅ kumbho vva ।

Uvalambhaddārāṇi u tāni jīvo taduvaladdhā ॥ 447 ॥ (1995)

Taduvarame vi saragaṇo tadvāvāre vi novalambhāḥ ।

Indriyabhinno āya pañcagavassovaladdhā vā ॥ 448 ॥ (1996)

[मूर्ताब्धिभावो नोपलब्धिमन्तीन्द्रियाणि कुम्भ इव ।

उपलम्भद्वाराणि तु तानि जीवस्तदुपलब्धा ॥ ४४७ ॥ (१९९५)

तदुपरमेऽपि स्मरणतस्तद्व्यापारेऽपि नोपलम्भात् ।

इन्द्रियभिन्नं आत्मा पञ्चगवसोपलब्धेऽव ॥ ४४८ ॥ (१९९६)

Mūrtāibhāvaḥ nopalabdhimanantindriyaṇi kumbha iva ।

Upalambhaddārāṇi tu tāni jīvastdupalabdhā ॥ 447 ॥ (1995)

Taduparam'ēpi smaraṇastadvyāpārē'pi nopalambhāt ।

Indriyabhinna ātmā pañcagavālsopalabdheva ॥ 448 ॥ (1996)]

Trans—447-448 On account of their (qualities like) *mūrtatva* etc like *ghaṭa*, sense-organs do not attain apprehension, but they are mere mediums of apprehension. Their

(real) agent of apprehension is *jīva*. Because of (its power of recollection) even when they cease to work and for want of apprehension even when they are working, the soul is distinguished from sense-organs like an observer from the five windows (1995-1996)

दीक्षा-अनयोर्व्याख्या पूर्ववत् । केवलं प्रस्तुते भावार्थं चक्ष्यते-यदीन्द्रियाण्युपलब्धिमान्ति भवेयुस्तदा न निद्राचारप्युपलब्धिनिवृत्तिर्भवेत्, न चैतदस्ति, अन्वय-व्यतिरेकाभ्यां जीवस्योपलब्धिप्रसन्ननिश्चयादिति ॥ ४४७-४४८ ॥ (१९९५-१९९६) ॥

D C—If the *indriyas* were the real agents of apprehension, there would have been no perception when they ceased to work. But it does not happen so. On the other hand, when they worked, perception should positively take place, but due to the absent-mindedness of the observer it does not happen so. The power of *jīva* is thus established from the positive as well as negative point of view ॥447-448॥ (1995-1996)

Indicating that *jñāna* would not vanish with *indriyas*, but it is the very innate nature of *jīva* the author states—

नागरहिओ न जीवो सरुवओऽणु न मुत्तिभावेण ।
ज तेण विरुद्धमिदं अत्थि य सो नागरहिओ य ॥ ४४९ ॥ (१९९७)

Nanarahito na jīvo saruvao'nu vva muttibhāveṇam ।
Jam téṇa viruddhamidam atthi ya so nanarahito ya ॥449॥ (1997)

[ज्ञानरहितो न जीवः स्वरूपतोऽणुरिव मूर्तिभावेन ।
यत् तेन विरुद्धमिदमस्ति च स ज्ञानरहितश्च ॥ ४४९ ॥ (१९९७)]

Jñānarahito na jīvaḥ svarūpatō'ṇuriva murtibhāveṇa ।
Yat tena viruddhamidamasti ca sa jñānarahitaśca ॥449॥ (1997)]

Trans—449 Like an atom *jīva* as such is not void of cognizance, because of its corporeal nature. Hence, the statement that it is void of cognizance is incorrect (1997)

टीका—यद् यस्माज्ज्ञानरहितो जीवः कदाचिदपि न भवति, ज्ञानस्य तत्स्वरूपत्वात्, यथा मूर्तिमात्रेण रहितोऽणुर्न भवति, तेन तस्माद् कारणाद् विरुद्धमेतत्—‘अस्ति चासौ मुक्तो जीवः, अथ च न ज्ञानरहितः’ इति । न हि स्वरूपस्याभावे स्वरूपवतोऽवस्थानं युज्यते, तद्व्यतिरिक्तस्य तस्यासत्त्वात् तथा चानन्तरमेवोक्तम्—‘न हि जञ्जतरगमणं जुक्तं नमसो व्व जीवत्त’ इति ॥ ४४९ ॥ (१९९७) ॥

D C.—Just as an atom cannot exist without a finite form, fire could also never exist without cognizance, as cognizance is the very nature of fire. Since a corporeal body cannot exist without a finite form your statement that *muktatma* is void of *jñāna*, is absolutely incorrect ॥ 449 ॥ (1997)

Again there is a question and its reply—

किं सो नाणस्वरूपो नणु पच्चस्वाणुभूडओ नियए ।

परदेहम्मि वि गज्झो स पवित्ति निवित्तिणिगाओ ॥ ४५० ॥ (१९९८)

Kiṃ so naṇasarūpo naṇu paccakkhāṇubhūḍo nīyae ।

Paradehammi vi gajjho sa pavitti-nivittinīgāo ॥ 450 ॥ (1998)

[कथं स ज्ञानस्वरूपो ननु मल्यज्ञानुभूतिवो निजके ।

परदेहेऽपि ग्राह्यः स प्रवृत्ति-निवृत्तिलिङ्गात् ॥ ४५० ॥ (१९९८)

Katham sa jñānasvarūpo naṇu pariyaksānubhūtitō nijaké ।

Paradehe'pi grāhyah sa pravṛitti-nivṛttiliṅgat ॥ 450 ॥ (1998)]

Trans—450 ‘How does it exist in the form of cognizance ?’ “By direct apprehension, it is cognizable in case of its own body, and in the capacity of engagement and retirement in case of another's body” (1998)

टीका—ननु कथमसौ जीवो ज्ञानस्वरूप इति निश्चीयते ? । अत्रोत्तरमाह—‘ननु’ इत्यक्षमायाम्, ननु निजे देहे तावत् मल्यज्ञानुभवादेव ज्ञानस्वरूपो जीव इति विज्ञायते, इन्द्रियव्यापारोपरमेऽपि तद्व्यापारोपकथार्यानुभारणात्, तद्व्यापारेऽपि चान्यमनस्कतायामनुपठम्भात्,

अदृष्टा-ऽश्रुतानामपि चार्थानां तथाविधस्योपशमपाटवात् कदाचिद् व्याख्या-
भावस्थायां चेतसि स्फुरणात् । एतच्च स्वसंवेदनमिदमपि भवतः प्रष्टव्यतां
गतम् । तथा, स जन्तुः परदेहेऽपि ज्ञानस्वरूप एवेति ग्राह्यः । कुतः ? । तथा-
विधप्रवृत्ति-निवृत्तिलिङ्गादिति ॥ ४५० ॥ (१९९८) ॥

D C.—Prabhāsa.—With what authority can you say that
Jīva is *jñānasvarūpa* ?

Bhagatāna.—That *jīva* exists as cognizance in its own
body is seen by means, of direct apprehension. Even when
sense-organs cease to work, the object perceived by sense-
organs, is recollected, while sometimes the object is not
apprehended even when the sense-organs are working, because
of absent-mindedness—sometimes perception crops up in the
mind due to the relaxation of their destruction at the time of
explanation.

In case of another's body also, *jīva* is known to be
jñānasvarūpa on account of its inclination (to the desirable
objects) and aversion (from the undesirable ones). ॥450॥(1998)]

And, ,

सर्ववारणावगमे सो सुद्धयरो भवेज्ज सूरौ व्व ।

तम्मयभावाभावादण्णाणित्तं न जुत्तं से ॥ ४५१ ॥ (१९९९)

Sarvāvaranāpagame so suddhayaro bhavéjja sūro vva ।

Tammayābhāvābhāvādāṇṇaṇṇittam na juttam se ॥ 451 ॥ (1999)

[सर्ववारणापगमे स शुद्धतरो भवेत् सूर इव ।

तन्मयभावाभावादज्ञानित्वं न युक्तं तस्य ॥ ४५१ ॥ (१९९९)

Sarvāvaranāpagame sa śuddhataro bhavet sūra iva ।

Tanmayabhāvābhāvādajñāntvam na yuktam tasya ॥451॥ (1999)]

Trans.—451 At the removal of all interruptions, that
(*muktātma*) would be purer like the Sun. It is not, therefore,
proper to attribute ignorance to it (1999)

टीका- सेन्द्रियो जन्तुर्देशतोऽप्यावरणधये तावन् तारतम्येन ज्ञानयुक्त एव भवति, यस्य त्वनिन्द्रियस्य सर्वमप्यावरणं क्षीणम्, स निःशेषावरणापगमे शुद्धतर एव भवति- सपूर्णज्ञानप्रकाशयुक्त एव भवतीत्यर्थः ; यथा समस्ता आवरणापगमे सपूर्णप्रकाशमयः सूर्यः । ततस्तन्मयभावस्य प्रकाशमयत्वस्य करणाभावेनाभावाद् हेतोः “ से ” तस्य युक्तस्य यद्वैशानित्वं प्रेर्यते भिन्नता, तद् न युक्तम्, आवरणाभावे तस्यैव प्रकर्षवतो ज्ञानप्रकाशस्य सद्भावादिति ॥ ४५१ ॥ (१९९९) ॥

D C—Muktatma possesses the power of complete cognizance, A soul having sense-organs is cognizant, but to more or less extent on account of its *avaranas* being removed partially. Since all the *avaranas* are removed in case of a *muktatma* it is completely cognizant.

Just as Sun becomes completely resplendent with lustre when all the *avaranas*, like clouds etc are removed the *muktatma* is also completely resplendent with the lustre of cognizance when all *avaranas* of *indrias* have been removed ॥ 451 ॥ (1999)

एवं पद्मासमो जीवो छिदावभासयत्ताओ ।

कचिन्मेतन् भासते छिदावरणपर्वतो न्व ॥ ४५२ ॥ (२०००)

सुबह्वरं विद्याणं मुक्तो सन्वप्पिहाणविगमाओ ।

अवणीयधरो न्व नरो विगयावरणगव्यर्हो न्व ॥ ४५३ ॥ (२००१)

Evam padmasamao jivo chiddāvabhasayitao ।

Kincimmettan bhāsaḥ chiddāvaranaparvato nva ॥ 452 ॥ (2000)

Subahuvaram viyāṇaṁ mukto savvappiḥaṇavigamao ।

Avanīyagharo nva naro vigayavaranaḥ gavyarho nva ॥ 453 ॥ (2001)

[एव प्रकाशमयो जीवश्छिदावभासकत्वात् ।

किञ्चिन्मात्रं भासते छिदावरणपर्वदीप इव ॥ ४५२ ॥ (२०००)

सुबहुतरं विजानाति मुक्तः सर्वपिधानविगमात् ।

अपनीतगृह इव नरो विगतावरणमदीप इव ॥ ४५३ ॥ (२००१)

Evam prakāśamayo jīvaśchidrāvabhāsakatvāt ।

Kincinmātram bhāsaté chidrāvaranapradīpa iva ॥ 452 ॥ (2000)]

Subahutaram vijānāti muktaḥ sarvapīdhānavigamāt ।

Apanitagriha iva naro vigatāvaranapradīpa iva ॥ 453 ॥ (2001)]

Trans.—452-453 The soul is, thus lustrous. It shines only a little, like a lamp (shining) under a porous obstruction on account of its shining through holes. (But) like a person relieved from home or like a lamp shining without obstruction, the *muklātma* perceives completely, when all its interruptions have been removed. (2000-2001)

टीका-तदेवं सति सर्वदा प्रकाशमयः प्रकाशस्वभाव एव जायते, केवलं संसार्यवस्थायां छन्नस्यः किञ्चिन्मात्रमवभासयति, क्षीणाऽक्षीणावरण-
च्छिद्रैरिन्द्रियच्छिद्रैश्चावभासनात्, सच्छिद्रकुट-कुट्याद्यन्तरितमदीपवदिति ।
मुक्तस्तु मुक्तावस्थायां मासो जीवः सबहुतरं विजानाति-यदस्ति तत् सर्व
प्रकाशयतीत्यर्थः, सर्वपिधानविगमात्-सर्वावरणक्षयादित्यर्थः, अपनीतसम-
स्तगृहः पुरुष इव, विगतसमस्तकुट-कुट्याद्यावरणमदीप इव वेति । यो हि
सच्छिद्रावरणान्तरितः स्तोकं प्रकाशयति स निःशेषावरणापगमे सुबहुव
प्रकाशयति । न तु यस्य सर्वथा प्रकाशाभाव इति भावः । तस्मात् “ मुक्तस्त
परं सोमखं पाणा-ष्णावाहओ ” इत्यादि स्थितम् ॥ ४५२-४५३ ॥
(२०००-२००१)

D. C.—*Jīva* is thus shown as lustrous with complete perception. In the mundane life, *jīva* is obstructed by various *āvarāṇas*, and hence it will be able to perceive through the holes of indriyas to a certain extent like a lamp shining through a porous wall.

But in the *mukta* state, the free soul illumines everything perfectly with its power of cognizance like a lamp shining

* without any obstruction or like a man relieved of all household worries.

This proves, therefore, the assertion that a free soul enjoys perfect happiness by means of perfect perception, when all its obstructions have been removed ॥ 452-453 ॥ (2000-2001)

Then doubting the existence of happiness to a free soul, the opponent argues—

पुण्णा-ऽपुण्णकयाहं ज सुह-दुस्खाहं तेण तन्नासे ।

तन्नासाओ मुत्तो निस्सुह-दुक्खो जहागासं ॥ ४५४ ॥ (२००२)

अहवा निस्सुह-दुक्खो नभं व देहे-दिवा दभावाओ ।

आधारो देहो चियं जं सुह-दुक्खोवलद्धीण ॥ ४५५ ॥ (२००३)

Puṇṇā-puṇṇakayāham jam suha-dukkham tēna tannāsē ।

Tannāsāc mutto nissuha-dukkho jahagāsam ॥ 454 ॥ (2002)

Ahava nissuha-dukkho nabham va dēhe'ndiyā bhavao ।

Ādharo deho cciya jam suha-dukkhavaladdhīṇam ॥ 455 ॥ (2003)

[पुण्याऽपुण्यकृते यत् सुख-दुःखे तेन तन्नासे ।

तन्नाशाद् मुक्तो निःसुख-दुःखो यथाकाशम् ॥ ४५४ ॥ (२००२)

अथवा नि सुख-दुःखो नभ इव देहे-न्द्रियाद्यभावात् ।

आधारो देह एव यत् सुख-दुःखोपलब्धीनाम् ॥ ४५५ ॥ (२००३)

Punya-'puṇpakṛitē yat sukha-duṅkhē tēna tannāsē ।

Tannaśād mukto nīhsukha-dukkho yathakāśam ॥ 454 ॥ (2002)

Athavā nīhsukh-dukkho nabha iva dēhe-ndriyādyabhavat ।

Ādharo deha ēva yat sukha dukhopalabdhīnām ॥ 455 ॥ (2003)]

Trans — 454-455 Since happiness and misery are the products of *puṇya* and *pāpa* (respectively), the *mukta* (soul) will be free from *puṇya* and *pāpa* like *akūśa*, because it vanishes with them Or, since body (itself) is the means of

apprehension of happiness and misery, it is free from happiness and misery like the sky, in absence of body, as well as, sense-organs. (2002-2003)

टीका-पुण्यात् सुखमुपजायतो, पापाच्च दुःखम्, इति भवतामपि संमतम्. तेन तस्मात् तयोः पुण्य-पापयोः कारणभूतयौर्नाशि सुख-दुःखयोः कार्य-रूपयोर्नाशाद् निःसुख-दुःख एव मुक्तात्मा प्राप्नोति, तत्कारणाभावात् आकाशवदिति । अथवा, निःसुख-दुःखोऽसौ, देहेन्द्रियामावात्. नमोवन्, यद् यस्माद् देह एव, तयेन्द्रियाणि च सुख-दुःखोपलब्धीनामाधारो दृश्यते, न पुनर्देहाभावे सुख-दुःखे दृश्येते, नापीन्द्रियाभावे ज्ञानं काप्युपलभ्यते । ततः सिद्धस्य कथं तदभावात् तानि भ्रदीयन्ते ? इति ॥ ४५४-४५५ ॥
(२००२-२००३)

D. C.—*Prabhāsa*:—That happiness is born of *punya* and misery of *pāpa*, has already been accepted by you. Now, when *punya* and *pāpa* vanish, happiness and misery being their *kāryas*, will naturally vanish. Hence, like the sky, *muktaātma* will be free from *sukha-duḥkha*. Or, it will be free from *sukha-duḥkha* in absence of *deha* and *indriyas*.

Since *dēha* is an active means of apprehending *sukha-duḥkha*, there will be no apprehension of *sukha-duḥkha* in absence of *dēha*. In absence of *indriyas*, there will be no cognizance. Consequently, a *mukta* (being) can never experience *sukha-duḥkha*, ॥454-455॥ (2002-2003)

Bhagavāna replies—

पुण्यफलं दुःखं चिय कम्मोदयओ कम्मोदयओ फलं व पावस्स ।
नणु पावफले वि समं पच्चक्खविरोहिआ चेव ॥ ४५६ ॥ (२००४)

Puṇṇaphalam dukkham ciya kammaodayaō phalam va pāvassa ।
Naṇu pāvaphale vi samam pacckkhavirohiā ceva ॥ 456॥ (2004)

[पुण्यफलं दुःखमेव कर्मोदयतः फलमिव पापस्य ।

ननु पापफलेऽपि समं प्रत्यक्षविरोहिता चेव ॥ ४५६ ॥ (२००४)

Puṇyaphalam dukkhaméva karmodayataḥ phalamiva pāpasya ।
Nanu pāpaphale'pi samam pratyakṣavirodhitā caiva. ॥456॥ (2004)]

Trans.—456 “ On account of (the rise of) *Karma*, the fruition of virtuous deeds is even distressful like the fruition of sins. The same is really the case with the fruition of sins also. ” And it is (nothing but) clear contradiction. (2004)

दीक्षा-चक्रवर्तिपदलाभादिक पुण्यफलं निश्चयतो दुःखमेव, कर्मोदय-जन्यत्वान्, नरकत्वादिपापफलवत् । परः प्रादु-ननु पापफलेऽपि समानमिदम् तथाहि-अत्रापि वक्तुं शक्यते एतत्-उक्तं पापफलं दुःखत्वेनाभिमतं परमार्थतः सुखमेव, कर्मोदयजन्यत्वात्, पुण्यफलवत् । एवं च वदतां प्रत्यक्षविरोधिता, स्वसंवेद्यसुख-दुःखयौवैपरीत्येन संवित्त्यभावादिति ॥ ४५६ ॥ (२००४)

D. C.—Bhagavāna.—Like *pāpa phalas*, the *puṇya phalas* like that of attaining *cakravartī padā* (sovereignty of the world) etc. are also distressful on account of their being produced by *Karma*.

Prabhāsa.—The same could be said of *pāpa pha'as* as well. The *pāpa-pha'as* although known as distressful are in reality happy, on account of their being produced by *Karma*.

Bhagavāna.—Since you have not understood the real sense of *sukha-duḥkha*, you have said so. But it is really contradicting. ॥ 456 ॥ (2004)

जत्तो चिय पच्चक्खं सोम्म । सुहं नत्थि दुक्खमेवेदं ।

तप्पडियारविभत्तं तो पुण्णफलं ति दुक्खं ति । ४५७ ॥ (२००५)

Jatto cciya paccakkham Somma । suham natthi dukkhamévédam
Tappadiyāravibhattam to puṇṇaphalam ti dukkham ti ॥457॥ (2005)

[यत एव प्रत्यक्षं सौम्य ! सुखं नास्ति दुःखमेवेदम् ।

तत्पटीकाविभक्तं ततः पुण्यफलमिति दुःखमिति ॥ ४५७ ॥ (२००५)

Yata éva pratyaksam Saumya ! sukham nāsti dukkhamévédām !
Tatpratīkāravibhaktom tataḥ puṇyaphalamiti dukkhamiti ॥457॥]

Trans.—457 That which is directly perceived as happiness is not happiness, O Saumya ! but it is only misery. It has been distinguished (from *dukkha*) only as its resistance. The fruition of virtuous deeds is, therefore, (nothing but) *dukkha*. (2005)

टीका-सौम्य ! प्रभास ! यत् एव दुःखेऽनुभूयमाने कस्याप्यविपर्य-
स्तमतेः सुखं प्रत्यक्षं नास्ति, सुखानुभवः स्वसंविदितो न विद्यते, अत
एवास्माभिरुच्यते—“दुःखमेवेदं” इति, यत् किमप्यत्र संसारचक्रे स्वक्-
चन्दना-ऽङ्गनासंभोगादिसमुत्थमपि विद्यते तत् सर्वं दुःखमेवेत्यर्थः, केवलं
तस्याङ्गनासंभोगादिविपर्ययौत्सुक्यजनितारतिरूपस्य दुःखस्य प्रतीकारोऽङ्गना-
संभोगादिकस्तत्प्रतीकारस्तेन तत्प्रतीकारेण दुःखमपि सद् विमक्तं मूढैर्भेदेन
व्यवस्थापितम्-तत्प्रतीकाररूपं कामिनीसंभोगादिकं पामाकण्डूयनादिवत्
मुखमध्यवसितम्, शूलारोपण-शूल-शिरोवाधादिव्याधि बन्ध-वधादिजनितं
तु दुःखमिति । रमणीसंभोग-चक्रवर्तिपदलाभादिमुखं स्वसंविदितं “दुःखम्”
इति वदतां प्रत्यक्षविरोध इति चेत् । तदयुक्तम्, मोहमूढप्रत्यक्षत्वात् तस्य,
तल्लामौत्सुक्यजनितारतिरूपदुःखप्रतीकाररूपत्वाद् दुःखेऽपि तत्र सुखाध्य-
वसायः, पामाकण्डूयना-ऽप्यध्याहारपरिभोगादिवत्; यथा चोक्तम्—

नग्नः प्रेत इवाविष्ट कणन्तीमुपशृण्वताम् ।

गाढायासितसर्वाङ्गः स सुखी रमते किल ॥ १ ॥

औत्सुक्यमात्रमवसादयति प्रतिष्ठां क्लिश्नाति लब्धपरिपालनवृत्तिरेव ।

नातिश्रमापगमनाय यथा श्रमाय राज्यं स्वहस्तगतदण्डमिवातपत्रम् ॥ २ ॥

भुक्ताः श्रियः सकलकामदुष्टास्ततः किं संप्रीणिताः प्रणयिनः स्वधनैः स्वतः किम् ?
दत्तं पदं शिरसि विद्रिपतां ततः किं कल्पं स्थितं तनुभृतां तनुभिस्त्वतः किम् ॥ ३ ॥

इत्थं न किञ्चिदपि साधन-साध्यजातं स्वप्नेन्द्रजालसदृशं परमार्थशून्यम् ।

अत्यन्तनिर्वृतिरुत्तरे यदपेतवाचं तद् वज्र वाळुज जननाः ! यदि चेन्नस्ति ॥ ४ ॥

इत्यादिना । “पुण्यफलं ति दुःखं ति” यत् एवमुक्तप्रकारेण दुःखेऽपि सुखाभिमान, तस्मात् पुण्यफलमपि सर्वं तत्त्वतो दुःखमेवेति ॥ ४५७ ॥ (२००५)

D C—Bhagatāna Pleasure afforded by objects like garlands, sandal-wood and woman etc is in reality, nothing but misery in this world This *sukha* has been distinguished from *duhkha* (in the form) of passions generated from the eagerness to enjoy sexual pleasures with woman etc . Only ignorant people call it happiness

But really speaking, such sorts of happiness are only temporarily pleasant like the scratching of herpes

While, putting to the gallows, aching in the stomach headache, and the fetters of imprisonment etc are known as miseries

Prabhāsa—It is evidently contradictory to say that *sukha* of the enjoyment with woman etc and of the attainment of the sovereignty etc are *duhkha*'s

Bhagavāna—It is not contradictory to say so It is perceived as *sukha* only to those who are disillusioned by ignorance There will be establishment of *sukha* similar to the scratching of herpes or enjoying the forbidden food even in misery as they act as resistance against the distress of passions produced by eagerness to attain pleasure

So, it has been said—

Nagnah preta ivaviṣṭah kvaṇantūmupgrīhya tam ।
Cadhayāsitasarvangah sa sukhī ramate kila ॥ 1 ॥

Autsukyamātramavasādayati pratīṣṭhā kṛtsnāti labdha

paripalanav rittirēva ।

Natīśramāpagamanāya yatha śramaya rājam svahastagata

daḍamivatapatram ॥ 2 ॥

Bhuktāb śriyā sakalakāmadudhāstataḥ kim samprioptāb

praṇayināb svadhanaistataḥ kim ? ।

Dattam padam śirasi vidviṣatām tataḥ kim kalpam sthitam

tanubhritām tanubhistataḥ kim ! ॥ 3 ॥

Ittham na kincidapi sādhana-sādhyajātam svapnēndrajāla-

sadriṣam paramārthaṣūnyam ।

Afyaṇtanirvritikaram yadapṭēabādham tad Brahma vāncata janāb ।

yadi cetanāsti ॥ 4 ॥

The *puṇya phalas* awarding the attainment of *viśaya sukhāb* are thus proved as nothing but *duḥkhamaya* in reality.

॥ 457 ॥ (2005)

विषयसुखं दुःखं चिद्य दुःखपडिघारओ तिगिच्छ व्व ।

तं सुहमुवयारओ न उवयारो विणा तच्च ॥ ४५८ ॥ (२००६)

Viśayasukham dukkham ciya dukkhapadiyārao tiggiacca vva ।

Tam suhamuvayārāo na uvayāro viṇā taccam ॥ 458 ॥ (2006)

[विषयसुखं दुःखमेव दुःखप्रतीकारस्तथिकित्सेव ।

तत् सुखमुचाराद् नोपचारो विना तथ्यम् ॥ ४५८ ॥ (२००६)

Viśayasukham dukkhamēva dukkhatratikārataścikitsēva ।

Tat sukhamupacārād nopacāro vinā tathyam ॥ 458 ॥ (2006)]

Trans.—458 The sensuous pleasure ■ distressful like medicine on account of its being a resistance against distress. It is (known as) happiness by (virtue of) usage (only). And there ■ no usage without fact. (2006)

टीका-विषयसुखं तत्त्वतो दुःखमेव, दुःखप्रतीकाररूपत्वात्, कुष्ठ-
गण्डाऽर्शोरोग-क्वाथपान-च्छेदन-दम्पनादिचिकित्सावत् । यश्च लोके तत्र
सुखव्यपदेशः प्रवर्तते स उपचारात् । न उपचारस्तथ्यं पारमार्थिकं विना
क्वापि प्रवर्तते, माणवकादौ सिद्धाद्युपचारवदिति ॥ ४५८ ॥ (२००६)

D. C.—Since *viśaya sukha* is, after all, a resistance against *duḥkha*, it is nothing but *duḥkha*. For the removal of diseases like leprosy, boil, or piles, Just as a dose of decoction and

cutting off or burning some rotten part, are considered as pleasant inspite of their causing pain, the *ṛsaya sukhas* are also considered as *dukkhamaya* inspite of their affording pleasure

The *ṛsaya sukha* is known as *sukha* by means of *upatāra* only This *upatāra* is not reality but its existence is based on real objects Without the existence of a real lion, the attribute of lion could never be given to *magavaka* ॥ 458 ॥ (2006)

तस्मा जं मुत्तसुहं तं तच्च दुक्खसङ्खएऽवस्सं ।

मुणिणोऽणायाहस्स च निप्पडियारप्पसुईओ ॥ ४५९ ॥ (२००७)

Tamha jam muttasuham tam taccam dukkhasamkhae'vassam ।

Muṇimo'ṇābhāssa va nippadiyārappasūo ॥ 459 ॥ (2007)

[तस्माद् यद् मुक्तसुखं तत् तथ्यं दुःखसंक्षयेऽवश्यम् ।

मुनेरनाद्यधस्येव निष्प्रतीकारममृतेः ॥ ४५९ ॥ (२००७)

Tasmad yad mukhasukham tat tathyam dukkhasamksaye'vāśyam ।

Muneranābhādhasyeva nispratīkaraprasuteh ॥ 459 ॥ (2007)]

Trans.—459 Hence, at the removal of (all) miseries, happiness of a free (soul) being produced unresisted and unobstructed like a sage, is undoubtedly a real (happiness) (2007)

टीका—तस्माद् यद् मुक्तस्य संबन्धि तदेव सुखं तथ्यं निरुपचरितम् । कुतः ? । स्वामाविवत्त्वेन निष्प्रतीकाररूपस्य तस्य ममृतेरुत्पत्तेः । कथम् ? । अवश्यम् । क्व सति ? । दुःखमंक्षये । सांसारिकं हि सर्वं पुण्यफलमपि दुःखरूपतया समर्थितम्, ततः पापफलम्, इतरच्च सर्वं दुःखमेवेहास्ति नान्यत्, तच्च मुक्तस्य क्षीणम्; अतस्तत्संक्षयेऽवश्यंतया यत् तस्य निष्प्रतीकारं स्वाभाविकं निरुपमं सुखमुत्पद्यते तदेव तथ्यम् । कस्येव ? । विशिष्टज्ञानवतो ज्ञानाद्यधस्य मुनेरिव उक्तं च—

“ निर्जितमद-मदनानां वाक्-वाय-मनोविकाररहितानाम् ।

निवृत्तपराशानामिहैव मोक्षं मुचिहितानाम् ॥ १ ॥

इति ॥ ४५९ ॥ (२००७)

• D. C.—Happiness enjoyed by a *mukta* being is real, and is not based upon *upatāra*, because it is naturally generated without any resistance. Like that of a learned sage, having no obstacle in his way, this *sukha* is free from all sorts of miseries found in the mundane world.

It has been said, therefore, that,

Nirjitamada-madanānām vāk-kāya-manovikāraṇahitānām ।
Vinivṛttaparāśānāmihaiva mokṣaḥ suvhitānām ॥ 459 ॥ (2097)।

Also,

जह वा नाणमओऽयं जीवो नाणावघाह चावरणं ।
करणमणुग्गहकारिं सब्बावरणक्खए सुद्धी ॥ ४६० ॥ (२००८)
तह सोक्खमओ जीवो पावं तस्सोवघाहयं नेयं ।
पुण्णमणुग्गहकारिं सोक्खं सब्बक्खए सयलं ॥ ४६१ ॥ (२००९)

Jaha vā nāṇamaō'yam jīvo nāṇovaghāi cāvaraṇam ।
Karaṇamaēuggahakārim savvāvaraṇakkhaē suddhi ॥460॥ (2008)
Taha sokkhamaō jīva pāvaṃ tassovaghāiyam néyam ।
Puṇṇamauggahakārim sokkham savvakhae sayalam ॥461॥ (2009)

[यथा वा ज्ञानमयोऽयं जीवो ज्ञानोपघाति चावरणम् ।
करणमनुग्रहकारि सर्वावरणक्षये शुद्धिः ॥ ४६० ॥ (२००८)
तथा सौख्यमयो जीवः पापं तस्योपघातिकं ज्ञेयम् ।
पुण्यमनुग्रहकारि सौख्यं सर्वक्षये सकलम् ॥ ४६१ ॥ (२००९)

Yathā vā jñānamayo'yam jīva, jñānopaghāti cāvaraṇam ।
Karaṇamanugraha-kāri sarvāvaraṇakṣāyē śuddhiḥ ॥ 460 ॥ (2008)
Tathā saukhyamayo jīvaḥ pāpam tasyopaghātikam jñeyam ।
Puṇyamamanugraha-kāri saukhyam sarvakṣāyē sakalam ॥461॥(2009)]

Trans.—460-461 Or, just as since this soul is full of knowledge, (any sort of) interruption is an obstacle to (the apprehension of) knowledge, sense-organs are helpful (to it) (and just as, at the destruction of all interruptions, (there is) pure (cognizance), the soul is full of happiness. Sinful deed is (its) obstruction, a virtuous deed is (the) helpfui (element) and at the destruction of all deeds, there is perfect (apprehension of, happiness. (2008-2009)

टीका-व्याख्या-यथा वाऽनन्तज्ञानमयोऽसौ स्वरूपेण जीवः । तदीय-
ज्ञानस्य च मत्प्रावरणादिकमावरणमुपघातकं मन्तव्यम् । नरणानि त्विन्द्रियाणि
तज्ज्ञानस्य, सूर्यातपस्य तदावारकमेघषटलच्छिद्राणीत्रोपकारकाणि । सर्वा-
वरणक्षये तु ज्ञानशुद्धिर्निर्मला सर्वथावमासरुत्वलक्षणा भवति । प्रकृतयो-
जनामाह-तथा तेनैव प्रकारेण स्वरूपतः स्वाभाविकानन्तसौख्यमयो जीवः,
तस्य च मुखस्यैवोपघातकारकं पापकर्म विज्ञेयम् । पुण्यं त्वनुत्तरसूरपर्यन्त-
मुखफलं तस्य स्वाभाविकं मुखस्यानुग्रहकारकम् । ततः सर्वावरणापगमे
प्रकृष्टज्ञानमिव समस्तपुण्यपापक्षये सकलं परिपूर्णं निरुपचरितं निरुपमं
स्वाभाविकगनन्तं सुखं भवति तिदस्येति ॥४६०-४६१॥ (२००८-२००९)

D. C.—The soul is full of infinite knowledge of which *Mati-jñāna* etc. are the obstructions, and sense-organs are the supporting agents like the holes in a cluster of clouds covering the sun-shine. When all the obstructions are removed, there is absolute apprehension of pure cognizance.

Similarly, the 'soul possesses infinite happiness of which *pāpa* is the obstructive element, and *puṇya* the helping element. When all sorts of *pāpa* and *puṇyā* are removed, the *unuktātmā* attains perfect happiness which has neither obstructions nor *upacāras*. ॥ 460-461 ॥ (2008-2009)

Or,

जहं वा कम्मकल्लयओ सो मिद्वत्ताइपरिणहं लभइ ।

तह संसाराइयं पावइ तत्तो चिय सुहं ति ॥४६२॥ (२०१०)

Jaha vā kammakkhayaṃ so siddhattāparināim labhāi ।

Taha saṃsārāṇi paṇaṭi tattha cciya suham ti ॥ 462 ॥ (1020)

[यथा वा कर्मक्षयतः स सिद्धत्वादिपरिणतिं लभते ।

तथा संसारातीतं प्राप्नोति तत एव सुखमिति ॥४६२॥ (२०१०)

Yathā vā karmaksayataḥ sa siddhatvādiraṇitīm labhate ।

Tathā saṃsārātītam prāpnōti tata ēva suhamiti ॥ 462 ॥ (2010)]

Trans.—462 Just as it attains the form of *siddhatva* etc, on account of the destruction of *Karma*, it attains the celestial happiness also, due to the same reason. (2010)

टीका—यथा वा सकलकर्मक्षयादसौ मुक्तात्मा सिद्धत्वादिपरिणतिं लभते, तत एव सकलकर्मक्षयात् संसारातीतं वैषयिकसुखाद् विलक्षणस्वरूपं निरुपमं तद्व्यं सुखं प्राप्नोति । एतेन यदुक्तम्—“क्षीणपुण्य-पापत्वेन कारणाभावाद् निःसुख-दुःखो मुक्तात्मा, न्योमवत्” इत्येतदपि प्रत्युक्तं द्रष्टव्यम्, “कारणाभावात्” इत्यस्य हेतोरसिद्धत्वात्, सकलकर्मक्षयलक्षण कारणजन्यत्वेन सिद्धसुखस्य सकारणत्वादिति ॥४६२॥ (२०१०)

D. C.—Just as a *muktātma* attains *siddhatva* etc when it is free from the bondages of *Karma*, it attains celestial happiness also due to the same reason. So, your arguments that since *muktātma* is free from *pāpa-punya*, it has no *sukha-duḥkha* also, like sky, proves itself absolutely unfounded. ॥ 462 ॥ (2010)

Now, in reply to the argument that “*dēha* is the only agent of perceiving *sukha-duḥkha*, the author states—

साया-सयं दुक्खं तत्तिरहम्मि य सुहं जओ तेणं ।

देहि-दिण्णु दुक्खं सोक्खं देहि-दियाभावे ॥ ४६३ ॥ (२०११)

Sāyā'-sāyam dukkham tadvirahammi ya suham jao teṇam ।

Dehin-diesu dukkham sokkham dehin-diyaabhāve ॥ 463 ॥ (2011)

[साता-असातं दुःखं तद्विरहे च सुखं यस्तेन ।

देहेन्द्रियेषु दुःखं सौख्यं देहेन्द्रियामावे ॥ ४६३ ॥ (२०११)

Sātā-'sātām duḥkham tadvirāhe ca sukham yatastena ।

Dēhē ndriyēsu duḥkham saukhyam dēhē-ndriyābhāvē ॥463॥(2011)

Trans.—463 Results of sinful and virtuous deeds, are only distressful. And since happiness is (attained) in their absence, (there is) misery (in case of) body and sense-organs existing, (and) (there is) happiness in absence of body and sense-organs. (2011)

टीका—ननु यत् पुण्यफलं सातं सुखतया लोकव्यनष्टातो नृदं तत् सर्वं दुःखमेवेत्यनन्तरमेव समर्थितम्, असातं तु पापफलत्वाद् निर्विवादं दुःखमेव । एवं च सति सर्वं दुःखमेवास्ति संसारे, न सुखम् । तत्र दुःखं सिद्धस्य सर्वथा क्षीणम् । अस्तद्विरहे यद् यस्मान् सिद्धस्य स्वामाविकं निरुपमम्, अनन्तं च युक्तिसिद्धमेव सुखम् तेन तस्मान् कारणात् पारिशेष्यन्यायान् संसारिणामेव जीवानां देहेन्द्रियेष्वधारभूतेषु ययोक्तस्वरूपं दुःखम्, सुखं तु देहेन्द्रियाभाव एव, सिद्धस्य क्षीणनिःशेषसुख-दुःखत्वेन तस्य तत्र युक्तिसिद्धत्वादिति ॥ ४६३ ॥ (२०११)

D, C.—It has already been proved that even *funya-fkals* are *duḥkhamaya* in this mundane world. And *fāta-fkals* are undoubtedly *duḥkhamaya*. This shows that everything in this world is full of misery. This sort of *duḥkhs* can never affect *mukhtātmās*.

Mukhtīma being free from such *duḥkhas*, enjoys perfect and infinite happiness showing there-by that *duḥkhs* exists only where *dēhs* and *indriyas* exist; and real *sukhs* is always found in a *siddha* being who is free from *dēha* and *indriyas*. ॥463॥ (2011)

Or,

जा वा देहिन्द्रियजं मुहुर्मिच्छद् तं पटुच दोमोयं ।

संसारार्थमिदं धम्मं नरमेव सिद्धिमुहं ॥ ४६४ ॥ (२०१२)

Jo va dēhin-dīyajaṃ suhamicchai tam paduccā doṣo'yaṃ ।
Saṃsārāyamidam dhammantaramēva siddhisukhaṃ ॥ 464 ॥ (2013)

[यो वा देहे-न्द्रियजं सुखमिच्छति तं प्रतीत्य दोषोऽयम् ।
संसारातीतमिदं धर्मान्तरमेव सिद्धिसुखम् ॥ ४६४ ॥ (२०१२)]

Yo vā debe-nḍriyajam suhanicchati tam pratitya doṣo'yaṃ ।
Saṃsārātītamidam dharmāntaramēva siddhisukham ॥ 464 ॥ (2012)]

Trans.—464 Or, according to one who believes in the happiness (afforded) by body and sense alone, this (may involve) a difficulty. But this celestial happiness is far above the mundane world, and has (perfectly) different characteristics. (2012)

दीक्षा-यो वा कश्चित्, संसाराभिनन्दो मोहमूढः परमार्थदर्शी विषया-
मिपमात्रगदो देहे-न्द्रियजमेव सुखं मन्यते, न तु सिद्धिसुखम्, तस्य तेन
स्वमेऽप्यदर्शनात्, तस्य चादिनः संसारविशेषे मोक्षे प्रमाणतः साधिते सति
" निःसुखः, मिदः, देहे-न्द्रियामावात् " उत्पद्यं दोषो भवेत्; न त्वस्माकं
संसारातीतं पुण्य-पापफलसुख-दुःखाभ्यां सर्वथा विलक्षणं धर्मान्तरमेवाऽनु-
पममक्षयं निरूपयितं सिद्धिसुखमिच्छामिति ॥ ४६४ ॥ (२०१२)

D. C.—According to one who is disillusioned by the infatuation of this mundane world and its sensuous pleasures, the happiness of *dēha* and *indriyas* would be the only happiness and there would be nothing like *mokṣa-sukha* in his view-point. He would, therefore, find fault with our belief by saying that *mukhātma* can never experience *sukha* as it has no *dēha* and *indriyas*.

But those like us, who recognize the existence of *mukhātma* and its uncomparable infinite happiness, understand that *mokṣa-sukha* being *saṃsārāṭīta*, has absolutely different characteristics and hence, there is no *dosa* ॥ 464 ॥ (2012)

Here again, there is a question and its reply—

कह नष्टमेयं नि मई नागा-गावाहउ ति नष्ट भणियं ।
तद्विचं पागं पि य चेदणवम्मो ति रागो च ॥ ४६५ ॥ (२०१३)

Kaha nanu méyam ti mai naṇā-ṇābīeau tti naṇu bhaniyam ।

Tadaṇiccam ṇāṇam pi ya ceyanādhamaṇo tti rāgoavv ॥465॥ (2013)

[कथं ननु मेयमिति मतिर्ज्ञाना-नाबाधत इति ननु मणितम् ।

तदानित्यं ज्ञानमपि च चेतनधर्म इति राग इव ॥४६५॥ (२०१३)

Katham nanu méyamiti matirjñānā-^{na}bādhatā iti nanu bhaṇitam

Tadāṇīyam jñānamapi ca cetanadharmā itī rāga iva ॥455॥ (2013)]

Trans.—465 (The question may be that), “ How could it really be taken like that ? (The reply is)-“ It has already been said that (it is so) on account of the uninterrupted cognizance ” Then, even cognizance being a quality of consciousness, it will be a *nitya* like affection. (2013)

टीका-अत्रैवंभूता मतिः परस्य भवेत्-नन्विच्छन्ति भवन्तः सिद्धस्य यथोक्तं सुखम्, किन्तु नेच्छामात्रतो वस्तुसिद्धिः, अपि तु प्रमाणतः; ततो येन प्रमाणेन तत् सिध्यति तद् वक्तव्यम् । अनुमानेन तदनुमीयत इति चेत् । तर्हि केनानुमानेन तदनुमेयत्-अनुमीयत इत्यर्थः ? इत्याह-‘ नाणा-ऽणा बाहव चि नशु भणियं ति ’ ननु भणितमत्रार्थे शागनुमानम्-सिद्धस्य प्रकृष्टं सुखम्, ज्ञानत्वे सत्यनाबाधत्वात् मुनिवदिति । पुनरपि परः प्राह-यद्येषम्, तर्धानित्यं सुखं ज्ञानं च सिद्धस्य, चेतनधर्मत्वात्, रागवदिति ॥ ४६५ ॥ (२०१३)

D. C.—Prabhāsa:—With what *pramāṇa* or *anumāna* do you establish the existence of the above-mentioned *mokṣasukha* ?

Bhagavāna:—The *anumāna* has already been stated that, like a sage, a *mukṣātma* enjoys perfect happiness by virtue of its uninterrupted cognizance.

Prabhāsa:—In that case, as happiness and cognizance on, the part of a free soul are *cetanā-dharmas*, they would be a-*nitya* like *rāga*. ॥ 465 ॥ (2013)

There is another inference also—

कयगाइभायओ वा नावरणा-ऽऽवाहकारणाभाव ।

उप्पाय-द्वि-भङ्गस्महावओ वा न दोमोऽयं ॥४६६॥ (२०१४)

Kayagāibhavao vā nāvaraṇā"bhāhakāraṇābhāva ।

Uppāya-tthi-bhaṅgassahāva vā na doṣo'yaṃ ॥ 466 ॥ (2014)

[कृतकादिभावतो वा नावरणा-ऽऽवाहकारणाभावात् ।

उत्पाद-स्थिति-भङ्गस्वभावतो वा न दोषोऽयम् ॥४६६॥ (२०१४)

Kṛitakādibhāvato vā nāvaraṇā"bhādhakāraṇābhāvāt ।

Utpāda-sthiti-bhaṅgasvabhāvato vā na doṣo'yaṃ ॥466॥ (2014)]

Trans.—466 " Or, is it *a-niṭṭa* because of (its) being factitious etc ? " It is not so, as there is no cause for (the production of) obstacles and interruptions Or, this fault (of *a-niṭṭatā* does not arise (at all), on account of its nature of being susceptible to production, retention, and destruction." (2014)

टीका-अथवा, अनित्ये सिद्धस्य मुख-ज्ञाने, तपःप्रवृत्तिकष्टानुष्ठानेन क्रियमाणत्वात्, आदिशब्दभूतमादुर्भावान्, घटवदिति । अत्रोत्तरमाह- "नावरणेत्यादि" न सिद्धस्यानित्ये ज्ञान-मुखे । कृतः ? । आवरणं चावा-धवावरणा-ऽऽवाधौ । तयोः कारणं हेतुत्वस्याऽभावात्, आकाशवदिति । इद-मुक्तं भवति-सिद्धस्य ज्ञानं सुखं च यद्यपगच्छेत् तदा स्यादनित्यम्, अपग-मश्च ज्ञानस्यावरणोदयान्, सुखस्य त्वावाधहेतुभूतादसातवेदनीयोदयादि-कारणाद् भवेत् ; आवरण-वेदनीयादीनि च मिथ्यत्वादिभिर्विषयहेतुभिर्विध्यन्ते, ते च सिद्धस्य न विद्यन्ते, ततस्तदभावाद् नावरणा-ऽऽवाधाकारणसद्भावाः, तदभावाच्च न सिद्धस्य ज्ञान-सुखापगमः, तदसत्त्वे च तयोः तदाऽवस्थिति-त्वाद् कथमनित्यत्वम् ? । न च चेन्नधर्माः सर्वेऽप्यनित्या भवन्ति, जीवगत-द्रव्यत्वा-ऽमूर्तत्वादिमिथ्यमिचारात् । ततश्च "चेतनधर्मत्वात्" इत्यनै-कान्तिको हेतुः । तथा, कृतकत्वादिरप्यनैकान्तिकः घटप्रध्वंसाभावेन व्यभि-चारात् । अमिदध्यायम्, सिद्धस्य ज्ञानमुखयोः स्वामाविकत्वेन कृतकत्वा-द्ययोगान्, आवारणा-ऽऽवाधकारभावेन च तत्तिरोभावमात्रमेव निवर्तते, न पुनस्त्वे क्रियेत, घटायिवत् ; नाप्यभूते मादुर्मवतः, विद्युदादिवत् येन तयोर-

नित्यत्वं स्यात् । न हि घनपटलापगमे चन्द्रज्योत्स्नायाः सूर्यप्रभाया वा तिरोभावमात्रनिवृत्तौ कृतकत्वम्, अभूतमादुर्भवो वा नक्तुं युज्यत इति ।

अथ तेनाविर्भूतेन विशिष्टेन रूपेण कृतकत्वादनित्ये सिद्धस्य ज्ञान-
मुत्तेः प्रतिसंगे न पर्यायरूपतया ज्ञेयविनाशे ज्ञानस्य विनाशान्, मुखस्यापि
प्रतिसम्यं परापररूपेण परिणामादेतयोरनित्यत्वमुच्यते । तर्हि सिद्धसाध्यता,
इति दर्शयति—“उष्णाय-द्विर्इत्यादि” इत्यमात्माऽऽकाश-वटादिरूपस्य सर्व-
स्यापि वस्तुस्तोमस्य स्थित्युत्पाद-प्रत्यक्षामान्याभ्युपगमात् । सिद्धमुख
ज्ञानयोरपि कथञ्चिदनित्यत्वाद् नायं तदनित्यत्वापत्तिरक्षयो ऽस्माकं दोषे
इति ॥ ४६६ ॥ (२०९४)

*D. C.—Prabhāsa:—*Jñāna and sukha of a *siddhi* being, are *a-nitya* firstly because they are produced by means of the painful observance of penances etc, and secondly, because they are susceptible to production, like *ghaṭa*.

*Bhagavāna:—*Your argument is absolutely unfounded. O *Prabhāsa* ! *Jñāna* and *sukha* of a *muktātmā* would be *a nitya* only if they vanished. By means of *jñānāvaraṇas*, *jñāna* would be obscured and hence destroyed and with the rise of sinful deeds, *sukha* would vanish. Both these obstructions *jñānāvaraṇas* and *pāpa-karmas* are bound by the *hetus* of *mithyātva* etc, *muktātmā* being free from such *hetus*, it is free from *jñānāvaraṇas* and *pāpa-karmas* also. Consequently, its *jñāna* and *sukha* do not meet destruction, and hence they are never called *a-nitya*.

Secondly, all the qualities of *cēṭana* are not *a-nitya* *Dharmjātva* and *a nūrtatva* are *nitya*. Therefore, the argument that *jñāna* and *sukha* are *a-nitya* because they happen to be *cēṭana-dharmas*, is *anēkāntika*. Similarly, the *hetu* of *kṣīlakatva* etc is also *anēkāntika*. Indestructibility of *ghaṭa* is *a-sādhya* inspic of its being *kṣīlaka*. This *hetu* is a *siddhi* also, because *jñāna* and *sukha* of a *siddhi* being, are natural. Since there is no reason for the existence of *āvaraṇas* and *hetus*, that which is in obscurity, becomes manifest. Thus, they are not factitious

like *ghaṭa* etc. nor are they produced like lightning etc. The moon-light and sun-shine obscured by clouds are not said to have been produced, when the obstruction of the clouds has been removed. They are only said to have been manifested in a particular way.

Still however, *jñāna* and *sukha* of a *muktatma* could easily be considered as *a-nitya* by virtue of their being *krutaka*. Because, at every time, when *jīva* vanishes, *jñāna* is also vanishing and *sukha* also comes into existence in various forms at various times. So, there is no difficulty in taking both of them to be *a-nitya* to a certain extent, as all objects like soul, sky, *ghaṭa*, and *paṭa* etc are susceptible to *upāda*, *vyāya* and *dhrāvya* after all. || 466 || (2014)

Establishing the existence of *mokṣa* and *mokṣa-sukha* by the help of *Vēla-vatana*, the author proceeds—

न ह वै सन्तरीरस्य प्रियाऽप्रियावहतिरेवमादि वा जं ।

तदमोक्षे नासम्मि वा सोक्खभावाम्मि वा न युत्तं ||४६७|| (२०१५)

Na ha vai sasarirassa piya'-ppiyāvahatirevamādi va jaṃ ।

Tadamokkhē nāsammi va sokkhabhāvammi va na juttam ||467||

[न ह वै सन्तरीरस्य प्रिया-अप्रियावहतिरेवमादि वा यत् ।

तदमोक्षे नाशे वा सौख्याभावे वा न युक्तम् || ४६७ || (२०१५)

Na ha vai sa-śarirasya priyā'-priyāvahatirevamādi vā yat ।

Tadamokṣé naśé vā saukhyabhāve vā na yuktam ||467|| (2015)]

Trans —467 (The sentence of *Vēdas* that) "One having body has no likes and dislikes etc." would become worthless in (case of) accepting the negation or destruction of *mokṣa* and absence of absolute happiness (2015)

टीका “न ह वै सन्तरीरस्य प्रियाऽप्रियावहतिरिति” “सन्तरीरं वा वसन्तं प्रिया-प्रिये न स्पृशतः” इति च यद् वेदोक्तम्, तदप्यमोक्षे मोक्षमात्र-जीव कर्मणोर्वियोऽनभ्युपगम्यमान इत्यर्थः, तथा “मतिरपि न प्रज्ञायते” इति वचनाद् मुक्तावस्थायां सर्वथा नाशे वा जीवस्याभ्युपगम्यमाने, संतरेवासुक्तात्मनः सुखार्थात् इत्येवमपि न युक्तं मामीति-अभ्युपगमविरोधस्त-वेत्यर्थः । अनेन हि वाक्येन किञ्च यथोक्तो मोक्षः, मुक्तौ च निष्कर्मणो

जीवस्य सत्त्वम्, निरुपमसुखं च तस्य, एतानि त्रीन्यप्यभ्युपगम्यन्ते । एतच्च
पुरस्ताद् व्यक्तीकरिष्यते । ततोऽस्य त्रितयस्य निषेधं कुर्वन्तस्तवाभ्युपगम-
विरोध इति भावः ॥ ४६७ ॥ (२०१५)

D C—The sentences of I'ēdas such as 'Na ri tau sa-arirasya friya'-friyazo-safaharati' and 'Akariran : : asantam friya'friye na 'fresalah' etc would prove themselves futile if the existence of *nok'a*, *jī'a*, and *nok'a-sukta* were denied. Because, the existence of *nok'a* -separating *jī'a* and *Karnu* from each other-existence of pure soul in the *nokta* state and the attainment of perfect and infinite happiness by a *mukta* being, have already been established by the I'ēda-friyas

|| 467 || (2015)

The opponent then asks—

नद्धो असरीरो बिय सुह-दुखखाइ पिय-जण्णिधाइ च ।

ताईं न कुसंति नह फुटमसरीरं ति को डोसो ? ॥ ४६८ ॥ (२०१६)

Nattho a-sariro cciya suha-dukkhaṃ piya,-ppiyāṃ ca ।

Taim na phu-anti nattham phudamasartram ti ko do-o? 1468 (2016)

[नष्टोऽशरीर एव सुख-दुःखे मिया-अमिये च ।

ते न स्पृशतो नष्ट स्फुटमशरीरमिति को दोषः ? ॥ ४६८ ॥ (२०१६)

Nasto śāntirā ēva sukha-dubkhe prajā'priyē ca ।

Te na spritāto sastam sphutamasaṭiramiṭi ko doṣaḥ? 458 (2016)

Trans.—458 One who is dead, is bodiless. Happiness and misery likes and dislikes do not touch him. (Then) what harm is there in taking a bodiless person to have been distinctly destroyed? (2016)

टीका—“न ह वै०” इत्यादिवेदवाक्यस्य किञ्च परोऽमुपपत्त्ये मन्यते—
शरीरसर्वनाशेन नष्ट खरविषाणकल्प एवोच्यते, तमेवंभूतम् शरीरं नष्टं मिया-
ऽमिये सुख-दुःखे यद् न स्पृशत, तन् -कुटमेव बुध्यत एवेदम्, नष्टस्य
सुख-दुःखस्पर्शायोगात्, अशरीरज्ञानेन च जीवनाशमिधानात् । एवंभूते
चास्य वाक्यस्यार्थे सुमुष्णजीवस्य निर्वाणपदीपस्येव सर्वनाशमभ्युपगच्छतां
कोऽस्माकमभ्युपगमविरोधकज्ञां दोषः ?—न कश्चिदपीति पराभिप्राय इति
॥ ४६८ ॥ (२०१६)

D. C.—Prabhāsa:—Since a bodiless person is absolutely perished, it is not-existent like *kṣara-śṅga*. It is, therefore, clear that such bodiless persons are not affected by happiness or misery, and likes or dislikes. Consequently, there would be no harm in accepting the absolute destruction of a soul which has attained *mokṣa*. ॥ 463 ॥ (2016)

In reply to this, *Bhagavan* explains the real interpretation of the *Vēda-padas* such as “*Na ha :a :*” etc and proceeds

वेयवयाण य अत्थं न सुष्ठु जाणसि इमाण तं सुणसु ।

असरिरव्वपसो अधणो व मओ निसेहाओ ॥ ४६९ ॥ (२०१७)

ननिसेहाओ य अन्नम्मि तन्निहे चेव पवओ जेण ।

तेणासरिरग्गहणे जुत्तो जीवो न खरसिगं ॥ ४७० ॥ (२०१८)

Vēyavayāṇa ya attham na suṭṭhu jāṇasi imāṇa taṃ suṇasū ।

Aśariravvapaśo adhaṇo vva saṃ nisehāo ॥ 469 ॥ (2017)

Nanisehāo ya annammi tannihē cēva pavaṃ jēṇa ।

Teṇāsariraggahaṇe jutto jīva na kharasiṅgaṃ ॥ 470 ॥ (2018)

[वेदपदानां चार्थं न सुष्ठु जानास्येषां तं शृणु ।

अशरीरव्यपदेशोऽथन इव सतो निषेधात् ॥ ४६९ ॥ (२०१७)

ननुनिषेधतश्चान्यस्मिन्स्त्वद्विध एव प्रत्ययो येन ।

तेनाशरीरग्रहणे युक्तो जीवो न खरभृद्गम् ॥ ४७० ॥ (२०१८)

Vēda-padānām cārtham na suṭṭhu jānāsyēṣāṃ taṃ śruṇu ।

Aśariravyapadeśo'dhanā iva sato nisechāt ॥ 469 ॥ (2017)]

Nanniseḍhataścānyasminstadvidha eva pratyayo yēha ।

Tēāsariragrahaṇe yukto jīva na kharasiṅgaṃ ॥ 470 ॥ (2018)]

Trans.—469-470 You do not properly understand the (real) meaning of those sentences of *Vēdas*. It is this. Hear please. Like ‘*a-dhāna*,’ the word *a-śarira* is meant to denote the negation of an existent object. By (means of) negation, due to ‘*na*,’ (its) existence would be found in another of the same type. In understanding the word ‘*a-śarira*,’ it is better, therefore, to accept (the existence of) *jīva* and not (its non-existence like) *kṣara-śṅga* (2017-2018)

टीका—आयुष्मन् ! प्रभास ! न केवलं युक्तिम्, वेदपदानामपीषामर्थ

च त्वं सुष्ठु न जानासि, ततस्तं शृणु " न ह वै० " इत्यादि पूर्वार्धं सुगम-
त्वादत्र गाथाद्वये न व्याख्यातम्, तदपि सुसंप्रतिपत्त्यर्थं व्याख्यायते—' न '
इति निपातो निषेधार्थः । ' ह ' ' वै ' इत्येतदपि निपातद्वयं हिशब्दार्थत्वाद्
यस्मादर्थः । स ह शरीरेण वर्तत इति सशरीरो जीवस्तस्य सशरीरस्येत्यत्रैवकारो
द्रष्टव्यः । ततश्चायमर्थः—यस्मात् सशरीरस्य जीवस्य मिथा-ऽमिययोः सुख-
दुःखयोरपहतिर्विघातोऽन्तरं नास्ति, न त्वशरीरस्यः तस्मादशरीरं शरीर-
रहितं मुत्तयवस्थायां वसन्तं लोकान्तस्थितं जीवं मिथा-ऽमिये सुख-दुःखे न
स्पृशतः । इदमुक्तं भवति—यान्दयं जीवः सशरीरः, तावत् दुःखेन दुःखेन
वाऽन्यतरेण कदाचिदपि न मुच्यते; अशरीरस्तनसौ क्षीणवेदनीयत्वात् सुख-
दुःखाभ्यां कदाचिदपि न स्पृश्यत इति । एवंभूते चास्य वान्वयस्यार्थे सति
योऽयमशरीरव्यपदेशः, असौ सत एव विद्यमानस्यैव जीवस्य मुत्तयवस्थायां
विधीयते, न तु सर्वथा नष्टस्य । कुतः ? इत्याह—निषेधात् । इह यो यस्य
निषेधः स तस्य सत एव विधीयते, न त्वसतः, यथाऽधन इति, अत्र सत
एव देवदत्तस्य धननिषेधो विधीयते, न त्वसतः खरविपाणस्य ।

आह—न विद्यते शरीरं यस्येत्येवं निषेधादन्यपदार्थे जीव एव कथं मतीयते?
इत्याह—" न निसेहओ य इत्यादि " व्याख्यातो विशेषप्रतिपत्तेः पर्युदास-
वृत्तिना नवा निषेधो नञिपेधात्तस्माद् नञिपेधात् कारणात् सशरीरादन्य-
स्मिन्स्त्वद्विध एव शरीरसदृशो कस्मिंश्चिदन्यपदार्थे संप्रत्ययो विद्येतः, यथा
" न ब्राह्मणोऽबाह्मणः " इत्युक्ते बाह्मणसदृशः क्षत्रियादिरेव गम्यते, न
तु तुच्छरूपोऽभावः । उक्तं च—" नञिव्युक्तमन्यसदृशाधिकरणे लोके तथा
दर्थगतिः " इति । इह च शरीरसदृशोऽशरीरो जीव एव गम्यते, द्वयोरप्यु-
पयोगरूपत्वेन सदृशत्वात् । न चेह शरीरं सादृश्यबाधकम्, तस्य जीवेन मह
क्षीर-नोरन्यायतो लोलीभूतत्वेनैकत्वादिति । तदेवं येन परमात् कारणात्
नञिपेधादन्यस्मिन्स्त्वद्विध एवान्यपदार्थे संप्रत्ययो भवति, तेन तस्मात्
कारणात् " अशरीरं वा वसन्तं " इत्यत्राशरीरग्रहणे जीव एवाशरीरो युज्यते,
न तु खरविपाणं तुच्छरूपोऽभाव इत्यर्थः । तदेवमशरीरमिति व्याख्यातम् ॥
४६९-४७० ॥ (२०१७-२०१८)

D. C.—Bhagavāna:—O Prabhūsa ! Really you do not understand the proper meaning of the sentences such as "A"

ha vai" etc. In this sentence, the particle '*na*' denotes negation, and the particles '*ha*' and '*vai*' are used in the ablative sense. "*Sa-śarīrya*" means to a soul having a body, and "*priyā-priyayorāpahatirasti*" denotes the destruction of happiness and misery. The whole sentence will be interpreted as follows:—

Jīva being possessed of a body, has *abhāva* of *sukha-duḥkha*. In the same way, Jīva existing in a bodiless state of *mokṣa*, never undergoes *sukha-duḥkha* i. e. As long as soul is encompassed in a body, it has to undergo *sukha-duḥkha*, but as the bodiless *muktātma* is free from *Karma*-good or bad—it is never affected by *sukha-duḥkha*.

In the word "*a-śarīra*" here, there is a negation of the body and not of the soul. In the expression "*Adhano Dēvadattaḥ*" the riches are denied to the *vidyamāna Dēvadatta* and not to an *a-vidyamāna kharasṅga*. Similarly, here also, the existence of soul is not denied, but only that of body is denied. That which is denied must belong to an existent source, and not to a non-existent source.

Prabhāsa:—How could it be believed that which is denied at one place must be found at another ?

Bhagavāna:—Just as by the word "*na-brāhmaṇa*" a non-brahmin like a *kṣatriya* or a *vaiśya* is understood, but the absolute *abhāva* of *brāhmaṇa* as a whole, is not meant. So also, the expression "*a-śarīra*" signifies a bodiless *mukta jīva* of the type of *mukta jīva* having body, but that does not absolutely deny the existence of soul. There is resemblance in both owing to the common property of *upacāra*

Moreover, "*śarīra*" does not come in the way of resemblance. As body is mixed with soul like milk and water, it is one and the same, as soul. Thus, by the denial of the particle '*na*', the same soul is apprehended at another place, but the existence of soul is never denied thereby. So, the word '*a-śarīra*' denotes nothing but *jīva* which is *vidyamāna* like *Dēvadatta*, and not *a-vidyamāna* like *kharasṅga*.

The expression "*Vā vasantam*" is now explained'—

जं व वसंतं संतं तमाह वासदओ सदेहं पि ।

न फुसेज वीयरायं जोगिणमिष्टे-यरविसेसा ॥४७१॥ (२०१९)

Jam va vasantam santam tamāha vāsddao sadeham pi ।

Na phuséjja viyarāyam joginamiṭṭhē-ṛaravisesā ॥ 471 ॥ (2019)

[यद् वा वसन्तं सन्तं तमाह वाशब्दतो सदेहमपि ।

न स्पृशेयुर्वीतरागं योगिनमिष्टे-तरविशेषाः ॥४७१॥ (२०१९)

Yad vā vāsantam santam tamāha vāśabdato sadēhamapi ।

Na sprśeyu-r-vītarāgam yoginamiṣṭé-taraviśesāh ॥ 471 ॥ (2019)]

Trans.—471 Happiness and misery do not affect him who is existing in a free state and also by the word '*Vā*' (they do not affect) a dispassionate ascetic having a body (2019)

टीका-यस्माच्चशरीरम् । कथंभूतम् ? । वसन्तं लोकाग्रे निवसन्तं तिष्ठन्तमिति यावत् । अनेन वसनविशेषणेन तमशरीरशब्दावाच्चमर्थं सन्तं विद्यमानमाह, न त्वसद्भूतम्, वसनस्य सदर्मत्वात् । तस्मात् कथं जीवनाश रूपं निर्वाणं स्यात् ?, न केवलमशरीरं मुक्तम्, किन्तु वाशब्दात् सदेहमपि शरीरमपि वीतरागं-लोपोपशमगोहयोगिने परमसमाधिमन्तं भवस्यमपि न स्पृशेयुः । के ? । इष्टे-तरविशेषा सुख-दुःखभेदा इत्यर्थः ॥४७१॥ (२०१९)

D. C.—A bodiless *mukta* being is not affected by the *sukha-duhkha bhēdas*. The word '*vā*' includes dispassionate ascetics having bodies. ॥ 471 ॥ (2019)

Also,

वाय त्ति वा निवाओ वासदत्थो भवन्तमिह संतं ।

बुद्धाज्ज व त्ति व संतं नागाइचिसिद्धमहवाह ॥४७२॥ (२०२०)

Vāva tti vā nivāo vāsaddattho bhavantmiha santam ।

Bujjhā'va tti va santam nāgaivisiṭṭhamahavāha ॥ 472 ॥ (2020)

[वावेति वा निपातो वाशब्दार्थो भवन्तमिह सन्तम् ।

बुध्यस्वाज्वेति वा सन्तं ज्ञानादिविशिष्टमयवाज्य ॥४७२॥ (२०२०)

Vāveti vā nipāto vāśabdārtho bhavantamiha santam ।

Budhyasvā'vēti vā santam jñānadivisiṣṭamathavā'tha ॥ 472 ॥ (2020)]

Trans.—472 Or, "*vāva*" is a particle meaning "Or", and

'*asantam*' means a soul existing (in the *mukta* state) Or, take '*āa*' as a particle and '*santan*' meaning (a soul) characterised by (the qualities of knowledge, etc (2020)

टोका- ' वा ' इत्यथवा, ' वाव ' इत्यय शब्दो निपातः, स च वाशब्दार्थः । ततश्चाशरीरं सन्तं भवन्तं मुक्तौ विद्यमानं जीवं प्रीया-ऽमिये न स्पृशत, वाशब्दात् सशरीरमपि नीतरागं न ते स्पृशत । यदिवा, ' वसन्तम् ' इत्यन्यथा व्याख्यायते-“ बुद्धाऽव त्ति वेत्यादि” ' वा ' इत्यथवाऽयमर्थः । “ वाव सतं ति ” रक्षण-गति-प्रोत्यादिज्जेकोनविंशता-वधेष्वावधातुः पठ्यते । मत्पर्यायं धातवो ज्ञानार्था अपि भवन्ति । ततश्चाह- विनेय । तमेव बुध्यस्व । किं तत् ? इत्याह-अशरीरं मुक्त्यवस्थायां विद्यमानं जीवम्, अथवा, ज्ञानादिभिर्गुणैर्विशिष्टं सन्तमित्याह ब्रूते, मियाऽमिये न स्पृशत वाशब्दान् सशरीरमपि नीतरागमिति तथैवेति ॥ ४७२ ॥ (२०२०)

D C—The expression '*va vasantam*' could be dissolved as *va* as *santan* the particle *rāa* meaning "or" and *santan* meaning a bodiless *jiva* existing in the *moksa* state The word *rāa* here, will signify that *sukha-dukha* do not touch not only a bodiless *jiva* existing in a *moksa* state, but also the dispassionate ascetics having bodiless

Or, the expression could be dissolved as *vā va santam* also The prefix *va* has nineteen different meanings such as to protect, to go, to love etc Since a root signifying motion signifies knowledge also, a bodiless soul existing in the *mukta* state, and characterized by the qualities of cognizance etc, is not affected by *sukha-dukha* Here also, the word '*va*' brings in the dispassionate *sa-dēhi* ascetic. ॥ 472 ॥ (2020)

The opponent asks—

न वसन्तं असन्तं ति वा मई नासरीरगहणाओ ।

फुसणाविसेसणं पि य जओ मय संतविसय ति ॥ ४७३ ॥ (२०२१)

Na vasantam a-vasantam ti va mē nāsariragahaṇāo ।

Phusaṇavisesaṇam pi ya jao mayam santavisayam ti ॥473॥ (2021)

[न वसन्तमवसन्तमिति वा मतिर्नाशरीरग्रहणान् ।

स्पर्शनाविशेषणमपि च यतो मतं सद्विषयमिति ॥ ४७३ ॥ (२०२१)

Na vasantamavasantamiti vā matirnāśarīragrahaṇāt ।

Sparsānāvīśeṣaṇamapi ca yato matam sadviśayamiti ॥473॥ (2021)]

Trans—473 Or, it may be dissolved as ' *ra vasantam* *iti avasantam* ' meaning thereby 'not existing (anywhere)' (But) it is not proper (Since) *jīva* is understood from ' *a śarīra* ' Moreover, the adjective ' *sparsāna* ' is also accepted with regard to existent objects (only) (2021) ;

टीका— 'अशरीरं वावसन्त' इत्यत्र लुप्तस्याकारस्य दर्शनाद् "न वसन्तमवसन्तं चाप्यतिष्ठन्तम्" इति व्याख्यानतो नास्ति मुख्यवस्थायां जीवः, नवाप्यवसनात्, असत्त्वादेव च नामु मिया-ऽमिये स्पृशत इति परस्य मतिर्भवेत् । तदेतद् न । कुतः ? इत्याह—अशरीरग्रहणात् । एतदुक्तं भवति "न विद्यते शरीरं यस्य" इत्यत्र पर्युदासनिषेधात् पूर्वोक्तयुक्त्या मुख्यवस्थायामशरीरो जीवो गम्यते, इत्यतोऽत्राकारमल्लेपव्याख्यानं कर्तुं न.पार्यते, अशरीरग्रहणाद् मुक्तौ जीवसिद्धेः । किञ्च, 'मिया-ऽमिये न स्पृशत' इति यदशरीरस्य स्पर्शनाविशेषणं तदपि यस्मात् सद्विषयमेव मतम्. तस्माद् न मुक्तौ जीवस्याभावः । यदि ह्यशरीरशब्दस्य जीवाभावो वाच्यः स्यात् तदा च मिया-ऽमिये न स्पृशत इति विशेषणमनर्थकं स्यात् । न हि "बन्ध्यापुत्रं मिया-ऽमिये न स्पृशतः" इति विशेष्यमाणं विराजते । तस्माद् मुख्यवस्थौ जीव एवाशरीरशब्दवाच्यः, न पुनस्तदभावः । ततो नाकारमल्लेपव्याख्यानं युज्यत इति । तदेव "अशरीरं वा वसन्त" इत्यनेन जीवकार्मणशरीरवियोग, लुप्तस्य मोक्षस्य मुक्तजीवसत्त्वस्य चामिधानात् तन्निषेधं कुर्वतस्तवाभ्युपगमविरोध एवेति ॥ ४७३ ॥ (२०२१)

D C—Prabhāsa—If you can dissolve the expression as done above, I can also dissolve the expression at my will, and pull the meaning in my favour This in no way, leads to establish the existence of *mokṣa* For by dissolving " *a-śarīram* *va vasantam* ' as ' *śa-śarīram* *ca a-vasantam* ' I can interpret it as a bodiless (soul) not existing at any place, and thus prove *jīva* to be absent from *muktavasthā*, proving thereby, the the negation of *mokṣa* as well as *jīva*,

Bhagavāna —Your interpretation does not fit in properly. By interpreting 'a śarīra' as one having no body, *vidyamanata* of *jīva* in the *muktavastha* is clearly understood. It is not proper, therefore, to interpret it in another way by prefixing "a".

Secondly, in the sentence "*Sukha-duḥkhe na spṛśataḥ*" *spṛśana* becomes the adjective of 'aśarīra'. If 'a-śarīra' were meant to denote the negation of soul, the adjective would have lost its sense as found in the case of assertion like "*Sukha-duḥkha* do not affect the *landhājūṣṭra*". The adjective, therefore, is befitting 'a-śarīra' only if it means "*mukta-jīva*". Your interpreting the expression by dissolving it as 'va a vasantam' is thus useless, while our interpretation is perfectly proper. This proves the existence of *mokṣa*, which separates *jīva* and *karmanā śarīra* and that of *mukta jīva* also. If the existence of *jīva* were denied, *Veda-vacanas* would prove worthless as shown above ॥ 473 ॥ (2021)

The opponent said—

एवं पि होज मुक्तो निस्तुह-दुःखत्तणं तु तदवस्थं ।

तं नो पिय-प्पियां जम्हा पुण्णे-यरक्याहं ॥ ४७४ ॥ (२०२१)

नाणाञ्जाहत्तणओ न फुसंति वीयराग-दोसस्स ।

तस्स पियमप्पियं वा मुत्तमुहं को पसंगोत्थ ? ॥ ४७५ ॥ (२०२३)

Evam pi hojja mutto nissuha-dukkhattaṇam tu tdaavattam ।

Tam no piya-'ppiyam jamha puṇṇé-ṣarakayam ॥ 474 ॥ (2022)

Nanā'bāhattanao na phusanṭi viyarāṣa-dosassa ।

Tasya ppriamppiyam va muttasuham ko pasango'ttha ? ॥ 475 ॥

[एवमपि मवेद् मुक्तो नि सुख-दुःखत्वं तु तदवस्थम् ।

तद् नो पिषा-प्पिये यस्मात् पुण्ये-तरक्ये ॥ ४७४ ॥ (२०२२)

ज्ञानाञ्जाबाधत्वतो न स्पृशतो वीतराग-द्वेषस्य ।

तस्य पियमपियं वा मुक्तमुखं कः पसङ्गोत्थ ? ॥ ४७५ ॥ (२०२३) ॥

Evampi bhavéd mukto nīḥsukha-duḥkhatvam tu tadavastham ।

Tad no priyā'-priyē yasmāt punye-larakṛite ॥ 474 ॥ (2022)]

Jñānā'nābādhatvato na spṛśato vitarāga-dvēṣasya ।

Tasya priyamapriyam vā muktasukham kaḥ prasaṅgo'ira ॥ 475 ॥

Trans.—474-475. Such being a *mukta* soul, it will have no happiness and misery. (But) it is not (so), as likes and dislikes, are produced from sinful or virtuous deeds. Moreover, likes and dislikes cannot affect a dispassionate (person) owing to his (high) knowledge and irresistibility. He enjoys natural and perfect happiness. So, what is the sense in asserting the negation of happiness ? (2022-2023)

टीका—एवमुक्तप्रकारेण मुक्तो जीवो भवेदित्यकामैरप्यभ्युपगत-
मस्मामि, तथा च सति जीवस्य कर्मवियोगलक्षणो मोक्षः, तत्र जीवसत्त्वं
च सिद्धम् । यत्तु निःसुख-दुःखत्वं सिद्धस्य मया प्रेरितं तद् “प्रिया-ऽप्रिये
अशरीरं न स्पृशतः ” इति वचनात् तदवस्थमेव । अत्रोत्तरमाह—तदेतद् न,
यस्मात् पुण्य-पापकर्मजनिते एव जीवानां प्रिया-ऽप्रिये सांसारिकसुख-दुःखे
भवतः । ते च तं क्षीणनिरोधपुण्य-पापकर्माणं सकलसंसारार्णवपारमाप्तं
मुक्तात्मानं न स्पृशत इत्युत्तरमाध्यायां संबन्धः । न चैतावता तस्य निःसुख-
त्वमिति स्वयमेव द्रष्टव्यम् । कुतः ? इत्याह—“नाणेत्यादि” ज्ञानत्वे सत्य-
नावाधरूपत्वादित्यः । यद्य तद् मुक्तस्य सुखं मुक्तसुखं स्वाभाविकं
निष्प्रतीकारं निरुपमं च । “मुक्तस्त परं सोऽस्त्वं शाणा-ऽणावाहो
जहा मुणिणो ” इत्यादिना प्रागेव साधितम्, तद् तस्य वीतराग-द्वेषस्य
मुक्तात्मनो न प्रियं न पुण्यजनितं सुखं भण्यते, न चाप्रियं न पापजनितं
दुःखं भण्यते, किन्वेताभ्यां सर्वथा विलक्षणम्, अकर्मजनितत्वेन स्वाभाविक-
त्वात्, निष्प्रतीकाररूपत्वात्, निरुपमत्वात्, अप्रतिपातित्वाच्चेति ।

अथ “को पसंगोऽस्य चि ” “अशरीरं प्रिया-ऽप्रिये न स्पृशतः ”
इत्युक्ते कोऽत्र मुक्तात्मनि मुक्तसुखमावप्रसङ्गः ?—न कश्चिदित्यर्थः, पुण्य-
पापजनितप्रिया-ऽप्रिययोरमात्रे तस्य सुतरामेव भावात् । तस्मात् “न ह वै
सशरीरस्य ” इत्यादिवेदपदैर्यथोक्तनीत्या जीव-कार्मणशरीरविरहलक्षणो
मोक्षः, मुक्तावस्थस्य च जीवस्य सत्त्वम्, तथा, “अशरीरं प्रिया-ऽप्रिये न
स्पृशतः ” इत्यतोऽपि वचनात् पुण्य-पापस्यसमुत्पत्तं स्वाभाविकम्, अप्रतिपाति

सुखं चास्य, इत्येतन्नित्यं सिद्धम् । अत एतदनभ्युपगच्छतस्तवाभ्युपगमविरोध इति स्थितम् ।

यदपि “जरामर्यं वैतत् सर्वं यदग्निहोत्रम्” इत्येतस्माद् वाक्याद् मोक्ष-
हेतुक्रियारम्भयोग्यकालाभावाद् मोक्षाभावं शङ्कसे; तदप्ययुक्तम्, तदर्थापरि-
ज्ञानात् । तस्य द्वयमर्थः—यदेतदग्निहोत्रं तद् यावज्जीवं सर्वमपि कालं कर्तव्यम्,
वाच्यत्वाद् मुमुक्षुभिर्मोक्षहेतुभूतमप्यनुष्ठानं विवेयमिति । इत्येवं वेदपदोक्तद्वारेण
युक्तिभिश्च प्रसाधितो मोक्षः । छिन्नश्च प्रसासस्य तत्संशयः ॥ ४७४-४७५ ॥
(२०२२-२०२३)

D. C.—Prabhāsa:—I grant the extent of *muktātmā*, *mokṣa* and soul as such. But according to the *Vēda-vacanas* that *siddha* beings are free from happiness and misery, likes and dislike will not affect the bodiless soul; consequently, a *muktātmā* will have no experience of happiness.

Bhagavāna.—*Priya* and *a-priya* and hence *sukha* and *duḥkha* are produced by *puṇya-pāpas* from which *muktātmā* is free. But this in no way, means that *muktātmā* has no scope for the experience of happiness. Since *muktātmā* is highly cognizant and perfectly irresistible, owing to its being free from *rāga-dvēṣa*, it enjoys the highest and most natural happiness which never vanishes.

Or, it is no use discussing about the negation of happiness to a *mukta* being, by saying that likes and dislikes do not affect the bodiless. *Muktātmā* will thus have no experience of the mundane *sukha-duḥkha*, because it is always free from likes and dislikes. Thus, the sentences of *Vēdas* such as *Na ka vai sa-s'arirasya* etc establish, O blessed *Prabhāsa* ! the existence of *mokṣa*, *jīva*, and the immutable happiness of *muktātmā* at the removal of *puṇya-pāpa*

Lastly, the sentence that “*Jarāmryam vāitāt tarvaṃ yadagnihotram*” means that one should practise *agnihotra* etc, till the end of life.

Your suspiciyn about the existence of *mokṣa* generated from

this sentence (as the time of beginning the performance has not been mentioned in it) is out of place. The sentence really means as follows :—

One should perform sacrifice throughout the life at all times. The word 'vā' here signifies that he who aspires for *mokṣa* should also perform the sacrifice, which acts as the *kētu* of their *mokṣa*. Thus, the *Tīrthaṅkara* removes the doubt of *Prabhāsa*. ॥ 474-475 ॥ (2022-2023)

Then,

छिन्नस्मि संशयस्मी जिणेण जर-मरणविप्पमुक्केण ।
सो समणो पव्वहओ तिहि ओ सह खण्डियसाएहि ॥४७६॥ (२०२४)

Chinnammi saṃsayammi Jīṇeṇa jara-maraṇavippamukkēṇam ।
So samaṇo pavvaṇo tihi o saha khaṇḍiyasaéhiṃ ॥ 476 ॥ (2024)

[छिन्ने संशये जिनेन जरा-मरणविप्रमुक्तन ।
स श्रमणः प्रव्रजितस्त्रिभिस्तु सह खण्डिकशतैः ॥ ४७६ ॥ (२०२४)

Chinné saṃsayé Jinéna jarā-maraṇavipramukténa ।
Sa śramaṇaḥ pravrajitastribhistu saha khaṇḍikāśataih ॥476॥ (2024)]

*Trans:—*467 When the doubt was removed by the *Tīrthaṅkara*, who was entirely free from old age and death, that saint accepted the *Dikṣā* along with his three hundred pupils. (2024)

End of the Discussion with the Eleventh Gaṇadhara

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Śrmaṇa Bhagavān Mahāvīra.

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CHAPTER I. Sixteenth Previous Bhava. Birth of Viśva-bhūti Kumāra-Viśvabhūti Kumāra going to Puṣpa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lékhā. When Viśvabhūti Kumāra returned home he realised that it was a well-designed plan of Madana-lékhā to drive him out from the garden to make room for her son Viśākha-nandi. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavati Dikṣā at the hands of Acārya Sambhūti Sūri. Viśvabhūti Muni practised severe austerities during his ascetic life and went to various towns and villages with the object of preaching the principles of the Tirthaṅkaras-When Viśvabhūti Muni-whose body had become greatly debilitated by continuous fastings and strict penances-was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandi who had gone to Mathurā with a number of his attendants on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni. The penitent Muni was greatly offended, and he made a niyāṇa-nidāna- (a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge. Although Viśvabhūti Muni was repeatedly advised by Sthavīras and others to desist from the attempt, he did not leave off his firm resolution, and having died without

expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra dēva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra dēva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvira.

CHAPTER II. Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvira-Tripriṣṭha Vāsudēva-Queen Bhadrā, the chief consort of the king-(King Ripu prati-Śatru of Potanapura)-gave birth to Acala Kumāra portended by four Great Dreams-After a few years, birth of a daughter named Mrigāvati to Queen Bhadrā-When Mrigāvati attained youth and marriageable age, King Ripu prati-Śatru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly contracted marriage with his own daughter, disregarding violent protestations from Queen Bhadrā, Acala Kumāra, family-members, feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance, and, having made her his chief queen, he began to enjoy worldly pleasures with her. Queen Bhadrā-the girl's mother-becoming displeased by this heinous act, and greatly distressed by public censure, went away to her parents' house in the Deccan and passed her days in mourning.

The parents of Queen Bhadrā were very wealthy, A nice town named Māhēśvarī-complete with high city-walls, beautiful buildings, temples, dharmasālās (inns for travellers), cattle-camps, big market-places, and gardens, inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śatru, came to be, afterwards, called Prajā-pati. (literally, husband of one's own progeny) by the people, on account of his having a desire of sexual intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from Mahā-śukra dēva-loka, assumed the form of a foetus in the womb of Mrigāvatī-dēvī, portended by seven great dreams.—Birth of Triprīṣṭha Vāsudēva—Celebration of Birth—festivities.—Attainment of youth—Cleverness in wrestling, use of war-like weapons and various arts and sciences.—Prati-Vāsu-dēva, Āsvagrīva of Rājagriha Nagara,—The soul of Viśākha-nandī Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudēva—One day, Prati Vāsudēva Āsvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death—The astrologer reluctantly but positively replied:—"O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice-fields and the man who will insult your messenger Caṇḍavēga so widely respected by all your feudatory kings."—The lion in the rice-fields of Prati-Vāsudēva Āsvagrīva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection Thereupon, Prati-Vāsudēva Āsvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators—The Prati-Vāsudēva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said "We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Triprīṣṭha Kumāra of King Prajāpati are clever and powerful. Thereupon, Prati-Vāsudēva Āsvagrīva, sent an order through his messenger Caṇḍavēga, to King Prajāpati to come and see him immediately.—At the time when Caṇḍavēga arrived at Potanapura, King Prajāpati, his princes, family-members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on. Now, Caṇḍavēga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati—The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry. Prince Tripriṣṭha Kumāra became greatly enraged at the rude behaviour of the Prati-Vāsudēva's messenger and having dealt him blows with his fists, feet, and stick, he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudēva Aśvagrīva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer—that the man who would insult his messenger Caṇḍavēga will cause his death—may turn out to be true. So, he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripriṣṭha Kumāra vehemently implored him not to undergo the risk on account of his old age, and they went there with men and materials, against his wish. When nearing the den of the lion, Tripriṣṭha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well-selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Tripriṣṭha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Tripriṣṭha Kumāra, at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripriṣṭha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudēva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Triprīṣṭha Kumāra in killing the lion before Prati-Vāsudēva Aśvagrīva, he became alarmed and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavēga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the Prati-Vāsudēva Aśvaarīva sent another messenger to King Prajāpati and told him—"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Triprīṣṭha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudēva Aśvagrīva was killed by Triprīṣṭha Kumāra. When Prati-Vāsudēva Aśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Triprīṣṭha Kumāra and announced !—"O kings ! This Triprīṣṭha Kumāra is born as the first Vāsudēva in the Bharata-kṣetra, owing to his meritorious deeds of previous lives. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudēva Aśvagrīva fell at the feet of Triprīṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudēva Aśvagrīva had accepted service under Triprīṣṭha Kumāra, the queens of Prati Vāsudēva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Triprīṣṭha Kumāra

returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Tripristha Vasudéva carrying with him cakra, chatra, dhanusya, mani, gada etc went with a large army for dig-vijaya. In course of time he brought under his supreme authority, half the continent of Bharata-kṣetra and thousands of feudatory kings. Having conquered the kingdoms of Anga (country near Modern Bhāgalpur on Coromandel coast S India) Vanga (Bengal) Kalinga (a district) and having established his own officers there, he went to Magadha deśa (Southern Bihār) There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected together, and being praised by the kings and bards, he went in the direction of Dandaka-ranya (a forest in South Deccan), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were fast asleep, Tripristha Vasudéva, unnoticed by any of his numerous watchmen went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripristha Vasudeva went quite near the tree and asked the man as to who he was and why he was thus bound. The man replied - 'O worthy sir! please make me free from my ties, and I will narrate my account. The Vāsudéva cut the ties of the man with his discus and set him free. The man, then, said - 'I am a vidyadhara (a class of demi-gods) named Ratnaśekhara. Vijayavati-the extremely beautiful and charming daughter of the king of Simhala-dvīpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvīpa, an inimical vidyadhara named Vāyu-véga, forcibly snatched away everything from me, and reduced me to this state.' Tripristha Vasudeva, then asked him - ' Being a vidyādhara (a demi-god) why are you desirous of marrying a human female ? The vidyadhara said - ' O illustrious man ! She is very beautiful and her charms are unique "

With the consent of the vidyādhara, Tripriṣṭha Vāsudēva made up his mind to have regular marriage with her and having gone to Simhala-dvīpa, he married her. Tripriṣṭha Vāsudēva stayed there only for a few days, but returned to Potanapur leaving Vijayavati there—Coronation of Tripriṣṭha Kumāra as Vāsudēva—Arrival of Tirthaṅkara Bhagavān Śrī Śrēyāmsa Nāth. Preaching—Acceptance of Samyakta by Acala Kumāra and Tripriṣṭha Vāsudēva—Pcuring of hot molten lead into the ears of his bed-chamber-attendant—Death of Tripriṣṭha Vāsudēva and his birth as a hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling for hellish beings) of Tamas-tamā (Seventh) Hell—Arrival of Dharma-ghoṣa Acārya—Preaching—Dikṣā of Acala Kumāra; Acala Muni—Severe austerities. Mokṣa.

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Śramaṇa Bhagavān Mahāvira.

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Vol II Part

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Vol II Part II

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OPINION

of

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Śramaṇa Bhagavān Mahāvīra (Vols I – IV Part I only of each) by Muni Ratna Prabha Vijyaji. Śrī Granthaprakāśaka Sabhā, Pāñjṛā Pole Ahmedabad 1941-42.

“ Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominated by priestly ritualism. The former of these two is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Vēdas, and this is perhaps the most important common ground. The differences between the two religions are far too many; the most striking of these, barring doctrinal differences which are too obvious, is that while Buddha is the real founder of Buddhism, his first sermon as well as the doctrines he preached then, being those which are ever to be remembered by his followers; Mahāvīra with whose name only, History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world the principles enunciated by his predecessors, the twenty-three Tīrthaṅkaras who lived before him.

It is the object of the Four Volumes under review to give an account of the life of this Śramaṇa Bhagavān Mahāvīra, the 24th Tīrthaṅkara of the Jains. The first of these gives an account of fifteen out of the twenty-six previous lives of Mahāvīra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas, the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statement like, “There is a reference of Risabha-dēva, Ajitnātha and Ariṣṭanemi in Yajurveda.” (Introduction to Volume III. p. 3) could

have been avoided. I cannot trace the word *Ajitanātha* in the *Yajurveda*, in its *Śukla* or *Taittiriya* recension. The word *Riṣabha* and *Aristanēmi* do occur in this *Vēda*, but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism and on *Sāṅkhya* and *Yoga*, it is of very great interest to the student of Comparative Religion. This alone should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes is to be eagerly awaited.

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